

**Pe**  
**Psalm 119:129-136**  
**ABC 9/23/18**

What makes God's Word wonderful is the God it reveals including the Lord Jesus Christ, who is called **the Word** (Jn 1). Someone has described the wonders of this book this way:

*The Bible is God's wonderful library ... To the weary pilgrim, the Bible is a good strong staff. To the one who sits in gloom, the Bible is a glorious light. To those who stoop beneath heavy burden, the Bible is sweet rest. To him who has lost his way, the Bible is a safe guide. To those who have been hurt by sin, the Bible is healing balm. To the discouraged, it whispers glad messages of hope. To those who are distressed by the storms of life, the Bible is an anchor. To those who suffer in lonely solitude, the Bible is a cool, soft hand resting on a fevered brow ... to best defend it, just use it! If you have not yet discovered the Bible (& become lost in wonder, love, & praise for), it's time you did.<sup>1</sup>*

Have we lost the ability to wonder? People used to have their sense of awe incited by some new or unexpected thing. We had expressions like *wonder-worker*, *7-day-wonder*, & *wonders never cease*. We read books like *Alice's Adventures in Wonderland* or watched movies like *It's a Wonderful Life*. Nothing seems wonderful anymore. There's no mystery in anything. Everything seems commonplace, predictable, & dull. Yet the Bible speaks of **signs & wonders** (2 Cor 12:12). It notes that we are **fearfully & wonderfully made** & that all God's **works are wonderful** (Ps 139:14). The Psalms contain the idea of wonder over 30x. The author of Ps 119 hadn't lost his sense of wonder, because he found the Bible to be wonderful. Early in the psalm he prayed, **Open my eyes, that I may behold wonderful things in Your law** (18). Farther along he spoke of meditating on God's wonders (27). Now he asserts, **Your testimonies are wonderful; Therefore my soul observes them** (129). Here we see the **wonder** of God's law tied to the obedience that follows from a proper appreciation of it. **Wonder** & obedience are linked throughout this stanza. As we'll see, this section begins with the wonder of God's Word & ends with the weeping of the writer because of those who disobey the Word. Just as love & hate (127-128) & joy & affliction can exist in the same heart (111, 107), so can awe & anguish. In fact, when we begin to see the beauty & wonder of the Scriptures, we also begin to understand the ugliness of sin & the cheapness of what the world has to offer. **Psalm 119:129-136** PRAY

Vs 129 is the summary sentence that the rest of the vss expand upon. **129**

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<sup>1</sup> AMG Bible Illustrations

The word **wonderful** is equivalent to our use of the word miraculous. These testimonies are supernatural. They're supernatural in their nature, being free from error. They're supernatural in their effects as they instruct, strengthen, & comfort the soul. If we truly believe that God's Word is as wonderful as the Psalmist says it is, there's no other response imaginable than obedience. If you don't find your heart resonating with this text about how wondrous the Scriptures are to your soul, it's not because of something wrong with the Bible, there's something wrong with you. Spurgeon said that God's testimonies & truths are ...

*Wonderful in their nature, as being free from all error, & bearing within themselves overwhelming self evidence of their truth; wonderful in their effects as instructing, elevating, strengthening, & comforting the soul. Jesus the eternal Word is called Wonderful, & all the uttered words of God are wonderful in their degree. Those who know them best wonder at them most. It is wonderful that God should have borne testimony at all to sinful men, & more wonderful still that His testimony should be of such a character, so clear, so full, so gracious, so mighty.<sup>2</sup>*

This morning I want to look at 5 wonderful blessings the Word produces in us. The 1<sup>st</sup> is it brings ...

### **1. More Light to the Soul** (130, 135) **130**

This vs deals with the illumination of the Word of God & what it accomplishes. The Hebrew word for **unfolding** can mean either *door* or *revelation*. The explanation for this double meaning is that in the early days of the Hebrew language the Jews were Bedouins, living in tents. The only opening in a tent was the flap that was the door. When the door was opened, light came into the tent, illuminating everything inside. The writer captures this image when he speaks of the entrance of God's words giving light. Reading the Bible throws light on life, on all its problems & trials, on our behavior & that of others, on what's important & what isn't, on right behavior, right goals, & right priorities. If you haven't found this to be true, it's because either you aren't reading your Bible or you're approaching it in an arrogant mind-set, judging it by your own limited view rather than allowing it to judge you. The translation **unfolding of Your Words** also brings to mind the image of the unrolling of a scroll of Scripture. As the scroll unrolled, the light of God's truth would go forth. The light of Scripture comes as the Word is unfolded & opened up

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<sup>2</sup> *Treasury of David*, [www.biblestudytools.com/commentaries/treasury-of-david/psalms-119-129.html](http://www.biblestudytools.com/commentaries/treasury-of-david/psalms-119-129.html)

with the light-giving help of God. As it does this it illustrates the powerful process of God opening up His Words & giving **understanding** & spiritual discernment to **the simple**. The **simple** are characterized by a humble dependence on God & His resources. They're the opposite of the haughty & double-minded. They're teachable & keep their heart open to the Word's truth.

The beginning of this vs has also been translated **the entrance** or as **the opening of Your words gives light**, like light that comes through a door of a tent. Opening the Bible shines light to us. As vs 105 put it, **Your word is a lamp to my feet & a light to my path**. God's Word is the light that shows us where to go, either by direct command or by principle. Steve Lawson asks,

*How does the Bible give light & guidance for our decisions where the Scripture doesn't explicitly tell us what to do (like who to marry, what college to attend, & what job to take)?*

His answer: *What we do find (in God's Word) is God's will, first revealed to us regarding what kind of person we ought to be, & then second, we find in the Scriptures, the priorities I am to have in my life ... God is more interested in who you are than in what you do.*

*God is more concerned about your character than about your career. He is more concerned about where your heart is than about where your job is. He is more concerned about your spiritual growth & your spiritual maturity than anything else in your life ... Who should you marry? Someone who loves the Bible... Where should you work? You need to find a town in which to work where there is an expository pulpit & where there is the preaching of the Word of God... Lawson says to his own children, let's talk about where to go to college, but here's qualification #1: In whatever town or whatever city it is this college is in that we will be discussing, there needs to be a pulpit with an open Bible & a pastor who is passionate with a high view of God & will preach verse-by-verse through the Word of God, that is God's will for your life where to go to college.<sup>3</sup>*

This type of light-giving Scripture-opening teaching is what Jesus modeled after His resurrection on the road to Emmaus in Lk 24 (13-35). Jesus opened up the OT to them, explaining & enlightening them to its message. Beginning in Moses & through the prophets & psalms Jesus brought light to the text as He explained to them the things concerning the Messiah **in all the Scriptures**. Their spiritual eyes were opened to truths of the Word they'd read but never really seen before. Then their physical eyes were opened to recognize they were talking to Jesus, the Word who became flesh. Afterwards, the disciples said to one another, **Were not our hearts burning within us while He was speaking ... explaining the Scriptures to us?** 1<sup>st</sup> there's the opening of God's Word, then the opening of the eyes to see Jesus, & finally, the opening of the mind, or

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<sup>3</sup> Quoted by Phil Layton, [www.gcb.church](http://www.gcb.church)

understanding. Yet the result isn't understanding alone, but obedience to what is understood.

Jump down to **135**.

This is a personalized prayer of the classic OT blessing of Num 6:22-26:

**The LORD spoke to Moses, saying, "Speak to Aaron & to his sons, saying, 'Thus you shall bless the sons of Israel. You shall say to them: The LORD bless you, & keep you; The LORD make His face shine on you, & be gracious to you; The LORD lift up His countenance on you, & give you peace.'**

The psalmist wants this blessing. He wants to experience God's personal favor & grace. The light of God's face or favor, His blessing, is paralleled in vs 135 with the light of the teaching we receive. If we want to pray for God's blessing, it's directly tied to the teaching of God's Word. If we want God to bless us more, we need to hear His Word more. Ps 67:1-2 says, **God be gracious to us & bless us, & cause His face to shine upon us. That Your way may be known on the earth, Your salvation among all nations.** When God's ways are known on the earth, & His gospel has been taught & embraced in a nation, that's the truest & greatest blessing. What a great way to pray, & not be centered on our nation, but be praying for all nations. As Ps 67 goes on to say (3-7):

**Let the peoples praise You, O God; Let all the peoples praise You. Let the nations be glad & sing for joy... Let the peoples praise You, O God; Let all the peoples praise You. The earth has yielded its produce; God, our God, blesses us. God blesses us, That all the ends of the earth may fear Him.**

If God blesses us with more understanding of His Word, it's so His gospel will bless others through us.

## **2. More Longing for the Word 131**

God's wonderful Word blesses us by producing more longing & hunger for it. Because the entrance of God's words gives light, the psalmist says he opens his mouth, panting after those words, longing for God's commands. This reminds us of Ps 81:10, where God makes the promise, **Open your mouth wide & I will fill it.** When this vs says, **I opened my mouth wide**, he's using language from the animal kingdom. It's like hungry lions in the lion's den with mouths open looking for the next meal to be dropped on them. Or of baby birds opening their mouths in the nest waiting to be fed (Is 10:14). It's an image of how we as frail & helpless creatures must be dependent on God feeding & filling us spiritually. God promises to bless those who have open

mouths to Him. Vs 131 says that not only was his mouth open, he was panting for his desire. That's a picture of the spiritual hunger in this vs. He loved or treasured God's Word more than even food (Job 23:12). The language of vs 131 isn't just the language of hunger, but thirst as well. Job also spoke of those who **opened their mouth as for the spring rain** (29:23).

**Ps 42:1-2, As the deer pants for the water brooks, So my soul pants for You, O God. My soul thirsts for God, for the living God ...**

**Ps 63:1, O God, You are my God; I shall seek You earnestly; My soul thirsts for You, my flesh yearns for You, In a dry & weary land where there is no water.**

**Psalm 84:1-2, 6, 10, How lovely are Your dwelling places, O LORD of hosts! My soul longed & even yearned for the courts of the LORD; My heart & my flesh sing for joy to the living God.... Passing through the valley of Baca (a dry place), they make it a spring; The early rain also covers it with blessings.... For a day in Your courts is better than a thousand outside. I would rather stand at the threshold of the house of my God Than dwell in the tents of wickedness.**

They were spiritually refreshed by the truth of God in its spiritual living-water while they looked forward to their souls being bathed by God's presence. Is that how you view God's house, as a place where you come to be washed & refreshed & bathed in the Word from your dry & dirty journeys during the week? Does your soul yearn to be at God's house each Sunday? Does your heart cry out for the living God with longing for the fellowship of God's people? Or are you just putting in your hour in the morning because that's what we're supposed to do? Does your heart say better is one day in Your house than thousands anywhere else? Or is your desire to get out after the service as quick as possible & not talk to people & certainly not think of coming for SS or being involved in Bible study with others during the week? Did you come this morning hungry & thirsty spiritually? Are you satisfied with just one meal from God's Word when there are others being served up that your soul needs? Why not increase your intake of teaching & fellowship with God's people? It's not just about the food we need, but also who's around the table. & it's not just about what we're taking in, we need to be giving out, serving others if we want to be spiritually healthy. Are we satisfied with doing our duty without delight or desire? Let's pray to be more like the psalmist. Warren Wiersbe summarized vs 131 this way: *As a suffocating person pants for air or a thirsty person for water, so the child of God pants for the Word of God, & nothing else will satisfy ... When we lose our desire for God's Word, then we are vulnerable to the*

*substitutes the world has to offer (Is 55:1-2).*<sup>4</sup> & I would add, the more we indulge in the cheap & trivial substitutes & junk food of the world, the more we lose our appetite for the Word. Puritan Thomas Boston said we need...

*a high esteem of the treasure to be found in the book of the Lord, Matt 13:44. People will not be at the pains to seek into what they do not value. If men did not prize gold, they would not rip up the bowels of the earth for it. It is the undervaluing of the Scriptures that makes people so little to study & seek into them....*

*He that would aright study the holy Scriptures, must design his soul's advantage thereby. We should come to the reading of the book of the Lord, as to a soul-feast, Ps 119:131... Silver & gold are not to be gathered up by every lazy passenger from the surface of the earth, as stones are, but must with labour be digged out of the bowels of it, Prov 2:4 ... It is not easy to overcome a dark, carnal, hard heart, which unfits us for the study of the Scriptures. & indeed many get but little advantage by their reading it; for dig they cannot, & beg they will not; & therefore they go empty from these wells of salvation.*<sup>5</sup>

If we don't see God's Word as wonderful, we need to pray vs 18 again: **Open my eyes that I may behold wonderful things from Your law.** The Word gives us more light to our soul & more longing for the Word. & now we see it gives...

### **3. More Love for Our Gracious God 132**

What is wonderful about this book, unlike other books, is it causes us to receive more love from the One it reveals & to be more in love with Him. The love & longing isn't just for the printed page, it's for & from a personal relationship that is deepened through it. This Psalm isn't just focused on the Word of God, but on the God of the Word who's inseparably joined to it. In vs 132 he's asking God to turn & look upon him with mercy, as is God's **manner** or custom. What this writer knows about God from His Word informs & drives how he prays, asking God for favor not because he deserves it, but because God's character & nature is merciful & gracious. It's wonderful to think that God has a custom, a pattern of action, towards those who love His name. That custom is to look upon them (giving them His attention) & being merciful to them. When the end of the vs says, **those who love Your name**, it's a way of saying *those who love You*, because the name represents the character, the very essence of the person behind the name. To love the name of God means to love God, His character, His Word, & His glory. You can't just mentally

<sup>4</sup> Wiersbe, W. W. (2004). *Be Exultant*, p 133

<sup>5</sup> *Works of Thomas Boston*, Vol 1, pp 63-64, [https://archive.org/stream/wholeworkslater09bostgoog/wholeworkslater09bostgoog\\_djvu.txt](https://archive.org/stream/wholeworkslater09bostgoog/wholeworkslater09bostgoog_djvu.txt)

believe the Word & not love the God of the Word. As Paul said, **If anyone does not love the Lord, he is to be accursed** (1 Cor 16:22). To those who love the Lord, we say with Peter, **Lord, to whom shall we go? You have words of eternal life** (Jn 6:68). JC Philpot said it wonderfully:

*What wonderful things does God sometimes shew us in His Word! How our eyes sometimes seem to be anointed with eyesalve "to behold wondrous things out of God's law!" (Ps 119:18.) Sometimes in reading a chapter we see such beauty, such fulness, such sweetness, such glory in it, that it seems, as it were, to fill our very hearts ... when my heart is brought to lie at the footstool of mercy, this seems to be the panting & breathing of my soul—to know experimentally & spiritually the blessed truths that my eyes see in the Word of God, to have them opened up to my understanding, brought into my heart, grafted into my soul, applied to my conscience, & revealed with such supernatural & heavenly power that the truth as it is in Jesus may be in me a solemn & saving reality, that it may bring with it such a divine blessing as to fill me with grace, enlarge my heart into the enjoyment of the gospel, gird up my loins with spiritual strength, give & increase faith, communicate & encourage hope, shed abroad & draw forth love, & fill me with joy & peace in believing.<sup>6</sup>*

We read, or we should read, the Bible not merely as a duty or to fill our heads with more information, or to be able to say we read through the whole Bible (although it is our duty, it does give us information, & it is good to read the whole Bible). The reason Jesus told the Jews to search the Scriptures is because they speak of Jesus. We're to study God's Word so we can know & love Christ more & please & glorify Him more. Have you found the mercy of God in the Word of God? Until you have, you'll never think of the Bible as being wonderful. What you need is to pray the prayer of the tax collector who stood at the edge of the crowd & cried, **God, be merciful to me, the sinner!** (Lk 18:13). He found mercy through the shed blood of Jesus & went home justified. You will too if you allow the Bible to point you to Jesus, the Savior of sinners, & put your faith in Him.

God's wonderful Word gives us blessings, including more light to our soul, more longing for the Word, more love in our gracious God. It also blesses us with...

#### **4. More Liberation from Sin & Sinners (133-134) 133**

The poet wants to be *firmly established in the Word of God so that he can be free from the terrible tyranny of sin.*<sup>7</sup> In other words, *guide & stabilize me, steady my steps in Your Word, which is a lamp to my feet & a light to my path* (105). This would be a great prayer to start each

<sup>6</sup> *Ears from Harvested Sheaves or Daily Portions*, pp 108-109

<sup>7</sup> *Theological Wordbook of the OT*, p 929

day: *Direct & order each step I take today by Your truth so I can walk in obedience. Let Your Word rule where I go & what I think, & don't let sin rule my thoughts or actions. I know I'm prone to wander. Keep me on Your path today.* Of course, the Bible doesn't teach sinless perfection in this life. We won't be free from the presence of sin while on earth, but salvation does free us from the penalty & power of sin. Regeneration & transformation by God breaks the power of cancelled sin & sets the prisoners free. Sin remains for believers, but it must not reign as in unbelievers (Rom 6:12-14).

(SS classes) As we see in Genesis, when God speaks to Cain (4:7), He said, **sin's desire is for you but you must master it.** Apart from God's grace, we're enslaved to sin, it masters us, but if we receive God's grace, we're enabled by God's Word to get control of our sin rather than our sin controlling our life. Ps 19:7-14 tells us,

**The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple. The precepts of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes ... Moreover, by them Your servant is warned; In keeping them there is great reward. Who can discern his errors? Acquit me of hidden faults. Also keep back Your servant from presumptuous sins; Let them not rule over me; Then I will be blameless, & I shall be acquitted of great transgression. Let the words of my mouth & the meditation of my heart Be acceptable in Your sight, O LORD, my rock & my Redeemer.**

Believers cannot be completely sinless, but they can be blameless as one who isn't ruled by sin. What a great prayer to pray in Ps 19, as well as in Ps 119:133. The godly don't think sin is no big deal. No, they want no sin to blemish their character (or their Lord's) & no ruling sin to control them. They know one leak can sink a boat. **134**

He begs God to deliver, ransom, rescue, & **redeem** him from the oppression of his enemies. The author wants deliverance from both sin within him & from sinners around him. Why? So he can keep God's **precepts**. & as he keeps God's Word, he's kept from sin. Many of us can identify with the 1<sup>st</sup> half of this vs; we want to be free from oppression & difficulty, but we also need to pray the 2<sup>nd</sup> half, **that I may keep Your Word.** His motive wasn't just comfort, it was greater commitment & application of God's Word. He didn't just want liberty from man's oppression so he could serve himself, but so he could obey God. He's praying, *God please remove whatever is in my life keeping me from knowing & obeying You.* His hope of deliverance from external

difficulty (134) is founded on his deliverance from the internal **dominion** of sin (133). Look at vs 45 of this psalm: **I will walk at liberty, for I seek Your precepts.** It's through the continual seeking & following the truth of the Word that we're liberated from indwelling sin. Jesus said in Jn 8, **If you continue in My word, then you are truly disciples of Mine; & you will know the truth, & the truth will make you free** (31-32). God's Wonderful Word blesses us by producing...

1. More Light to the Soul
2. More Longing for the Word
3. More Love for Our Gracious God
4. More Liberation from Sin & Sinners & ...

### **5. More Love of the Lost 136**

The emotion runs off the page at this vs, just as his tears are compared to rivers running off his face for sinners. As Graham Scroggie puts it, he has *abundant sorrow for abounding sin*.<sup>8</sup> Jonathan Edwards in his classic book *Religious Affections*, summarizes the godly affections & emotions of the psalmist:

*The Psalmist speaks of his love, as if it were unspeakable; Ps. 119:97, "O how love I thy law!" So he expresses a great degree of hatred of sin ... He also expresses a high degree of sorrow for sin: he speaks of his sins "going over his head as a heavy burden that was too heavy for him: & of his roaring all the day, & his moisture being turned into the drought of summer," & his bones being as it were broken with sorrow. So he often expresses great degrees of spiritual desires, in a multitude of the strongest expressions which can be conceived of; such as "his longing, his soul's thirsting as a dry & thirsty land, where no water is, his panting, his flesh & heart crying out, his soul's breaking for the longing it hath," etc. He expresses the exercises of great & extreme grief for the sins of others, Ps. 119:136.*<sup>9</sup>

While the psalmist prays to be free from the persecution of the ungodly in vs 135, it's clear in vs 136 he had no personal animosity toward them. He had compassion for them as lost sinners. It wasn't bitterness in his heart for personal wrongs done to him but a brokenness in his heart over wrongs they'd done to the Lord he loved. Spurgeon puts it this way:

*He wept in sympathy with God to see the holy law despised & broken. He wept in pity for men who were thus drawing down upon themselves the fiery wrath of God. His grief was such that he could scarcely give it vent; his tears were not mere drops of sorrow, but rivers of waters, torrents of woe.*<sup>10</sup>

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<sup>8</sup> *Psalms*, p 185

<sup>9</sup> Edwards, J. (1996). *A treatise concerning religious affections: in three parts ...* (p. 23). Logos Research Systems, Inc.

<sup>10</sup> [www.gospelweb.net/SpurgeonGoldenAlphabet/FS\\_GoldenAlphabet.htm](http://www.gospelweb.net/SpurgeonGoldenAlphabet/FS_GoldenAlphabet.htm)

I know I fall far short from this vs. I don't have the love for the lost that I see in the psalmist & others throughout Scripture. JC Ryle writes of what Acts 17 says about Paul visiting Athens:

*'He was stirred with holy compassion. It moved his heart to see so many ... perishing for lack of knowledge, without God, without Christ, having no hope, travelling in the broad road which leadeth to destruction. He was stirred with holy sorrow. It moved his heart to see so much talent misapplied. Here were hands capable of excellent works, & minds capable of noble conceptions. & yet the God who gave life & breath & power was not glorified. He was stirred with holy indignation against sin & the devil. He saw the god of this world blinding the eyes of multitudes of his fellow-men, & leading them captive at his will. He saw the natural corruption of man infecting the population of a vast city like one common disease, & an utter absence of any spiritual medicine, antidote, or remedy. He was stirred with holy zeal for His Master's glory ... He saw his Divine Master unknown & unrecognised by His own creatures, & idols receiving the homage due to the King of kings.*

*Reader, these feelings which stirred the Apostle are a leading characteristic of a man born of the Spirit. Do you know anything of them? Where there is true grace, there will always be tender concern for the souls of others. Where there is true sonship to God, there will always be zeal for the Father's glory ... Ezekiel said of the godly: "They sigh & cry for all the abominations that be done in the midst of the land (9:4)."*<sup>11</sup>

Believers cannot remain indifferent to sin in themselves or others. Paul told the Romans, **I have great sorrow & unceasing grief in my heart** (Rom 9:2) as he thought of his unsaved countrymen. He would do anything to see them saved, even give up his own life. When Jesus was dealing with the religious legalists of His day, He **looked around at them with anger, grieved at their hardness of heart** (Mk 3:5). God is angry at sinners, but we need to balance that picture with God's grief & genuine deep compassion even for those He will never save. Jesus Himself wept for Jerusalem, for their sin & the many who were unwilling to come to His open arms & seek shelter in Him. They needed to see themselves as frail, feeble, needy little chicks open-mouthed, empty-handed, in need of protection under the shadow of the Almighty's care & love (Mt 23:37). Jesus is God. He is the omniscient sovereign Savior Himself, & yet He had great pain in His heart for their sin & rejection of salvation. Even as they are murdering Him, He cries out, **Father, forgive them** (Lk 23:34). In Gen 6, as we saw in SS this morning, God punishes the sinful world, but not before vs 6 says God **was grieved in His heart** at the sin in man's heart. The fact that God knows all things & is in sovereign control of all things, doesn't negate His genuine emotions of regret in bringing punishment. God has ordained it, but He doesn't take pleasure in it (Ez 18:23). God tells

<sup>11</sup> *The Upper Room*, [www.ccel.org/ccel/ryle/upper\\_room.xi.html](http://www.ccel.org/ccel/ryle/upper_room.xi.html)

Jeremiah to represent Him this way to sinful Israel, **Let my eyes flow down with tears night & day, & let them not cease** (Jer 14:17). In the previous chapter we read, **if you will not listen to** (God's Word & repent), **My soul will sob in secret for such pride; & my eyes will bitterly weep & flow down with tears, Because the flock of the LORD has been taken captive** (13:17). Back in Jer 9:1 it says, **Oh that my head were waters & my eyes a fountain of tears, That I might weep day & night ...** Vs 18 goes on, **wailing for us, That our eyes may shed tears & our eyelids flow with water.** What a Savior we have! How can we not tell lost people of this Savior? How can we not have a heart for them to know & hear His gospel? They need the Lord, but how will they hear if we don't tell them? Faith comes by hearing, & hearing by the Word of Christ (Rom 10:17). People you know & see this week need the wonderful Words of life. Will you tell them? Instead of weeping over people who disobey & even flaunt God's laws, many Christians today have only anger & hatred for them. Is that what we see here? No! Do we weep for others, sorrowing over the pain we know their unbelief & disobedience brings? If our wonder of God's Word & His gracious blessings have truly reached our hearts, then we ought to have a burden for the lost & want to reach them with the gospel. The psalmist loved people & he sorrows at their loss through their rejection of the Word. But he loves the Word even more & cannot bear to see it mistreated. His greatest joy is to obey God's Word. His deepest dismay is that others don't keep it. **I will bow down toward Your holy temple & give thanks to Your name for Your lovingkindness & Your truth; For You have magnified Your word according to all Your name** (138:2). What this means is that as you treat the Word, so you treat God Himself. Kenneth Puls has written a hymn I'd like to use as our closing prayer:

*O Spirit, now we thank You For giving us Your Word. Please bless its proclamation, The truths that we have heard. Indwell us & empow'r us, And cause us to obey; Shine now the light of Scripture On all we do & say.*<sup>12</sup>

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<sup>12</sup> <https://founders.org/2016/11/29/hymns-and-the-sufficiency-of-scripture/>