

Resh  
 Psalm 119:153-160  
 ABC 10/28/18

You've heard of the 7 wonders of the ancient world. Elisabeth & Erick's wedding wasn't at one of those, but it was at one of Oregon's 7 natural wonders, (Picture) Smith Rock. Everything went great & I'm glad that's over! Fortunately, there are many more wonders of God's Word than there are of the ancient, or even current, world. This morning we have the great privilege to look again at Ps 119. Aren't you thankful for God's Word? The Scottish pastor Thomas Guthrie writes,

*The Bible is an armory of heavenly weapons, a laboratory of infallible medicines, a mine of exhaustless wealth. It is a guidebook for every road, a chart for every sea, a medicine for every malady, & a balm for every wound. Rob us of our Bible & our sky has lost its sun.*<sup>1</sup>

As great as that statement is, Ps 119 is an even better tribute written of the wonderful Word of God & the God of the Word. In our study through this chapter, we now come to the *Resh* section beginning in vs 153. **153-160** PRAY

This passage begins in affliction (153) & ends with affection & adoration (159-160). Our love for, delight in, & praise to God can be increased by affliction. Paul said, **I am filled with comfort; I am overflowing with joy in all our affliction** (2 Cor 7:4). Later he wrote, **brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia, that in a great ordeal of affliction their abundance of joy... overflowed in the wealth of their liberality** (2 Cor 8:1-2). It isn't only possible to love & delight in God's Word with joy during affliction, Ps 119 argues it's essential. **92**

In our text this morning, the author prays 3x, **revive me or give me life according to Your word, Your ordinances, & Your lovingkindness**. In vs 50 we see God's Word was the instrument God used to answer that prayer through affliction, which also brought great comfort. **50**

Luther, writing on Ps 119, notes that the poet not only prayed & meditated over God's Word in order to understand it, he also suffered in order to understand it. **67, 71**

Luther proved the value of suffering over & over again in his own life. He says,

*For as soon as God's Word becomes known through you, the devil will afflict you... & will teach you by his temptations to seek & to love God's Word. For I myself... owe my persecutors many*

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<sup>1</sup> www.gracequotes.com

*thanks for so beating, pressing, & frightening me through the devil's raging that they have turned me into a fairly good theologian, driving me to a goal I should never have reached.*<sup>2</sup>

Suffering was woven into life for Luther. Emperor Charles V said, *I have decided to mobilize everything against Luther: my kingdoms & dominions, my friends, my body, my blood & my soul.*<sup>3</sup> At any time Luther could be killed. He endured slander & lies of every kind. Physically he suffered from kidney stones, headaches, & other incapacitating conditions. These were some of the trials he said made him a theologian. Suffering, affliction, & trials are Satan's unknowing contribution to our becoming closer to God. John Piper puts it this way:

*The stresses of life, the interruptions, the disappointments, the conflicts, the physical ailments, the losses—all of these may well be the very lens through which we see the meaning of God's Word as never before. Paradoxically, the pain of life may open us to the Word that becomes the pathway to joy ... use the Word of God to fight for joy.*<sup>4</sup>

I certainly haven't had to face the afflictions of Luther or the author of this Psalm or even the afflictions some of you have faced or are facing today. But the timeless truths of this text should encourage & equip us all. The emotions we see at the start of this passage are, by the end of the passage, overpowered by his exultation in God's Word. His afflictions increased his affections & love for God & His Word. They can do the same for us. This section begins with 5 staccato requests in the 1<sup>st</sup> 2 vss, showing us again the writer's sense of urgency with the last request being repeated 3 times.

### **1. Regard Me 153a**

That's a bold prayer. *God, take notice of what I'm going through.* When he prays for God to **look upon**, the Hebrew for **look** has been described as having *more in mind than a request for God to glance casually upon him*. He was likely recalling the rich historical testimony of God who looked intensely upon the troubles of His people *so as to intervene & care for them*. We see throughout Scripture that God cares about our afflictions. For example, in Gen 22:8 Abraham told Isaac, **God will see** (same Hebrew word) & will take care of the sacrifice. After the substitute for Isaac's life had been provided by God, it's noted that Abraham called YHWH, yireh (or Jehovah Jireh, same

<sup>2</sup> Ibid

<sup>3</sup> Heiko Oberman, *Luther: Man Between God & the Devil*, p 29

<sup>4</sup> *When I Don't Desire God: How to Fight for Joy*, p 134

root word for **look**), the **LORD provides**. *He looks upon to care for His people in their plight.*<sup>5</sup> What an encouragement it is for us who know this God, that we can pray to Him who has the same concern for His people today. **Look upon my affliction & rescue me.** He's praying, *Lord, I know You looked on Your people in the past in their affliction & delivered them. Please look on me in my affliction & deliver me as well.* He says at the end of 153, **for I do not forget Your law.**

*I won't forget what Your law says about Your nature of looking on to provide & care for, so I'm asking You not to forget me as I keep Your law. I know You saw Your people when they were oppressed in Egypt, so I know You see my oppression too. Your Word (Ex 3) says You were aware of their sufferings, so I know You're aware of mine. You gave heed to their cry, so I'm asking You to give heed to mine, as well. Your Word says You were concerned about them & what had been done to them, & I know You're the unchanging God of Abraham, Isaac, & Jacob, the same yesterday, today, & forever, & You're still concerned about us. Since You delivered Israel from the entire Egyptian army, I know You can deliver me from my smaller problems & persecutions, so please look & lift me up.*

Or as David writes, **Be gracious to me, O LORD; See my affliction from those who hate me, You who lift me up from the gates of death (Ps 9:13).** &, **I will rejoice & be glad in Your lovingkindness, Because You have seen my affliction;** (there's joy in affliction again. Why? Because) **You have known the troubles of my soul (Ps 31:7).** We worship a God who cares about our trials & understands our afflictions even when no one else on this planet can, because God has been in our shoes & He knows something about affliction. His own Son suffered affliction. & when His children cry to Him, **Look on my affliction**, the Father remembers a time when His Son cried out to Him to look on Him in His affliction & He hears our cry as He did His own Son. Don't think He doesn't care about your afflictions. The psalmist isn't ashamed to look into the face of God & ask Him to look upon & take notice of his affliction. He knows his God will & does. & that's a very important thing to learn from the Word of God about how to deal with your affliction. Know that God cares about your afflictions. The psalmist in 119 not only prays *look upon* or *regard me*, but also...

**2. Rescue Me Look upon my affliction & rescue me.** The word means to set free or deliver *as with a gentle hand, not necessarily a dramatic rescue, but for a full consideration of his sorrow that*

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<sup>5</sup> George J Zemek, *The Word of God in the Child of God*, pp 337-338

would lead God to deliver him from in His own way & time.<sup>6</sup> What's so unique & wonderful about our great Savior is that He isn't a distant, detached, dispassionate, disinterested Deity. He's intimately involved. Todd Smith is part of the Christian group, *Selah*. In 2008 Todd & his wife Angie were told their unborn baby had severe medical conditions & were advised to terminate the pregnancy. They refused, praying God would provide a miracle. At 32 weeks, Audrey Caroline was born, giving the Smiths the pleasure of knowing her during her two-and-a-half hours of life.

Angie writes:

*I think one of the main themes that I learned through this is that God is not intimidated by my frustrations, questions & sadness. I definitely developed a different understanding of Christ as a comforter. Just knowing that no matter what I was feeling or how alone I felt, I had to bring all of that to Him, instead of shying away. We are all going to go through times where we feel like everything is falling apart, but what God wants is for us to remain faithful & turn to Him during those times for comfort & just cry out to Him.*

*I think we'd be lying if we said that there weren't moments where we just felt abandoned & confused. But to come through this experience & feel like our faith is stronger is an amazing testimony of who God is to us when we're in those dark places.<sup>7</sup>*

We have a God who looks at & knows our afflictions & troubles. He wants us to cry out to Him for comfort, strength, & faith. He knows what we're going through. The author of Heb says of Jesus,

**Therefore, He had to be made like His brethren in all things, so that He might become a merciful & faithful high priest ... For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted (2:17-18). He continues, For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy & find grace to help in time of need (4:15-16).**

As we suffer & have sorrows we can pray to Jesus who knows us & what we're going through. He is a Man of sorrows & familiar with suffering. He's been despised, oppressed, afflicted, chastened, scourged, bruised, pierced, & crushed. This Suffering Servant came to bear our griefs & carry our pains. He endured the stripes from the whip that we deserved & the wrath of God that we should suffer, so that by His suffering in our place the Lord caused the iniquity of us all to fall on Him. Why? So we can be healed & forgiven of our sins of going our own way. Isaiah 53 speaks of Christ's affliction & Isaiah 63:9 says: **In all His people's affliction He was afflicted, &... saved them; In His love & in His mercy He redeemed them, & He lifted them & carried them... Do**

<sup>6</sup> Herbert Lockyer, *Psalms*, p 603

<sup>7</sup> [www.baptiststandard.com/news/faith-culture/journey-of-loss-grief-faith-for-selah-singers-family/](http://www.baptiststandard.com/news/faith-culture/journey-of-loss-grief-faith-for-selah-singers-family/)

you realize what a great Savior we have? I'm a great sinner & so are you. But He's an even greater Savior who specializes in rescuing us. It's to this Savior we can pray *Regard Me, Rescue Me, &...*

**3. Represent Me** In vs 154 he prays **plead my cause** which is language borrowed from the court room. Right before this, he says, **I have not forgotten your law** (153). In other words, he hasn't ignored the law of God as his life pattern, but he needs someone to represent him against the lawless & godless. The request **plead my cause** might be expanded & paraphrased,

*Represent me by Your righteousness, stand in my stead, bear my burden, fight my fight, pay my price, take on my trial, argue as my Attorney & be my Advocate. Rather than defend myself before human accusers, my conscience is clean before Your court, & I ask You to plead my cause. Take up my cause as Your own. Be my defense as I am arraigned before the wicked. Be my Representative & rescue me from my accusers.*

1 Jn 2:1 says when a blood-bought repentant believer sins, **we have an Advocate before the Father, Jesus Christ the Righteous**. What a wonderful Savior we have! This was David's plea in 1 Sam 24:15. **The LORD therefore be judge & decide between you & me; & may He see & plead my cause & deliver me from your hand.** In Ps 35:1 he writes, **Contend or plead my cause, O LORD, with those who contend with me; Fight against those who fight against me.** This is the very nature, the very heart of God for His children. Even Satan himself, the great adversary & accuser of God's children, falls before Jesus, our Advocate. Beyond that, He has judicially credited His own perfect righteousness to us & has satisfied the Judge by paying our penalty in full so we can be justified. There's no condemnation for those who are in Christ Jesus. What a wonderful Savior we have! He *Regards Me, Rescues Me, Represents Me*, & now he prays...

**4. Redeem Me Plead my cause & redeem me.** The images in the OT of these 2 prayers are closely related. The One who represents His people not only regards them, but rescues them because He is their Redeemer as well. There's no rescue or representation in their case without a Redeemer. Jer 50:33-34 tells us, **Thus says the LORD of hosts, "The sons of Israel are oppressed... But their Redeemer is strong, the LORD of hosts is His name; He will vigorously plead their case So that He may bring rest.** What a great Savior, who takes the place of the kinsman of the poor & helpless. This word **redeem** or **redeemer** is used in Scripture of someone's nearest relative. In Lev

25 it refers to a man's brother, uncle, cousin, or some other kinsman who is responsible for standing up for him & maintaining his rights. The best OT illustration of the kinsman-redeemer who could rescue a family member in need is Boaz who rescued & redeemed Ruth. The story concludes,

**So Boaz took Ruth, & she became his wife, & he went in to her. & the LORD enabled her to conceive, & she gave birth to a son. Then the women said to Naomi, "Blessed is the LORD who has not left you without a redeemer today, & may his name become famous in Israel. May he also be to you a restorer of life & a sustainer of your old age; for your daughter-in-law, who loves you & is better to you than seven sons, has given birth to him."**

Then Naomi took the child & laid him in her lap, & became his nurse. The neighbor women gave him a name, saying, "A son has been born to Naomi!" So they named him Obed. He is the father of Jesse, the father of David (4:13-17).

Sound familiar? The 1<sup>st</sup> page of the NT picks up on this: **The record of the genealogy of Jesus, the son of David ... Boaz was the father of Obed by Ruth ... Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah** (Mt 1:1, 5, 16). In His incarnation, Jesus entered the human family & became our Kinsman & in the crucifixion He paid the price to redeem us from sin, death, & hell. Jesus, our Kinsman-Redeemer, represents us before the throne of God (1 Jn 2:1-2). In our affliction, it's comforting to know that the Son of God intercedes for us, hears our prayers, meets our needs, & redeems us. Jesus Christ, our Kinsman-Redeemer purchased & paid a price to redeem His bride, the church, for Himself. We were just as needy as Naomi & Ruth, utterly dependent on the kindness of another to sustain & provide for us. Without Christ we're all like Ruth, our only recourse is to humbly come as a lowly servant & ask our Redeemer to cover us with His righteous garment & not our own garments of filthy rags. What a wonderful Savior & Redeemer we have! The church is God-sought, blood-bought, Spirit-taught, redeemed by being chosen from the slave market, no better than the rest but graciously bought back by our original Owner. The ransom price has been paid in full & we're brought into God's family as sons & daughters. Our chains of sin are broken & replaced by the Lord's yoke which is light. We've been redeemed to praise & worship our wonderful Savior. Redemption will be the eternal anthem in heaven! Rev 5:9-12 tells us,

They sang a new song, saying, “Worthy are You to take the book & to break its seals; for You were slain, & purchased for God with Your blood men from every tribe & tongue & people & nation. You have made them to be a kingdom & priests to our God; & they will reign upon the earth.”

Then I looked, & I heard the voice of many angels around the throne & the living creatures & the elders; & the number of them was...thousands of thousands, saying with a loud voice, “Worthy is the Lamb that was slain to receive power & riches & wisdom & might & honor & glory & blessing.”

Can you imagine this? The music of heaven focuses its praise on redemption, on our slain Redeemer who purchased us. Heaven is cross-centered & we must be as well. What a wonderful Savior we have! But not everyone will sing this song. Sadly many don’t want to. **Ps 119:155**

Salvation is far from the wicked who don’t seek the Lord & Him alone as their Redeemer & Savior. Jesus came to seek & save those who know they’re lost & that salvation is far from them & impossible by their own efforts. Isaiah 55:6-7 urges us to **seek the LORD while He may be found; Call upon Him while He is near. Let the wicked forsake his way & the unrighteous man his thoughts; & let him return to the LORD, & He will have compassion on him, & to our God, For He will abundantly pardon.** If you reject the only Redeemer & His work on the cross as your only hope, salvation will be far from you. But if you turn from trusting your own works & trust the cross work of Christ, as Paul says, **you who formerly were far off have been brought near by the blood of Christ... & HE CAME & PREACHED PEACE TO YOU WHO WERE FAR AWAY...** (Eph 2:13, 17). What a wonderful Savior we have in Jesus our Lord! If Jesus isn’t yet your Lord, seek Him while He may be found, call on Him today & He will redeem you. Regard me as you regarded the slaves in Egypt. Rescue me as you delivered them through the Red Sea. Represent me as my Advocate. Redeem me as my Kinsman Redeemer. & now ...

**5. Revive Me** as my wonderful Savior. **Revive me** means give me life, lift me up, & keep me going. He had prayed this prayer before (25, 37, 40, 88, 107, & 149) & God had answered. If we prayed on the basis of our own merit, God could never answer, but we come to the Father in the name of the Son (Jn 14:14; 15:16) & with the help of the Spirit (Eph 2:18; Rom 8:26–27). God in His grace gives us what we don’t deserve & in His mercy He doesn’t give us what we do deserve. His throne is a throne of grace where His mercy is abundantly available to us (Heb 4:16). The psalmist wanted to be made alive, & to have that life brought to him **according to God’s word** or

**promise** (154). This tells us that God's Word is a source of revival. If we'll read the Word of God & do what it tells us to do, it's a source of personal & corporate revival. Isn't that what we all want? **Revive me according to Your word or promise** (154). **Revive me according to Your ordinances** (156). **Revive me according to Your lovingkindness** (159). The psalmist feels his life is threatened. These afflicters, these tormenters, these persecutors want to take his life & so he turns to God & in desperation prays not once, not twice, but 3x. *Lord, they want to take my life. Please, give me life!* In doing so he tells us, *In your affliction, if you're going to have life, God must be the one to give it to you.* He is desperate & he knows that God is the only answer. That's another important lesson to learn in affliction. God is the only answer. What do we think we need in our afflictions? The end of our affliction, right? The psalmist says, *Wrong answer. The answer is God.* The affliction may end; it may not. The affliction may get worse or it may get better. But whatever happens doesn't matter because God is the source of life, whether He hears our cry through ending the affliction or by increasing our affliction, He is the answer. & notice he specifies the basis of God giving him life: *according to Your promise, according to Your rules, according to Your loyal, steadfast love.* God's promise, God's rules, & God's love revive us. Revival comes from His promise, from His rules, & from His love, none of which are dependent upon our circumstances. Notice too that these repeated prayers for God to **revive** him are sandwiched & surrounded by vss that speak of wicked sinners (155, 157-158). It seems as he thought of his persecutors he sensed his need for continual reviving from God. His affliction increased his affection for God & His Word. God's great & tender mercies are what drives the psalmist's prayer for God to revive his own spiritual life (156). In affliction, do we pray for God to give us greater spiritual life & more love for God & His Word? Or do we simply pray for the end of our affliction? Charles Bridges writes that this repeated prayer **revive me** should prompt self-examination as to where we need God's grace:

*Are my views of sin, & especially of the sin of my own heart, slight & superficial? Do they fail in producing humility, abasement, tenderness of conscience, circumspection of conduct? If it be so—Quicken me, O my God! Does my apprehension of a Savior's love serve to embitter sin to me? to crucify sin in me, to warm & enliven my heart with love to Him, & zeal in His service? If I am convicted of coldness to such a Savior, & sluggishness in such a service, I need to pray—O Lord, quicken me! & how do I find it with regard to prayer itself? Are not my prayers general—*



*unfrequent—wandering? Is not my service too often constrained, a forced duty, rather than a privilege & delight? O Lord, quicken me!*<sup>8</sup>

God's great & abundant mercy is the only way we can plead in repentance. David tells us in Ps 51:1, **Be gracious to me, O God, according to Your lovingkindness; According to the greatness of Your compassion blot out my transgressions.** When Moses prayed for God to show him His glory, the fullness of His character is revealed in terms similar to this vs. **Then the LORD passed by in front of him & proclaimed, "The LORD, the LORD God, compassionate & gracious, slow to anger, & abounding in lovingkindness & truth; who keeps lovingkindness for thousands..."** (Ex 34:6-7). What a wonderful Savior we have! The fact that God is rich in mercy is the most wonderful thing we can know about Him. Because of His mercy & abounding goodness, we're empowered to love His Word in the midst of affliction. **157**

No matter how he suffered, the poet wouldn't swerve from God's Word. He does not & will not deviate from God's Word, no matter how great or how many his enemies may be. **158**

His negative emotions weren't primarily because of how the ungodly treated him, it was how they treated God & His Word. It wasn't that he expected godly behavior from the ungodly (something Paul warned about in 1 Cor 5:9-13). He felt disgusted because God & His Word were being disgraced. 159 says, **Consider how I love Your precepts** (in contrast to the treacherous & lawless sinners); **Revive me, O LORD, according to Your lovingkindness.** He began this stanza saying, *consider my affliction.* Now, as he prays, he's changed by God's love so that he loves God's Word more. As one writer described it,

*He becomes preoccupied with the unfathomable grace of God (v. 159b) & the inestimable gift of God, His all-sufficient Word (i.e. v. 160). It would seem that tranquility progressively dispels the shadows of trepidation as one's focus shifts from the more temporal to the more transcendent.*<sup>9</sup>

He began with prayers & ends with praise, lost in wonder of the Savior we have. He understood & lived out what would be written of Moses in Heb 11:24-26. **By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, considering the reproach of Christ**

<sup>8</sup> <http://gracegems.org/26/bridges7.htm>

<sup>9</sup> Zemek, p 347

**greater riches than the treasures of Egypt; for he was looking to the reward.** It isn't in spite of his affliction, but because of his affliction, that he'd increased his love for God's Word as he prayed to the God he loved, looking to the reward of His truly greater riches. **160**

He's ready to stake his life on the truthfulness of God's Word. *I'm surrounded by tormenters & persecutors that want to take my life. I'm betting my life on the truthfulness of God's Word because it can be trusted completely.* The psalmist has been saying this all along. Look back to vs 153. **I do not forget Your law.** He begins by saying, *I'm not going to forget Your Word, Lord!* Vs 154, **Give me life according to Your promise.** Vs 156, **Give me life according to your rules.** Vs 157, **I do not swerve from your testimonies.** Vs 159, **I love your precepts.** Over & over, the psalmist is saying, *Lord, the place of my trust is in Your Word,* & he sums it all up by saying, **160.**

In other words, God's Word is comprehensively, extensively, completely true. It can be trusted. & so when God says, **I will never leave you or forsake you** (Heb 13:5), it can be trusted. When He says, *I cause all things to work together for good for those who love Me & are called according to My purpose* (Rom 8:28), it can be trusted. God's Word is true & the psalmist is ready to stake his life on it. God's Word is true & trustworthy & it's the comfort of His people in affliction. It's those who mock His Word, who don't believe it, who swerve from & neglect His Word, who don't seek nor obey His Word that find themselves salvation-less in affliction. & the psalmist just puts a bold contrast out there for us between the two.

possible to read this psalm & get the wrong idea of what the psalmist is saying. When he says, *Look on my affliction & deliver me because I don't forget your law,* it can sound like, *I'm a good person, I don't forget Your law. Lord, help me.* Or, *Give me life according to your rules* (156), sounds like, *I keep the rules, Lord. Give me life.* This can sound like, *I'm a good person, Lord. Therefore, answer my prayers.* But this psalm actually reveals what the hope of the psalmist is & it's not in himself. Look at vss 156. *Great is your mercy, Lord.* 159, *Give me life according to Your steadfast love, Your lovingkindness, Your covenant love.* Vs 160, *The sum of Your word is truth.* Here we see the hope of the psalmist. His hope is in God's mercy, God's love, & God's truth. In other words, *All my hope is on who You are, Lord. You are merciful, You are loving, & You are*

true. I'm hanging all my hope on that. I'm ready to keep on believing through this affliction because of who You are. Because of who God is, the totality of His Word is truth & without error. God's Word never needs to be revised, rescinded, rewritten, nor retracted because it is righteous forever. As one commentator puts it, *God's Book has proven itself to be both dependable & imperishable. For needy pilgrims it exudes its neverfailing reliability which enables them through a transcendent perspective to endure & persevere amidst the ... tribulations of life in a hostile world.*<sup>10</sup> Spurgeon puts it this way,

*The ungodly are false, but God's word is true.... God's word has been true from the first moment in which it was spoken, true throughout the whole of history, true to us from the instant in which we believed it, true to us before we were true to it.... The Scriptures are as true in Genesis as in Revelation, & the five books of Moses are as inspired as the four Gospels. Neither in the book of revelation nor of providence will there be any need to put a single note of an error. The Lord has nothing to regret or to retract, nothing to amend or to reverse.*<sup>11</sup>

What a wonderful Savior we have! How should we respond? Thomas Watson applies this passage in his book *Profiting from the Scriptures*, which I hope will profit us as well:

*Get an ardent love to the word. Prizing relates to the judgment, love to the affections. Ps 119:159: "Consider how I love thy precepts." He is likely to grow rich who delights in his trade; a lover of learning will be a scholar. Augustine tells us before his conversion he took no pleasure in the Scriptures, but afterwards they were his delights. David thought the word sweeter than the honey which drops from the comb. Thomas a Kempis used to say he found no content but in a corner, with the book of God in his hand... What infinite pleasure should we take in reading the book of life! There is enough in the word to breed holy...delight; it is a specimen & demonstration of God's holy love to us.*

*The Spirit is God's love token; the word his love letter; how does one rejoice to read over his friend's letter! The word written is a divine treasury, or storehouse; in it is scattered truth as pearls, to adorn the inner man of the heart. The word written is the true manna, which hath all sorts of sweet taste in it; it is a sovereign elixir... David drank of this cordial; Ps 119:50: "This is my comfort in my affliction; for thy word hath quickened me." Chrysostom compares the Scripture to a garden; every line in it is a fragrant flower, which we should wear not on our jacket but in our heart. Delight in the word causes profit...*<sup>12</sup>

The totality of God's written revelation is not just true, it is truth. To love the Word is to obey it, & to obey it is to receive life from it. The Bible isn't a magic book that gives divine life to anyone who picks it up & reads it. God's living Word communicates His life & power to those who read it, meditate on it, & obey it because they love God & His Word. When Jesus raised the dead, it was

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<sup>10</sup> Ibid, p 348

<sup>11</sup> *Treasury of David*, [www.biblestudytools.com/commentaries/treasury-of-david/psalms-119-160.html](http://www.biblestudytools.com/commentaries/treasury-of-david/psalms-119-160.html)

<sup>12</sup> Pp 30-32

through speaking the Word (Lk 7:11–17; 8:40–56; Jn 11:38–44; cf Jn 5:24), & His Word gives us life today, even when, especially when, we find ourselves in affliction & suffering (119:25). What a wonderful Savior & God we have in Jesus our Lord. Pray