

Beth
Psalm 119:9-16
ABC 4/15/18

Open your Bibles to Psalm 119. The theme in this section is our sanctification. We are sanctified in God's sight by Christ's righteousness from the 1st moment of our conversion. We call this justification. We are being sanctified throughout this life as we grow in holiness.. & one day we will be completely sanctified or glorified. Sanctification, being set apart in salvation, should result in our being set apart for Christian living. Sanctification includes not only the immediate act & fact of salvation but also involves an ongoing growing experience of greater holiness & less sinfulness. It includes our responsibility to participate in continuing what God's Spirit began in salvation (2 Tim 2:21; Rev 22:11). We are told to pursue in our Christian experience what God has declared to be true of us in salvation. We're also promised that what isn't yet complete, God will ultimately finish (Phil 2:12-13; 1 Thes 5:23). This is one of the great paradoxes of Scripture: We are to become what we already are & one day will be. We live the Christian life in the process of sanctification & yet sanctification is not for the faint of heart. 1 Thes 4:3 says, **this is the will of God, your sanctification.** Psalm 119:9–16 highlights this theme of sanctification & gives us the basics of personal sanctification: God, the gracious Teacher; the psalmist, the dependent disciple; & the Textbook, God's sufficient Word. Before we get into it, I want you to notice once again that this passage speaks over & over of God's Word as God's Word. In vs 9, the **word** is not simply the **word**, it is **Your Word**, God's **word**. In vs 10, the **commandments** aren't just **commandments**, they're, **Your commandments**, God's commandments. In vs 11, **Your word**, God's **word**. In vs 12, the **statues** are **Your statues**, God's **statutes**. In vs 13 the **ordinances** are the **ordinances of Your mouth**, God's mouth. In vs 14 it's not just the **testimonies**, it's **Your testimonies**. In vs 15 it's not just some generic **precepts & ways**, it's **Your precepts & Your ways**. & in vs 16 it's not simply, the **statutes** & the **word**, but **Your statutes** & **Your word**. So again there's an emphasis that the Word of God is the Word of God. They come from His mouth (13). This section is addressed to young men but don't feel discriminated against if you're not in that category. The psalmist is talking about sanctification & sanctification is for all Christians. But

what he has to say has a specific application to the young in general & to young men specifically. & we'll look at that as we go through this portion of God's Word. Let's stand & read vss 9-16 & ask for God's help & blessing. Thus says the Lord through the psalmist: **Ps 119:9-16**.

Thus ends this reading of God's holy, inspired, & inerrant Word. May He write its truths upon our hearts. PRAY

Heavenly Father, we bow before You thanking You that because of Your revealing of Yourself, we can hear Your voice through Your Word. It's a joy to be with You with Your people listening to Your Word. We ask that as we study these vss, You would, by Your Spirit, open our eyes to behold wonderful things from Your law. Do this, we pray, for Your glory & for our everlasting good, in Jesus' name. Amen.

All believers should want to be more godly, to love the right things, to pursue holiness, to grow in grace, & to mature because that is God's will for us. But we all know that's a challenge, a war where we sometimes lose a squirmish or a battle. Often it feels futile. & when we feel that way, God tell us, *Child, I understand. I wrote about this in a Book for you thousands of years before you were born. I wrote these things because I love you & I want you to grow in grace but there are some things you need to understand.* & at least 3 of those things are before us in these vss.

1. God Desires Your Sanctification 9

The next 167 vss model both the dedication & dependency involved in making the answer of vs 9b a progressively realized experience in life. *How can a young man establish a lifestyle that's consistent with God's teaching?* Since the psalmist asks this question under inspiration, it means that both he (the human author) & God (the divine author) are interested in the answer. God is saying to His people, *Think about & pursue sanctification!* God is deeply interested that His people grow in purity. He isn't ambivalent about sanctification. He isn't a God who doesn't care whether or not His people grow to be more like Him. He wants & expects you to grow in Christlikeness. Before getting more specific about this text, we can note 3 things about sanctification in general.

A. Sanctification Is About You What I mean is that the call to grow in holiness is a call that must be personally applied. It's probable the psalmist himself is the **young man** to whom he is writing. Rather than condescendingly telling young men how to do things, he's preaching to himself. He's

looking back at his own life, wishing he had learned some lessons about sanctification in his youth. Even in his advanced age, with regrets in his past, he's still interested in knowing how a believer can keep his life pure. So when we think about sanctification, we should be thinking primarily about ourselves. Yes, as with any area of the Christian life, we are interested in pursuing sanctification together. But it begins with you! You shouldn't listen to preaching or read your Bible thinking about how much your neighbor or your spouse or your kids need to be sanctified. You must 1st present your own body a living sacrifice, holy & acceptable to God, which is your reasonable service (Rom 12:1-2), before you can help others to do the same.

B. Sanctification Is About Joy We're sometimes tempted to think of sanctification in terms of things we can't do. But, for the Christian, holiness enhances joy, because to the degree that we obey God, we experience His blessedness (119:1-2). Jesus said, **If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments & abide in His love. These things I have spoken to you so that My joy may be in you, & that your joy may be made full.** If obedience to God is a drudging duty, it's only because you don't understand the love of the Father & the joy He gives.

C. Sanctification Is About Youth It's interesting that the psalmist specifically addresses his exhortation to the **young**. One reason for this, I think, is because the sooner we start pursuing sanctification, the easier it becomes. When should we start? Now, whatever age you are. When you have a life of sinful, foolish choices behind you, it often seems far more difficult to pursue what is right. The decisions of youth form habits that guide us from that point on & are often hard to break. If we form good habits when we're young (reading the Bible, spending time in prayer, enjoying the company of God's people, going to church, rejecting sin, & practicing to be honest & to do good), these habits will go with us through life & make good choices later in life easier. & so the psalmist exhorts the pursuit of sanctification while you are young. When you hear, **How can a young man keep his way pure?** don't write the psalmist off as an old man getting ready to tell you one of those, *When I was your age* stories. Again, the young man in this psalm is probably the psalmist himself. He's certainly praying for & preaching to himself. This is the

psalmist, wizened by years, tested by time, looking back & saying, *I wish I had known these things better. It would have made a difference in my life.* He's not about to tell you one of those *when I was your age* stories; he's preaching to himself. So young people, listen to his words. & I want to say 3 things specifically about that.

1) As the psalmist preaches to himself & perhaps looks back on a time when he was himself a young man, we're reminded that all of us need to learn & re-learn the way of purity & the way of righteousness. Here he is writing a psalm under the inspiration of the Holy Spirit that hundreds of years of Jewish believers & hundreds of years of Christian believers would go to, to base their lives on. Yet he's still preaching to himself & asking God for help. All of us need to learn & to re-learn the way of purity & the way of righteousness. & this psalmist, reminds us of these things.

2) The 2nd thing I want to say is sanctification is especially applicable to young people. I don't think there's an age in which it's easy to follow God with a pure heart, but if there is, young adulthood isn't it! Young people, I'm not sure you adequately appreciate how much we love you & how much we long for you to experience the abundant life with Christ. I think you often hear us saying, *Don't do this & do that*, & you think all your parents, your church, & your God have for you are commandments & prohibitions. That all we want to do is to rain on your parade. That's not it. I can say truthfully it's the goal of every parent's heart & of every grandparent's heart & of your SS teacher's heart & my heart that you'll know more joy in life than we have never known & that you'll be spared the pain we've experienced. If we could, we'd all go the way with you & take the pain that you will experience. But we can't do that. Our time is passing. My time is passing. I'm far beyond middle age because I'm not living to be 111! This world will be yours. This church will be yours. You will be the spiritual leaders for another generation. We aren't able to walk your walk & end the journey with you. We would love to see it all the way to the end & share in your joys. We'd love to be there to wipe away your tears but we can't be. All we can leave with you is God's eternal Word & strive to have you internalize it. It's the only way, it's the only truth, & it's the only lamp that will light your way in this dark & confusing world. & when we teach & preach it to you, we don't do that to kill your joy. We do it to increase your joy & limit

your sorrow. Please know that. We delight in your energy & in your passion. We vaguely remember when we had those same powers. We long for you not to waste them like we so often wasted ours. & so the psalmist is speaking to you. He's speaking to you for your joy, for the increase of your joy, because the psalmist knows a secret that so many of your friends, classmates, colleagues, & co-workers don't know. They think joy is found in going your own way & doing whatever you want. We know they're wrong & that your joy will only be found in deciding to go God's way. There's an inseparable connection between your joy & His way. & the psalmist is telling you about that here. James Montgomery Boice writes,

Most young people want their lives to count, & most Christian young people want their lives to count for God. Youth dreams big. That is right. You should dream big. But youth is also often impatient & undisciplined, & young people are tempted to let the little things slide. You must not do that if you are God's young man or God's young woman. God will make your life count, but this will not happen unless you determine to live for Him in the little things now.¹

3) There's a 3rd thing I want to say & this especially to young men, because this psalm is addressed & applicable to young men. But 1st listen to these words by William Plumer:

The Scriptures would not be perfect if they did not give proper directions, warnings, & encouragements to young men. Their case is full of interests. By birth's sin, their way is already defiled & they are inexperienced, self-confident, rash, & inconsiderate. The imagination of their hearts is evil, their passions are strong, & their principles are weak, their lusts imperious & their self-knowledge very imperfect. Til taught from heaven, they are void of wisdom & their will is stubborn & they are impatient of restraint. All rules not yet enforced by divine authority are too feeble to control their strong inclinations & yet youth is the seed-time both for maturity in life & for eternity. In such a circumstance, God's Word is the only antidote by which we can protect ourselves against the corruption of our nature. One wrong step in youth is very apt to lead to another & yet another until ruin comes.²

Young Christian men are an endangered species & nothing in our culture is designed to help you. Everything seeks to break you down. & I say to you that your heavenly Father cares for your soul & He knows that His plan for families & for churches is dependent upon the raising up of godly young men. & there's a congregation of brothers & sisters & mothers & fathers & grandmas & grandpas that will stand with & fight for you. We will go through whatever we have to go through with you to see God's design worked out in your heart & life. & this psalm is for you. Therefore, I urge you, pay attention to God's Word. This isn't the only Scripture that urges this. Solomon

¹ *Daniel: An Expository Commentary*, p 23-24

² *Studies in the Book of Psalms*, p 1028

wrote, **Remember also your Creator in the days of your youth, before the evil days come and the years draw near when you will say, "I have no delight in them"** (Eccl 12:1). Young people, there's no better time than the present to get serious about sanctification! Our culture isn't designed to help you pursue godliness. But there are a couple of places that are designed to help you in this regard: Your godly parents (if you have them) & the local church. & so again, God desires our sanctification, including from the young. Thankfully, when God desires something for His people, He provides what is necessary for them to achieve it. Therefore, the psalmist answers his own question: **9**

God's Word is what He's provided in order for His people to grow in holiness. David Guzik writes:

- *God's Word shows us the standard of purity, so we know what is right & what is wrong.*
- *God's Word shows us the reasons for purity, so we understand the wisdom & goodness of God's commands.*
- *God's Word shows us the difficulty of purity, & reminds us to be on guard.*
- *God's Word shows us the blessings of purity, & gives us an incentive to make the necessary sacrifices.*
- *God's Word shows us how to be born again - converted, so our inner man may be transformed after the pattern of ultimate purity, Jesus Christ.*
- *God's Word shows us the way to be empowered by the Holy Spirit, so that one has the spiritual resources to be pure.*
- *God's Word is a refuge against temptation, giving a way of escape in the season of enticement.*
- *God's Word is a light that clears away the deceptive fog of seduction & temptation.*
- *God's Word is a mirror that helps one see their spiritual & moral condition, & thus walk in purity.*
- *God's Word gives us wise & simple commands, such as, **Flee youthful lusts** (2 Tim 2:22).*
- *God's Word washes us from impurity, & actually cleanses our life in a spiritual sense (Eph 5:26, Jn 15:3).*
- *God's Word is the key to the renewing of our mind, which in turn is the key to personal, moral, & spiritual transformation (Rom 12:1-2).*
- *God's Word gives a refuge against condemnation when one has been impure, & shows how to repent when they've been impure, & how to come back to a pure life.*

- *God's Word shows us how to conduct our life so we're an encouragement to others in purity.*³

We'll return to this theme in a moment, but 1st we must notice a 2nd important truth about sanctification. The 1st was that the psalmist has a word here about sanctification that is applicable to all of us but especially to youth & especially to young men. Here's the 2nd thing that I want to say to you about this psalm...

2. You Can't Manufacture Your Own Sanctification Sanctification doesn't occur by your own strength & power & resolve. There's all kinds of effort in this psalm, & there should be in our own lives as well. But our aspirations & ambitions aren't equal to the task. Look at **10**.

How does the 2nd part of that vs follow on the 1st? The psalmist had resolve: **With all my heart I seek you.** But he didn't trust his resolve to produce holiness: **Let me not wander from your commandments!** This seems almost contradictory, because surely those who seek God with their whole heart won't wander from His commandments? But God's people throughout the ages have known this is not the case. The psalmist is saying, *Lord, I want to seek You with my whole heart, but I don't. So Lord, You know my experiences. As the hymn writer says, Prone to wander, Lord, I feel it. Prone to leave the God I love. Here's my heart, O take & seal it, seal it for Thy courts above.*⁴ Been there? *I want to seek You with my whole heart; don't let me wander because I have & I know I will unless You, by Your grace, work in me.* Do you hear the words of Paul in this? Listen to Paul in **Rom 7:15**.

Do you hear it? Paul is saying, *Don't let me wander from Your commandments! I don't even understand my actions! I don't do what I want to do & I do what I don't want to do! Don't let me wander from your commandments!* & then look what he says in **Rom 7:18b**.

We've all been there, haven't we? *Lord, I desire to do what is right but I don't have the ability to carry it out!* We must realize we cannot manufacture our own sanctification. I'm going to read you a quote from Charles Simeon, but before I do, how many of you are familiar with him? All I knew was the name, but he lived a fascinating life as well.

³ www.blueletterbible.org/Comm/archives/guzik_david/studyguide_psa/psa_119.cfm

⁴ *Come Thou Fount of Every Blessing*, Robert Robinson, #2 in our hymnal (#104 in our new hymnals)

Charles came from an aristocratic family & wasn't religious. In 1779 he went to Kings College, Cambridge, to study. Cambridge had mandatory chapels, & he was informed just 3 days after his arrival he was expected to receive communion in 3 weeks (to graduate they had to receive communion 3 times. Few took the requirement seriously, but Simeon was different). Up until this point his main interests had been horses, games, & fashion. He considered that *Satan himself was as fit to attend* (communion) *as he was*. Still, he tried hard to sort out all this with his conscience. He began to read the Scriptures & various devotional books. He said, *I must prepare for my attendance there. Without a moment's loss of time, I bought the old Whole Duty of Man, (the only religious book that I had ever heard of) & began to read it with great diligence; at the same time calling my ways to remembrance, & crying to God for mercy; & so earnest was I in these exercises, that within the 3 weeks I made myself quite ill with reading, fasting, & prayer...*

Although Simeon took communion, he continued to feel unfit for the Lord's Table. He began buying theological books to try to understand Communion. He also went around trying to undo all his former sins, but wrote that he was *so greatly oppressed with the weight of them, that I frequently looked upon the dogs with envy*. He found he had so many sins, that he despaired of ever fully making restitution for them. As he read about the propitiatory sacrifices in the OT, he thought, *What, may I transfer all my guilt to another? Has God provided an offering for me, that I may lie my sins on his head?* He immediately laid his sins *upon the sacred head of Jesus*.

On the Wednesday of Holy Week, he wrote that he *began to have a hope of mercy. On the Thursday, that hope increased. On the Friday & Saturday, it became more strong. & on the Sunday morning, Easter Day, April 4, I woke early with these words upon my heart & lips: Jesus Christ is Risen Today, Halleluja, Halleluja! From that hour peace flowed in rich abundance into my soul; & at the Lord's Table in our chapel I had the sweetest access to God through my blessed Savior.*

Simeon recalls in his memoirs that after his conversion as a freshman, *for 3 years I knew not any religious person*. He went through college alone without any other Christian students for support. Despite these obstacles, Simeon kept his faith & was ordained shortly after graduation.

Within months he was appointed vicar of Holy Trinity Church. The parish had wanted another minister, & this fact, combined with Simeon's evangelical preaching, quickly alienated them. They locked their pews against him, & those who came to hear Simeon were forced to stand in the aisles.

When Simeon rented chairs at his own expense & placed them in the aisles, the church wardens threw them out. A faculty member deliberately scheduled Sunday Greek sessions so his students wouldn't have the chance to hear Simeon preach. Students hurled bricks through windows in on his worship services & lectures. He would face opposition until the end of his life & ministry. Although constantly wondering if he should leave, Simeon remained at Holy Trinity for over 50 years, until his death.

Eventually, the pews began to open up & fill, not primarily with townspeople but with students. Then Simeon did what was unthinkable at the time: he introduced an evening service. He invited students to his home on Sundays & Friday evening for *conversation parties* to teach them how to preach. By the time he died, it's estimated that one-third of the ministers in the country had sat under his teaching at one time or another.

Simeon, also helped found evangelistic organizations like the London Jews Society, the Religious Tract Society, & the British & Foreign Bible Society. He was also one of the founders of the Church Missionary Society, & inspired dozens of young men from his church to take the gospel to the far corners of the world.

He remained a bachelor his whole life, & his entire ministry was at Holy Trinity Church, Cambridge.⁵

Listen to what Charles Simeon wrote:

There is much despondency in the human mind, especially in reference to the great work of sanctification. There are many who wish to become holy; but they know not how. They would mortify sin; but they cannot. They would serve God in newness of life but to attempt it appears to them a hopeless task. The people of the world, if exhorted to give themselves to God, do not hesitate to affirm that, in the existing state of things, it is impossible. & many who have begun to do this in their own strength, & found its insufficiency for so great a work, have given up in despair & returned to their former state of carelessness & indifference.⁶

Sounds like Rom 7 & Ps 119:10, doesn't it? The psalmist is telling you that you aren't the driving power of your sanctification. God is the One working in you & with you in your sanctification.

What does Paul say in Philippians 2? Why is it that we **work out** our **salvation with fear & trembling**? Because it is God **at work in you** (12-13). If you know your desires, your habits, your

instincts, & your sins, you know that only God can conquer them. You are utterly helpless against them. The psalmist is reminding us that the work of sanctification is 1st & foremost God's work.

He wants you to have goals. He wants you to have resolve. He wants you to long to obey the Word of God. He wants you to care about God's commands. He wants you to respect God's Word.

He wants you to live according to it. But He knows you need God. He's pressing you back on dependency on God not on yourself. Listen again to William Plumer: *Let us cultivate a deep*

sense of our dependence upon divine grace relying solely upon God to keep us from going

*astray.⁷ David Dickson, in his book, *Truth's Victory Over Error*, says, *The more experience a man has in the ways of God, the more sensible is he of his own readiness to wander insensibly, by**

ignorance or inadvertence, from the ways of God.⁸ We need God. If your own sanctification

doesn't force you to depend on God & His grace, I don't know what will. We can't do it on our own.

3. God's Word is A Means of Our Sanctification Throughout the Bible we're reminded again & again that God's Word is a primary means of our sanctification. I'm not saying that sanctification isn't a work of God's grace. I'm not saying that the Holy Spirit isn't the power of our

⁵ www.christianitytoday.com/history/people/pastorsandpreachers/charles-simeon.html & www.simeontrust.org

⁶ *Horae Homileticae: Or Discourses*, p 696

⁷ Quoted by Stuart Chase, <http://brackenhurstbaptist.co.za/by-the-book-psalm-119/>

⁸ p 1029

sanctification. All those things are true. God is at work in our sanctification. Our sanctification is enabled by God's grace at work in us. It is the Holy Spirit who is working in us, indwelling us to sanctify us. But the means He's chosen to use in our sanctification is His Word. The Spirit uses the Word He inspired as the fuel for our sanctification. & this psalm has it all over the place. **How can a young man keep his way pure? By keeping it according to Your Word... Your Word I have treasured in my heart... Teach me your statutes... I have rejoiced in the way of Your testimonies... I will meditate on Your precepts... I shall delight in Your statutes... I won't forget Your word.** What's going on? The person who spends time in the Scriptures has his tastes, desires, actions, & ambitions educated & formed by God. God's Word is the key to our sanctification. His Word is the means by which God sanctifies His people. But it doesn't work by osmosis. It helps only by proper application. The Word of God educates & shapes us. The psalmist is telling us here that God's Word is the means of our sanctification. The psalmist tells us that there are several things we must do in order for God's Word to work for our sanctification. Before we get there, a little foundational truth. One problem many people fall into is they try to be sanctified before they're justified. They try to grow in godliness before they are saved by God. They try to be holy before they've been transformed by the work of the Holy Spirit. That cannot be done. The 1st step to sanctification is believing & putting your faith in the life, death, & resurrection of Jesus for you. If you aren't sure about that 1st step, please see me. What must we do for God's Word to work for our sanctification?

A. Treasure the Word The Bible is memorable & memorizable. We pursue sanctification by treasuring God's Word. **11**

Here we have the best possession—God's **Word**. The best plan—I **have treasured**. The best place—in my heart. & the best purpose—**That I might not sin against God.**⁹ It is only when God's Word is readily available in our minds & hearts that we're able to recall it in moments of need & profit by it. God designed faith to feed on the promises of Scripture all day long. Prov 22 puts it this way: **it will be pleasant if you keep them** (the words of the wise) **within you, That they may be**

⁹ Herber Lockyer, *Psalms: A Devotional Commentary*, p 544

ready on your lips. So that your trust may be in the LORD, I have taught you today, even you (18-19). How is your trust? Your faith? Is it strong or weak? God says He's given us His Word so it will be within us. Faith rises or falls to the degree that it feeds regularly on the treasure of God's truth stored in the heart. Unfortunately, we're often more concerned about the consequences of sin or victory over sin than about how our sins grieve God. The cultivation of holiness means hating sin as God hates sin. Holiness isn't merely loving God & our neighbor, it also involves hatred. The hatred of sin is the essence of holiness. Those who love God hate sin (Prov 8:36). We must cultivate an attitude of viewing sin as always being preeminently against God (Ps 51:4). Memorizing Scripture is a great way to work toward sanctification. As Jesus fought temptation in the wilderness by appealing to & quoting Scripture, so storing up God's Word produces in us sanctification. Again, there may be a particular application here to young people, whose ability to memorize is far greater than some of us! Solomon, in Eccl 12, urges young people to remember their Creator in their youth **before the sun & the light, the moon & the stars are darkened** (2). That's a poetic way of speaking of the fading powers of memory & intellect. When you're able, like Jesus, in a particular moment of temptation, to recall Scripture pertaining to that temptation, it will help you in the war for holiness.

B. Learn the Word 2nd, we pursue sanctification by learning the Word: **12**

Don't rely on memorization alone, but seek to understand what you're learning. Having sound doctrine is not the be-all & end-all of the Christian life, but it is important! Right doctrine facilitates right living; belief determines behavior. Take the time to try & understand what the Bible teaches. Dig down deep so you know what the Bible actually teaches. While doing this realize that God Himself is our teacher. His Holy Spirit is the One who helps us in this (1 Cor 2:12-14; 1 Jn 5:6). When we study the Bible we also pray, asking God to be our teacher. It is God Himself we are seeking. We have sinful & deceitful hearts that will keep us from hearing & obeying God unless God Himself breaks through to teach us. **Blessed** is a different word here than in vss 1-2. *Praise to You, O Lord, teach me that I may learn Your statutes.*

C. Declare the Word 3rd, we pursue sanctification by declaring the Word: **13**

One of the best ways to learn anything is to verbalize it or teach it to others. Therefore, be willing to share what God is teaching you. The 1st purpose of learning & memorizing God's Word is to let it speak to you. But when God has spoken to you, it can be a sanctifying exercise to share what He's taught you with others. Where can this happen? Growth groups, spouse, family, discipleship or mentoring relationship, SS class, or a multitude of other places. Are you sharing what God is teaching you with others? With both believers & unbelievers? Teaching others what God has taught you has a profound way of producing sanctification. Treasure, learn, & declare God's Word.

D) Rejoice in the Word 4th, we pursue sanctification by rejoicing in the Word: **14**

Derek Kidner writes:

A persistent theme is the delight these sayings bring. The first references to this, in vss 14 & 16, set the tone of much that will follow, by the words they use for delight & by the comparison of Scripture with the riches it outshines (see vss 72, 111, 127, 162). This is not merely a scholar's pleasure ... but a disciple's, whose joy is in obedience: "in the way of Thy testimonies (14)."¹⁰

Sanctification is helped when God's Word is our priority. When we pursue our own thoughts & ways, we wander from the truth. When God's truth remains our focus, we grow in Christlikeness. This doesn't mean that your Bible, the book you carry with you to church each Sunday, is necessarily your most prized possession, but that the truth of God's Word should be your priority in any given situation.

E) Meditate on the Word 5th, we pursue sanctification by meditating on the Word. **15**

Sanctification isn't furthered by passing time spent in the Word. By all means, read your Bible. Follow a reading plan if it helps. But don't read it just for the sake of getting through your plan. If we want to grow in holiness, we should take the time to meditate on what we're learning from God's Word. Meditation is recalling what we've committed to memory & then turning it over & over in our minds to see the fullest implications & applications of the truth. It's reflecting on & digesting the Word of God. Meditation involves reading, praying, memorizing & personalizing the Word. You must make time to be holy, because it does take time to be holy!

F) Delight in the Word 6th, we pursue holiness by delighting in God's Word. **16**

¹⁰ *Psalms 73-150*, p 420

Everything above should rise from our delight in God's Word. One of the most consistent themes in this Psalm is the psalmist's delight in God's Word. To the degree that we delight in God's Word, we will be eager to obey it, thus furthering our sanctification. Do you delight in God's Word? Do you long to hear from Him? The Bible is the fuel on the altar of devotion that the Spirit, who wrote the Scriptures, sets ablaze as we mature in the faith & as we grow in grace. Therefore, do not forget His Word. Let me close with a quote from Spurgeon:

Oh, that, you & I might get into the very heart of the Word of God, & get that Word into ourselves! As I have seen the silkworm eat into the leaf, & consume it, so ought we to do with the Word of the Lord; not crawl over its surface, but eat right into it till we have taken it into our inmost parts. It is idle merely to let the eye glance over the words, or to recollect the poetical expressions, or the historic facts; but it is blessed to eat into the very soul of the Bible until, at last, you come to talk in Scriptural language, & your very style is fashioned upon Scripture models, & what is better still, your spirit is flavoured with the words of the Lord...

He talked about becoming so full of Scripture that if someone pricked us they'd say:

This man is a living Bible! Prick him anywhere; his blood is Bibline, the very essence of the Bible flows from him. He cannot speak without quoting a text, for his very soul is full of the Word of God.¹¹

Let's pray.

¹¹ *The Autobiography of Charles H. Spurgeon Compiled from His Diary, Vol 4, p 268*