

One last observation on this verse. We have considered how those who are not wicked will seek God's statutes. Many excuse their not reading God's Word with being too busy. This Psalmist goes a step beyond. Not only will being busy not keep him from God's Word, not even persecutors and enemies will succeed in keeping him from that precious treasure.

Abandoning God's Word

158 I beheld the transgressors, and was grieved; because they kept not thy word.

The word for "transgressors" means "those who act or deal treacherously". The word for "grieved" meaning "to loathe". A literal rendering being, "I saw those who act or deal treacherously and was loathe, that Your words not they did keep (observe)."

As we look around today, I must say these words hold special meaning. Everywhere we look. Whether it be to personal relationships, to business dealings, to authorities in local, national and international governments, we see the treacherous. What's more, they are not ashamed, or even put to shame. For the godly, we will look and it will make us sick to our stomachs!

That most pivotal point at the heart of the treacherous is they ignore God's words. If any man or woman removes his or her foundation from being in God's Word, he or she will end up with the treacherous. There is no such thing as not believing in the Bible and following it and walking in a good path. The two are impossible!

Life In God's Word

159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

Immediately following the stomach churning sight of the treacherous, the Psalmist appeals to Yahweh with the presentation of his loving God's precepts. He beseeches God to behold him favorably, for he does have an ear to hear and a heart that is true.

Here we find the second use of the name of Yahweh.

This is the third, and last, "quicken me". Being

that now familiar "give me life". This time the subject related to this is "lovingkindness". This word is most often translated as straight "mercy". A literal translation of this second half would read, "Yahweh, as Your mercy give me life". Though the name Yahweh is a name that is inclusive of the Father, the Son and the Holy Spirit, it is specifically the Father who extended His mercy in giving His Son to save us. Based upon this understanding, I see these three "give me life" choruses as displaying the triune godhead.

God's Word Providentially Preserved

160 Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever.

Well, well, here at the ending we find the beginning. In the Hebrew, that word for "beginning" is the first word in this sentence, and it is the word for the letter, pronounced a shade differently.

This is one of my favorite verses. It holds the power of incredible authority. Just stop and think about how far reaching these words are. It bears witness that all of God's Word is true and accurate from the very first word in the Bible. Which, by the way, is "In the beginning". All the historical facts of creation have been accurately recorded. Not only that, they have been preserved in their accuracy for us. It does not say, "Your Word was true".

Looking from the past, from the point in time this verse was written, into the future, we have the testimony that God is keeping all His righteous judgments and dealings with mankind ("judgments" - mishpat) faithfully preserved.

Consider, if God has not preserved His Words, the Bible is not truly presenting "righteous" judgments. The twisted copy would have departed from telling us the truth of how God has dealt with mankind. Being a lie, it would not be righteous. This verse tells us God does have His hand in preserving His Word, so that "every one", that means ALL His words, have God's decree for perpetual preservation. Folks, we can know that God has seen to it, from His Word, that He has taken care for us to have a faithful copy of His word. He did not leave the fate of the Bible in the hands of faithless textual critics, with corrupt agendas.

Since we saw that the treacherous dealers dealt

treacherously because they didn't keep God's Word, then it goes that they would not be the ones to blame if God's Word was not preserved for them to read. How could they be held accountable to keep His Word if it wasn't available? Such absence of God's Word is not the case. It is available, so they are without excuse. Do you see that even the verse condemning the wicked acts, is testimony of God's Word being providentially protected?

.....

As we have progressed through Psalm 119, we have seen the first principals laid out in the earliest sections. After those sections, it progressed to a view of greater maturity. From there, it has covered assorted themes of the utmost importance. Issues, such as we found in Resh, on the place of God's Word and His hand of preservation. Such are critical issues that ignorance of, has spelled havoc for the Church. Satan has made great advances against Christians through ignorance and deceit in regards to this issue. Beware the translators who do not tremble as they touch God's Word. Such work is found in the likes of The Living Bible, the NIV and the Revised Standard Version. I must sadly even issue a warning against the New King James Version.



Hebrew reads from right to left. Notice the "Resh" that precedes each verse:

153	רָאֵה-עֲנִי וְחַלְצֵנִי	כִּי-תוֹרַתְךָ לֹא שָׁכַחְתִּי:
154	רִיבָה רִיבֵי וְנִאֲלַמֵּנִי	לְאַמְרֹתֶיךָ חֲיִנִי:
155	רְחֹק מִרְשָׁעִים יְשׁוּעָה	כִּי-חֲקִיךָ לֹא דָרַשׁוּ:
156	רַחֲמֵיךָ רַבִּים יְהוָה	כַּמִּשְׁפָּטֶיךָ חֲיִנִי:
157	רַבִּים רֹדְפֵי וְצָרִי	מִעֲדוֹתֶיךָ לֹא נִטִּיתִי:
158	רָאִיתִי בַגְּדִים נְאֻתְקוֹשָׁטָה	אֲשֶׁר אִמְרֹתֶיךָ לֹא שָׁמְרוּ:
159	רָאֵה כִּי-פָקַדְתָּךְ אֶהְבֹּתִי	יְהוָה כְּחֹסְדֶךָ חֲיִנִי:
160	רֹאשׁ-דְּבָרְךָ אֱמֶת	וּלְעוֹלָם כֹּל-מִשְׁפַּט צְדָקָתְךָ:

Free to copy under Creative Commons-BY-NC-ND3.0 License 2009 by Darrell Farkas Reading from the King James Bible. To find this article on-line go to www.basedintheword.org entitled "The Place Of God's Word"

Psalm 119

Resh

153 Consider mine affliction, and deliver me: for I do not forget thy law.
 154 Plead my cause, and deliver me: quicken me according to thy word.
 155 Salvation is far from the wicked: for they seek not thy statutes.
 156 Great are thy tender mercies, O LORD: quicken me according to thy judgments.
 157 Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.
 158 I beheld the transgressors, and was grieved; because they kept not thy word.
 159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.
 160 Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever.

This is the twentieth section of Psalm 119. Having covered a more detailed overview of the Psalm, it is my intention to go more thoroughly through each section. Briefly, each section is according to the letter of the Hebrew alphabet. Each letter contains 8 verses that begin with that specific letter. Resh is the twentieth letter, so each verse, in the Hebrew, begins with a word starting with the letter Resh.

In Hebrew, unlike English, each letter was originally also a word. We do not know the meaning of every letter today, but we do know most. Resh means, “Head, beginning, chief; shake”. Since the Psalmist built the Psalm based on the letters, it is likely the meaning of each letter played in his thoughts as he composed each section. In this section, we do see the curious term for the word of the letter, pop up in the end. It is used like a final tying off of a stitch of thread on the theme of God’s Word.

This Psalm is also based upon the usage of a host of words that are “legal” terms in the Hebrew. I have gone into a more thorough definition of each word, as it has been encountered, in the previous sections. I would recommend going there to find those expansions. I will cover additional words as we come across them.

The Rightful Place of God’s Word

153 Consider mine affliction, and deliver me: for I do not forget thy law.

Coming near the end of our studies through Psalm 119, we have seen many instances of the suffering servant. There is a reason for that. If we walk with the LORD, the enemy will always be attacking. It may not be outright, “You’re a Christian, so I want to destroy you.” It will frequently be those who are Satan’s puppets that simply hate you for some unknown reason. They will seek to create mischief for you in whatever way comes within their ability.

God didn’t promise a suffering free life. He does promise to carry us through as an overcomer, if we abide in Him. It is this suffering that helps us to see what needs to be done to grow stronger in the LORD and live for His glory. That again, doesn’t mean what glorifies God is recognized as glorious in this world. What does glorify God, is our overcoming this world, despising its shame. We are made strong in Him to walk through pathways our flesh would

simply be too weak to accomplish. THAT glorifies God. The weak flesh is crucified and overcome so that God’s will is followed.

Though we have seen much affliction, part of God’s glory is in delivering us from it. That is why we find these appropriate prayers for deliverance. He delights to provide for the needs of His children.

Notice the Psalmist’s words of “*I do not forget thy law*”. He could not utter such words unless the power of remembering or forgetting was within our power. I have seen people who made a “Christian” confession of faith, whose hearts grew cold towards God. It was not long before their memories seemed to be that of the most aged. You could tell them most anything, but it would probably be forgotten before the day. Satan will snatch the seed from the stony ground. When the heart becomes stony towards God, the ability to remember will be gone. It is the heart that determines the ability to remember the things of God. Now there is some natural mental decay due to age or some other such causes, but I have seen an almost supernatural inability to remember. That cause’s source lay in the heart, and is the blame of the person with the hard heart. This Psalmist declares, such a diseased heart condition is carefully guarded against.

154 Plead my cause, and deliver me: quicken me according to thy word.

“*Plead my cause*” is literally the same word twice. It is like saying, “fight my fight” or “dispute my dispute”. “*Deliver me*” is from the word for “redeem”. “*Quicken me*” is that “give me life”.

The Psalmist is seeking the best lawyer there is. He looks to God to stand up on his behalf. The “redeem me” expounds upon this dependence. In its concept of redeem, is included the kinsman redeemer. In Mosaic law, if someone was so poor and fell into debt, so as to become a slave, he could be redeemed from slavery by a kinsman (relative). Such a position denotes that the person asking for help is in a totally helpless state. He was destitute with no means of helping himself. With no natural resources, he looked to God for that redemption.

His basis for hope comes from his good memory of God’s spoken words. He has read, meditated upon and believes. Knowing God’s Word, he prays for God to give him life.

We will see the repeating theme of “give me life”. Each time the subject related to it is different and important to note. Here it is “*word*”. Most likely spoken

“words”, for it is plural. Christ is the living Word of God. In typological speech, I believe the cry could be read as, “to the Lord Christ Jesus, give me life”.

Apart From God’s Word

155 Salvation is far from the wicked: for they seek not thy statutes.

Oh, doesn’t this one say a lot! There are many who claim to be saved Christians that this verse testifies against. According to this, no one can be “*wicked*” and be saved. A person can forsake the wickedness, in repentance, and turn to God for His unearned grace of salvation. A person cannot continue as the wicked, and be a partaker of salvation.

This also says more. It tells us the wicked are easily identified in one particular characteristic. They do not seek to know God’s statutes. If a person says they are a Christian, but has no desire to seek a knowledge of God’s Word, that is the telltale sign they are still the wicked. That is the conclusion this verse must draw us to.

I know there are a number who will be very agitated by this statement. Allow me another way of illustrating this. Let’s say we have a prime specimen of a 30 year old man. Consider how much flour he eats in a week. If you took that volume in straight grain, you would have a bag or two of grain. Multiply that out for the total consumption in a thirty year span. You would have a stunning amount grain, filling quite a storage warehouse. That is the natural need for the human body. Now let’s say we took the amount of grain he ate in a month and spread it out for his complete food ration over the thirty years. What you have would be a corpse, that would have died very young from starvation.

Spiritually, God’s Word is our food. If a man claims to be a Christian of 30 years, but has only consumed the spiritual food of a month, you can know, he died of starvation years ago. By the time he is spiritually thirty, the amount of God’s Word he has read should be more like that stunning small warehouse filled with grain sacks. At such an age, if he has read his Bible only once, you can know he is spiritually dead.

Verse 155 tells us “*the wicked*” does not seek to know God’s Word, and salvation is far from them because of it! You say, “Don’t judge!”. I say, “You will know a tree by its fruit!”

The Spirit In The Word

156 Great are thy tender mercies, O LORD: quicken me according to thy judgments.

Here we find the first, of two occasions of the name Yahweh. It flows upon relation of the most gracious gifts, from the God who brought out His people from bondage. The “*tender mercies*” are the best kind. Mercy is one thing, and I certainly need that, but tender mercy? Oh, how incredible that He can be so gracious! HE CARES FOLKS, HE CARES!

“*Quicken me*” is that now familiar “give me life”. We will find this one more time. This time the subject related to this is “*judgments*”. Judgments are God’s Words put into action to a specific situation. This is a more detailed subject to cover, which I have covered in a previous section more thoroughly. To the point, the “*mishpat*” (judgments) are a type of the Holy Spirit. Again, in typological speech, I believe the cry could be read as, “as Your Holy Spirit, give me life”.

Staying The Course With The Word

157 Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.

Something to consider here. Some have the view that if you are a good Christian, you will be liked by most everyone. You will have such a pleasant attitude and be so loving, only the most surly could find fault with you. Such is not the testimony of this Psalmist. His experience is one of knowing many who are working to oppress him. There are many who not only try to get him out of sight, they officially take the place of “*enemies*”.

In the face of such opposition, he refuses to be less entrenched in the Word of God, which tells of God’s character. Those particular laws called “*testimonies*”. Funny, isn’t it? Jesus is the literal “*testimony*” of God in the flesh. When we see Jesus, we see God’s testimonies. When we live according to those testimonies, there are those who say you’re not being very Christian. What a contradiction! The reason is because the Jesus they are comparing the faithful to, is a Jesus of their own imagination. Probably the one in the movies with long hair. That is not the Jesus of the Bible.