

# The Regard for & Response to God's Word

## *Psalm 119:129-136*

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Introduction: We have made it now to the 17<sup>th</sup> letter of the Hebrew alphabet, *Pe,* with each of verses 129-136 beginning with this letter. The psalmist begins with his “wonder” of God’s Word, for those who receive it, but with “weeping” for those who reject it. Wiersbe describes this section of Psalm 119 as a chain reaction: “Wonder leads to obedience (:129), obedience leads to understanding (:130), understanding leads to deeper desire (:131), desire leads to love for God (:132), God’s love leads to guidance & freedom (:133-134), & freedom in Christ brings us God’s blessing (:135-136).” I also see several divisions in these 8 verses. I suggest: The regard for God’s Word (:129), the result of God’s Word (:130), the response to God’s Word (:131), the requests upon God’s Word (:132-135), & the rejection of God’s Word (:136). Note the emphasis upon the word “*keep*” in verse 129 & 136. These 2 verses serve as “book-ends” to the psalmist’s love for God’s Word as he contrasts those who receive God’s Word with those who reject it.

### I. The **regard** for God’s Word (:129)

#### A. God’s “*wonderful testimonies*” >

1. “*Wonderful*” is a plural word – marvelous things (Ps. 78:12); God’s Word is wonderful in its harmony, beauty, perfection, practically, & power.
2. “To obey the Word is to become part of that wonder, to experience power & spiritual transformation in our lives (Wiersbe).

#### B. The psalmist’s willing obedience >

1. “*My soul*” – either an idiom referencing “self” or used here of his heart.
2. “*Keep*” – “Therefore does a renewed man not only “*admire,*” but love, obey, & practice all that God requires, not reluctantly, but with his *soul*. His *life* is in obedience (Plumer).

### II. The **result** of God’s Word (:130)

#### A. “*Entrance*” >

1. Defined: “unfolding; the setting forth; opening” (cf. Luke 24:32, 35, “*opened*”).
2. Demonstrated: “*Let there be light...*” (Gen. 1:3) & compare II Cor. 4:3-6.

#### B. “*Simple*” >

1. Those who need instruction unto discernment (cf. Ps. 19:7 & Mt. 11:25, “*babes*”).
2. “When Spirit-led teachers & preachers ‘open up’ the Word, then the light of God’s truth shines forth & brings about spiritual transformation (119:135 & II Cor. 3:18).” (Wiersbe).

### III. The **response** to God’s Word (:131)

#### A. “*Panted*” >

1. Psalm 42:1-3, “*As the hart panteth after the water brooks, so panteth my soul after Thee, O God...*”
2. Job 23:12, “*Neither have I gone back from the commandments of His lips; I have esteemed the words of His mouth more than my necessary food.*”

B. “*Longed*” >

1. This word speaks of earnest desire.

2. Psalm 119:20, “*My soul breaketh for the longing that it hath unto Thy judgments at all times.*”

Summary: “He who loves not, & longs not, & thirsts not, & hungers not, & ‘*pants*’ not, & cares not, & digs not for the truth will not find the knowledge of God’ (Plumer).

IV. The **requests** upon God’s Word (:132-135)

A. “*Look...be merciful*” >

1. Look upon with favor (grace & mercy), not justice (consider that we are looked upon always – Pro. 5:21 & 15:3).

2. Look upon him as God has dealt with others that love Him.

Summary: “If God looks & sees us ‘*panting*’ He will not fail to be merciful to us” (Spurgeon).

B. “*Order...let not*” >

1. He desires divine grace to order his “*steps*” (See Ps. 37:23-25 & cf. “*walk*” in the N.T.).

2. He asks for “*iniquity*” (moral worthlessness; antagonism to God) not to have “*dominion*” (autocratic rule) over him. Compare in the N.T. – Rom. 6:14 & 8:12.

C. “*Deliver me...* ”>

1. He prays that God will “redeem” him from man’s oppression (cf. 119:121-122). This can include the temptations from without as well as trials from within.

2. He promises to “*keep*” God’s “*precepts*” – prescribed duties, from the word “to take notice, attend, have respect to.”

D. “*Make Thy face to shine...teach me*” >

1. “Illuminate the darkness that surrounds me with the light of Thy favor (Ps. 31:16)” (Kirk.).

2. He desires further instruction in the law.

V. The **rejection** of God’s Word (:136)

A. The psalmist’s continual sorrow expressed in tears because “*they keep not Thy law.*” Their sin is exceedingly sinful & dishonoring to God.

B. “The righteous indignation which he feels at one moment for the lawlessness of men (:53) is tempered at another (moment) by profound sorrow & pity” (Kirkpatrick). See Jeremiah 8:20 – 9:1 & cf. Lamentations 3:48.

Conclusion: When we contemplate the wonder & beauty of God’s Word, we see more clearly the ugliness of sin. Does this cause a “spiritual chain reaction” in you? “If our enjoyment of God’s Word & gracious blessings has truly reached our heart, then we ought to have a burden for the lost & want to try to reach them for Christ” (Wiersbe). There should be a grieving in ourselves & then in others for sin. “Sin is hurtful, horrible, sinful, shameful, wicked, and ruinous. We cannot mourn too much for sin; that is impossible” (Plumer). Jeremiah describes Israel (& the world today) as unable to blush because of sin (Jer. 6:15 & 8:12). Yet the psalmist is burdened, even for these law-breakers. Plumer says, “Two things in sin chiefly move the godly to mourn for it. One is the dishonor it brings on God, the other is the perdition it brings on the sinner.” Do we really believe that sin brings dishonor on God & damnation upon the lost? Do you & I evidence the compassion Paul, seen in Romans 10:1, “*Brethren, my heart’s desire & prayer to God for Israel is, that they might be saved*” (& cf. Rom. 9:13)?