

*“Revive me according to Your loving kindness, so that I may keep the testimony of Your mouth”*. Psalm 119:88

The Old King James version translates “quicken” instead of “revive”. The petition is for a bringing to life. But what sort of “revival” is this. It is not initial conversion that is sought, for the poet is intensely alive to God. Indeed verse 82 tells us his eyes are worn out from pursuing God in his word. Nor can it be a revival in the modern usage of the word as of a spiritual awakening from deadness and insensitivity to spiritual realities, a lapse into carnality, sin and worldliness. No, he is keenly aware of spiritual realities, salvation (vs.81). God’s statutes (vs.83) are ever in his thoughts. All is brought to the test by God’s law (vs.85). He tenaciously clings to God’s precepts (vs. 87). It cannot be a revival from unbelief. His faith is constant in spite of awful assaults, his obedience unailing and his devotion fervent. It is a revival of JOY that is sought, that subjective enjoyment of spiritual life spoken of as “fruit of the spirit” in Galatians 5:22. He longs for a restoration of those heavenly comforts which in Romans 14:17, Paul describes as the essence of the kingdom of God, righteousness, peace and joy in the Holy Spirit.

This octave is the middle of the 119<sup>th</sup> Psalm, and it is midnight for the sweet singer of Israel. His plaintive wail is summed up in verse 86, *“Help me!”*. This experience is not a strange one for the people of God. We too, shall surely have our spiritual midnights when, in spite of our love and devotion to God, our constant searching of the holy scriptures, it seems our souls are dried and parched like empty wineskins, hung up in the tent, blackened, dry, and brittle. Adversaries will be loosed on us who will “dig pits”, lay traps, accuse and persecute. This adds to the confusion, for many times the people involved come from among our own companions, friends, professors of Christ. How do I not know that they are right in their persecutions, accusations, that I was not lawfully found erring by their snares? Ah, that is where the word of God can help us. If they are not behaving according to God’s law, God’s precepts, then they are wrong. They belong to that generation of “proud” who are ever bent on overthrowing the righteous. And I must be even more diligent that I do not forsake God’s precepts while in the midst of this trial.

If we know that God is yet with us, that the adversaries are persecuting us wrongfully then the only question is not “if” but “when” will God come and comfort us. It is certain that He shall. Until then, we wonder how many may be the days. We know that they will have an end, and that is the hope to which we cling. That hope is founded and fixed immovably in God’s word (vs.82), God’s righteous judgment (vs.84), God’s faithfulness (vs. 86) and His lovingkindness (vs. 88).

One of the most blessed titles of the Lord Jesus is Emmanuel (God with us).

God assured Moses that He would go with Him as he led the children of Israel. Moses replied, “If you do not go with us, then we had rather not go”. He confirmed the same promise to Joshua. “I will not leave you nor forsake you”.

When Jesus took leave of this earth at the end of the days of His Humiliation, He said, "I will not leave you comfortless, but will come again to you". "Lo, I am with you always, even to the end of the world". These precious, unshakeable promises are enough to carry us each through our personal midnights.

*C. M.*