25 My soul cleaves to the dust;  
Revive me according to Your word.  
26 I have told of my ways, and You have answered me;  
Teach me Your statutes.  
27 Make me understand the way of Your precepts,  
So I will meditate on Your wonders.  
28 My soul weeps because of grief;  
Strengthen me according to Your word.  
29 Remove the false way from me,  
And graciously grant me Your law.  
30 I have chosen the faithful way;  
I have placed Your ordinances before me.  
31 I cling to Your testimonies;  
O Lord, do not put me to shame!  
32 I shall run the way of Your commandments,  
For You will enlarge my heart.

God’s Word is the believer’s provision for the revival of an aggrieved soul.

1. The command for revival is the causative provision of life (ψ119:25). Eve gives us the word study for this strophe (Gen. 3:20).
   a. Cleaving to the dust recognizes the imminence of physical death (Gen. 3:19; Ps. 44:25).
   b. As with the Gimel strophe, the purpose for temporal life is to live the Word (ψ119:17,25).
   c. This is the first of ten commands for revival. See Appendix B for the Prayer Imperatives of this psalm.

2. A brutally honest prayer life finds immediate answers and prepares the heart for instruction (ψ119:26 cf. Ps. 32:5; 143:1,7; Prov. 28:13).

3. Teaching must produce understanding so the believer can develop the capacity for true worship (ψ119:27 cf. Prov. 4:7; Col. 1:9-10).
   a. Meditation on God’s wonders continues the thought in the Gimel strophe (ψ119:18).
   b. This is the first of six commands for God to make the ψ119 Psalmist understand.

4. An aggrieved soul weeps and needs God’s strength to make him stand (ψ119:28).
   a. This condition is far more dangerous than physical danger (Ps. 22:14).
   b. Only God can provide such strength to the soul (Isa. 40:29,31).

5. The Daleth is a door and the ψ119 Psalmist has chosen the faithful and rejected the false “door” to the proper course of the Christian Way of Life (ψ119:29-30).
   a. This contrast is the fundamental contrast of the angelic conflict (Isa. 28:14-22).

6. The final verse couplet features a better cleaving than the first verse couplet of this strophe (ψ119:31 cf. Ps. 63:8). There is no proper name to assist us with the דָּבַק dabaq emphasis for this strophe but the marital nature of cleaving should be well-known (Gen. 2:24 cf. Deut. 10:20; 13:4; 30:20).