

Psalms 19-03-21b

Wonderful special music tonight, Like a River Glorious. It's a reminder as the theme of our psalm that we've just studied reflects the peace that comes from God as a result of reflecting and meditating on his works is supernatural. It is a gift, it is the privilege we enjoy as God's children to avail ourselves of it and this psalm tells us how.

Now many psalms can do this, many psalms do give us this content. This particular psalm however has an added feature of the acrostic structure and so we're looking for why. If we can just read it and enjoy it then why do we have to labor through this alphabetical thing? Well, look at Psalm 112.

I'm going to read it quickly, we're going to label it quickly and then I will tie up all my loose ends, Lord willing. Psalm 112, watch for the same questions now. We said that 111 is about God and the specific feature or aspect that it emphasizes, the theme related to God is God's works, right? What is it in this psalm? Psalm 112, praise the Lord.

What word do you think that is? Hallelujah. Blessed is the man who fears the Lord, who delights greatly in his commandments. His descendants will be mighty on earth.

The generation of the upright will be blessed. Wealth and riches will be in his house and his righteousness endures forever. Unto the upright there arises light in the darkness.

He is gracious and full of compassion and righteous. A good man deals graciously and lends. He will guide his affairs with discretion.

Surely he will never be shaken. The righteous will be in everlasting remembrance. He will not be afraid of evil tidings.

His heart is steadfast, trusting in the Lord. His heart is established. He will not be afraid until he sees his desire upon his enemies.

He has dispersed abroad. He has given to the poor. His righteousness endures forever.

His horn will be exalted with honor. The wicked will see it and be grieved. He will gnash his teeth and melt away.

The desire of the wicked shall perish. Do you notice a shift in perspective here, in what is being looked at? We're not looking at God and his mighty works, are we? Who are we looking at? The man who fears the Lord. Psalm 111, it's the Lord and what he does.

Psalm 112, it's the man who fears the Lord, who honors and respects the Lord, who worships and places his faith in the Lord, right? Now what about that man? We are looking at the righteous man who fears the Lord. This is who we're looking at. And with God, it was specifically God's deeds that he has done to be remembered.

The qualities and nature and character of those deeds. What is it about the righteous man who fears the Lord that we're looking at here? I know you're expecting me to just say it. I'm going to.

I just want to give you a chance to answer first. This is what you do when you read some of the other psalms that we won't have a chance to study. Ask yourself these questions and give them an answer.

So this is who the psalm is looking at. The man who fears the Lord, who delights in God's commandments. What about this guy? What would you say? This is the result.

What effect does he have? What difference does his life make? Right? He is going to move things around. He is going to be the cause of things. He's going to produce effects.

There's going to be an aftermath. God does his works to be remembered. And when God works in the life of the upright, when God works in the life of someone who fears him, that is too going to be memorable.

It is going to create an effect. It's going to make a difference. How many people say, well, you know, I'll be happy if I can just make a difference.

If I can just help a few people, make a few people happy, I just want to make a difference. All of the unbelieving world, when they want to find meaning in life, they say, well, you know, I just want to make a difference. You want to make a difference? Be someone who fears the Lord.

You want to see what kind of a difference it is going to make? Read this psalm. Do you want your life to count for something? Do you want to have meaning and purpose and definition for your life? Do you want it to have an outflow and a memorable effect that is positive, that pleases God and reflects his glory? This is that effect. It is described.

It is enumerated. It is delineated here. Look at it again.

Blessed is the man who fears the Lord. He's something special. This isn't so much talking about the blessings that he is going to enjoy as this is the category he is in.

He is greatly favored. You know, this is the same adjective that is used of he who comes in the name of the Lord. Blessed is he who comes in the name of the Lord.

How much favor and benefit and advantage and glory and honor has redounded to the Lord Jesus because he is the one who came in the name of his father? Well, that's what is said about the one who fears the Lord. Blessed. Same category.

Same quality of benefit. Now, who is the man who fears the Lord? He is the one who delights greatly in his commandments. And commandments is put here for all of God's word, God's guidelines, God's instructions.

Commandments, if you want to put it in the vernacular, are God's instructions. What has God

asked us to do? What has he told us to do? What has he forbidden us from doing? What are God's instructions? That's his commandments. It's precepts, statutes, a lot of synonyms.

But commandments is, that's our instructions. Do this, don't do that. So what about this man who fears the Lord, or the one who fears the Lord? This, of course, is equally pertinent for ladies.

Well, verse 2, his descendants will be mighty on the earth. He is going to have an effect on his offspring. The ones who are granted to him to raise and to launch into the world are going to be mighty in the earth.

Now, you think, well, how does this work if they've got free will? How can the descendants of the upright not have a 50-50 chance, flip a quarter, and if it comes up tails, they're going to be rascals, ingrates, and unbelievers, or ne'er-do-wells? How could God possibly promise this without violating free will? What do you think? Who decides where someone is going to be born, and in what family they're going to be raised? Who knows the end from the beginning? Who knows who is going to be a person that is positive toward God, and interested in Him, and seek Him, and want to know more about Him? If God knows that ahead of time, can God make sure that those people are assigned to families where they will get the benefit of godly upbringing, and you know, pertinent information about God from a young age? Of course. So can God then promise those godly parents that their offspring are going to be mighty in the earth? Of course He can, because God assigned them offspring that were going to be such. And one of the privileges, and one of the benefits of being someone who is fearing the Lord, and valuing and delighting in His instructions, is that whether it's physical descendants, or those in your periphery, who look to you as a mentor, as an elder, as an influence, God is going to put people near you, and following after you, that are going to benefit from that example, and that path that you walk.

His descendants will be mighty on the earth. This can be spiritual descendants. Remember, the literal speaks of the immaterial, and the non-literal.

The generation of the upright will be blessed. The generation of the upright, those in the near-merging radius, the near-periphery. Your life is going to be meaningful and beneficial to those who are in the generation that follows you.

Descendants or not, this is spiritual effect on those who come after. We streak across the sky, we're born in the morning and we wither like the grass in the evening, but the next day there's going to be another crop, and it is influenced and affected by the ones who precede. We all can look to examples of faithful and obedient believers that have been a positive influence on us.

We can be that for a generation. It is the promise of God. If you think, what's the point? Why should I, you know, I'm laboring in obscurity here, I'm unknown, unappreciated, why don't I just lay back and God says, don't do that.

If you fear the Lord, and if you delight greatly in his commandments, God will use you in ways that you know not of to be an influence on descendants, on the generation of the upright. There's blessing that will come from you to them. You won't know it till we get to glory.

What a blessing you have been. I can name a lot of people who have no idea what a blessing they were to me, and they won't know until God reveals it at the judgment seat. Look at verse 3, wealth and riches in his house and his righteousness endures forever.

This is his eternal house. There's a lot of godly people that are poor in this life, scraping by, not richly blessed, so how can God say wealth and riches in his house? Well, Abraham dwelt in tents. Why? He was waiting for the city whose founder and builder is God, waiting for that house that's going to endure unto the ages.

That's where you want your riches. You want God to enrich you now and impoverish you in eternity? Or would you rather, you know, get by now and be rich unto the ages? La'olam, la'ad in Hebrew, wealth and riches in his house and his righteousness. The wealth and riches are tied to his righteousness, and that righteousness will be on record and will be noted as the reason for God's inheritance and God's blessing and God's favor forever.

Unto the upright there arises light in the darkness. What's another advantage? What's another result for those who fear the Lord and delight in his word, in his instructions? When it seems dark, when people are scratching their heads and saying, I don't know what is right here, I don't know what action to take, I don't know what should be said, I don't know what should be done, I don't know who I am or why I'm here. For people who fear the Lord and delight in his word, there is light in the darkness.

It's a promise of God. Claim it. Pray it.

Tell God, Lord, you know I fear you. You know I delight in your word and your instructions. I'm doing my best to follow them.

I've asked for cleansing and forgiveness for my known sins and you've promised me light in the darkness. Well, it's dark and I could really use some light. It's a promise of God.

Claim it. This is one of your heritage, hard and fast, guaranteed by the character of God promises. Don't leave it unclaimed.

God's got a wonderful thing down there. All you got to do is go pick up the package. You ever come home and there's a sticker on your door from FedEx or somebody says, you weren't here to get this package, bring this ticket and we'll give it to you? This is your ticket.

Light in the darkness. It's a promise of God. You think God's not going to provide it? No way.

He might not provide it if we don't remember that he's got it and don't go down and claim it. This is part of prayer, part of effectual fervent prayer is reminding God of his promises because

he did his mighty works to be remembered but he may wait to do the mighty works until we remember. Why would God withhold a promise? What's the advantage of withholding anything? Makes you value it, right? Makes you remember its source.

We're not of the name it and claim it variety of theology. We're of the biblical name it and claim it variety of theology and it's right here. It's a promise of God.

Fear the Lord, delight in his instructions and there is light promised. Unto the upright there arises light in the darkness. When it says he is gracious and full of compassion and righteous, that's not God, that's the upright.

That's the one who fears the Lord. Gracious, full of compassion and righteous. Do you want to know whether or not you qualify as someone who fears the Lord and values his instructions and delights in them? Well does this characterize you? Are you gracious? Are you full of compassion? Are you righteous? If you are, take this verse to the Lord and say, I'm waiting on the light.

I expect it any minute. It's my heritage. It's my promise.

You have said a good man deals graciously and lends. It doesn't say a rich man. It doesn't say a comfortably well-off man, does it? A good man.

A good man shares what he has, graciously, but at the same time he guides his affairs with discretion. He doesn't just, you know, cash out his bank account and climb a building and blow it off the roof, right? You can be gracious and you can lend, but you do so with discretion. Not everybody is a worthy target for lending.

It doesn't help some people to be assisted in this way. It actually harms them. You sponsor indigence.

You sponsor ungodliness. You can sponsor irresponsibility. So you are ready to deal graciously and lend, but you guide these affairs with discretion.

Here's some helpful guidelines on charitable giving, on when and where do you help, and when and where do you not. Got to have discretion. Where's that discretion going to come from? Look at the previous verse.

If that's some darkness, ask for light. Lord, is this good stewardship to contribute to this cause, to lend to this individual or this organization? I'm not sure. I'm asking you to shed some light on it for me because I want to be a good steward of what you have allocated to me.

I don't want to misuse it. I don't want to misdirect it. You've promised the light.

I'm asking for the light. Help me be discreet. Help me be the one who does what you would have done with what you have given me to control.

Surely he will never be shaken. The righteous will be in everlasting remembrance. Now, as I said before the break, you can preemptively and perveniently go ahead and label your same letters in these verses as you have in the first one.

I'm not going to take the time to walk us through it, but I will refer to those. And so as we are at verse 6 and it says, surely he will never be shaken, you should be at your capital N. I'm sorry, Koph. Remind me to bring my glasses next time.

Koph, capital K on verse 6. And you'll notice you've got a capital K on verse 6 in Psalm 111. So that's Koph. Sure he will never be shaken.

The righteous, capital L, will be in everlasting remembrance. He will not be afraid of evil tidings. How many times have you known that somebody's in the hospital, somebody's in a bad way and you dread the phone ringing or the phone rings in the middle of the night and you wonder, has something horrible happened? This is not the time for my phone to be ringing.

Who died? What calamity has taken place? He will not be afraid of evil tidings. If evil tidings come, if bad news comes, certainly we can be concerned. Certainly we can get on our knees in prayer.

Certainly we can look for ways to put a shoulder under the load or to be helpful or to be those who can assist and can do whatever comes to hand or comes to mind. But one thing it does not do is create fear. It doesn't create this undue, ungodly, sinful level of concern.

We're positive. We're looking for what God would have us do. There's a reason we're in the periphery.

There's a reason we've received this bad news. What would God have me do? To the extent that there's purity and nobility and honor and loveliness and good reportedness in a thing, that's the part we think on. That's the part we concentrate on.

We do not fear evil tidings. Why? And this is your letter N. His heart is steadfast trusting in the Lord. Steadfast trusting in the Lord.

His heart is established. Notice how you're not shaken in verse 6. There's everlasting remembrance in verse 6. No fear in verse 7. Steadfast heart in verse 7. Established heart in verse 8. He will not be afraid. Not be afraid of evil tidings.

He will not be afraid until he sees, notice his desire is in italics, upon his enemies. What is it he's going to see upon his enemies? It's not given. Why? It doesn't really matter.

Seeing the enemies, seeing their current status, knowing their future status, does not create fear. He will not be afraid. Verse 9, he has dispersed abroad.

He has given to the poor. Notice the same as you have up in verse 5. Deals graciously and lends. Guides his affairs with discretion.

And this, of course, is your three-letter verse. Dispersed abroad, given to the poor. His one line, his righteousness endures forever.

That's your tzadeg, your TS. And then his horn will be exalted with honor. That's your kof, your q. Then verse 10 has got your resh, your shin, and your tav, your r, s, h, and t. The wicked will see it and be grieved.

He will gnash his teeth and melt away. The desire of the wicked shall perish. Now, real quickly here, it's probably not visible to you unless an angel has come down from heaven, but it's not visible until you've got your labeling done.

But, let me just point out, go back to Psalm 111 and read verse 3. His work is honorable and glorious and what? His righteousness, God's righteousness, endures forever. Now look at verse 3 in Psalm 112. This is also the wow verse, the hey wow verse.

Wealth and riches will be in his house and his righteousness endures forever. Righteousness enduring forever is common to, that's the last half of both of those verse 3s, right? That's the W. God's righteousness endures forever. The one who fears the Lord, his righteousness endures forever.

Why? Where did he get his righteousness? It's God's righteousness. So, by appropriating God's righteousness, your righteousness will endure forever. So, you see a link there.

Those three, the second half of verse 3, the wow line, the big W, is the same in both of them. God's righteousness in Psalm 111, the righteousness of the upright in Psalm 112. Now, skip down to the last half of verse 4 in Psalm 111.

Verse 4, Psalm 111, the Lord is gracious and full of compassion, because that Psalm was about the Lord, right? That's what God's works reflect. God's works reflect grace and compassion. The Lord is gracious and full of compassion, last half of verse 4. What's the last half of verse 4 in Psalm 112? He is gracious and full of compassion and righteous.

Gracious and full of compassion. Same identical phrase. One is spoken of God, the other is spoken of the sons of God, the children of God, in the next verse.

Now, you notice that I directed your attention to the last half of verse 3, talking about righteousness enduring forever, and the last part of verse 4, talking about gracious and full of compassion for God and for those who fear God. What's in between? What's bracketed in the first part of verse 4 in Psalm 111 and the first part of verse 4 in Psalm 112? This is your Zion. This is your sword.

This is where the sword is stuck in the ground. What's the marker? In Psalm 111, verse 4, God has made his wonderful works to be remembered. Remember that? It's the theme of the psalm.

It's bracketed here by the duplicated lines. That's the big idea. It's marked for us.

God circled it with the wow and with the hate, because the wow and hate are almost identical in the two psalms, but what's in between them is not identical. In Psalm 111, the theme, the main part, is God and his wonderful works that are to be remembered. That's the big idea.

It's circled. What's the big idea in Psalm 112 that is circled in the first line of verse 12? Zion. Unto the upright there arises light in the darkness.

Doesn't that summarize everything in Psalm 112? Your life is light. Your way is illuminated. Your soul is illuminated.

That light sheds abroad. Remember when Jesus talked about the light of the body as the eye? And if you're not hypocritical, that light is going to shine forth. The light is not hid under a bushel.

It shines out. Let your light so shine before men that they see your good works and do what? They see your works and glorify your Father. Where do you think Jesus got those ideas? What do you think could have been going through his mind when he was talking about your works reflecting the Father's works? Let your light so shine.

It's right here. The sword, the Zion, is poked right in the ground as the marker. Remember Zion was a was a like a marker.

It's like a pointed thing stuck in the ground here. I saw a guy out here trying to do survey this afternoon. Patty took a picture of him because he was a suspicious character.

Somebody out there with a long pole doing something we don't ordinarily see. So she went out there and investigated. But what he had was a marker and it looked just like a Zion.

It's a long pole and it had a thing on top that the the survey device looks at. It's the other end of a surveyed line and it's what you look at. This is what you look at.

It's circled. There's a lot of other things I could say about the alphabetic structure here and about the the numbers. But if you count down to Wow, which is the the upper bracket of this, how many is that? Aleph, Beit, Gimel, Dalet, Hey, Wow.

That's the that's the seven, right? Aleph, Beit, Gimel, Dalet, Hey, Wow is six. Wow is number six, right? That's, remember me telling you, you can always remember that that the letter W, Wow, in Hebrew is six because I've told you before that the mark of the beast is 666. If you translate that into Hebrew, what do you get? Wow, Wow, Wow, WWW.

It's the Internet. That's the Antichrist. WWW anything is 666.

The mark of the beast, the number of the beast is WWW. It's gonna have his own website. How can he be seen all over the world? He's on the net.

He's on the web. WWW, 666. Remember it.

But see here, the the upper bracket circling what's important here is number six. Wow. What is the number six? Remember your chart from last time? That's the number of man.

That's the number six days of work. By work, by the sweat of your brow, you're gonna earn your bread. Six, six days, shout thou labor and do all thy work, right? What is the work that is going to endure forever? What is the subject of Psalm 111? God's what? Works and their nature.

What is the theme of Psalm 112? The man who fears the Lord's works. They endure forever. What is their character? What is their nature? What is their effect? So number six.

And then you have number seven in each Psalm is the central, if you only had one line, this is it, out of each Psalm. Number seven. He has made his wonderful works to be remembered.

When God finishes all of his work in this human history, it is going to be remembered. History will stand as a monument to the grace of God, the works of God, the character of God, the righteousness and justice of God. La Olam.

Seventh. It is perfect, it is complete, it is finished, and it will be remembered. What's number seven in Psalm 112? Unto the upright there is light in the darkness.

What happens when the perfect seven comes and we enter the kingdom of the Father? What is the nature of that kingdom? Is there a sun and a moon? Is there a night? Is there a sea? What could it be like the troubled sea? In the kingdom of the Father, is there any oceans? No. Where does the river of life go? I think it flows all the way out until all the water is used up and there is no sea. It doesn't flow to the sea.

There is no sea. Is there any night there? There is no night. There is no sun and no moon.

So where does the light come from? The lamb is the light, right? Unto the upright there arises light in the darkness. It goes back to Genesis chapter 1 verse, what is it, 3? God said what? Let there be light. And after the seven perfect days of God's plan and purpose are accomplished, what's going to be left to those who fear the Lord and value his instructions? Light.

The light that God originally declared, the perfection of the light of the Lamb will be the possession of the upright. There's a reason why these letters were in there. And as I was saying on the break, you can flip in your Bible over to Psalm 119 and you'll see in my edition at least, they've even put the Hebrew letters in there.

And you've got 119, 1 through 8, and there's an Aleph there. And it says Aleph in English. And it shows you that section.

And then Beit and Gimel and all the way through. They should have done it here. God put these letters here for a reason.

It means something. It ties these two psalms together. Because here's my final thought and what I have saved time for.

If you've got these labeled or if you can label them later and take a look at them. In my Bible, one thing they did do right is Psalm 111 is on the inside of the left-hand page. And it aligns exactly, those 10 verses align exactly with the 10 verses of Psalm 112.

Hallelujah is at the bottom. And then the two psalms are right across the seam. They fold like a book.

And they're right across from each other. I can take the Wow and the Geit and connect them straight across the page. And what you can do now, if your Bible is like mine, is anybody's Bible like mine? Are these two psalms right across from each other? It's too bad because you should get a Thompson chain reference and it'll be like this.

But listen to this now. I'm going to read verse 1 of 111 and then I'm going to read verse 1 of 112. And I'm going to do the same for verse 2 and the same for verse 3. I'm going to connect the alphabetical dots, okay? So you can read along or you can just listen.

Each verse, each line actually, each letter, I'm going to read Aleph from 111 and then 112. I'm going to read Beit from 111 and then 112. I'm going to shuffle the cards.

I'm going to interleave them. You ready? Listen to this. I will praise the Lord with my whole heart, blessed is the man who fears the Lord, in the assembly of the upright and in the congregation, who delights greatly in his commandments.

The works of the Lord are great. His descendants will be mighty on the earth. Studied by all who have pleasure in them, the generation of the upright will be blessed.

His work is honorable and glorious. Wealth and riches will be in his house. His righteousness endures forever and his righteousness endures forever.

He has made his wonderful works to be remembered. Unto the upright there arises light in the darkness. The Lord is gracious and full of compassion.

He is gracious and full of compassion and righteous. He has given food to those who fear him. A good man deals graciously and lends.

He will ever be mindful of his covenant. He will guide his affairs with discretion. He has declared to his people the power of his works.

Surely he will never be shaken. In giving them the heritage of the nations, the righteous will be in everlasting remembrance. Do you see how beautifully these ideas dovetail and complement each other? You can do that all the way through the psalm.

These things were labeled and connected for a reason and you get a third psalm that connects the mighty works of God with God's blessing on those who remember those works, who reflect on those works, and who live in their light. These psalms were designed to be memorized. They were designed to be reflected upon.

Those who had Hebrew as their native language could easily do what I have just done. Quote the Lamed verse and then quote the Lamed verse. Quote the main verse and then quote the main verse all the way down.

On your own time, if you want a real blessing, just look across and see the connection between the ideas in Psalm 111 and Psalm 112, line by line, all the way down. When you get to the end, God's praise endures forever, but the ambitions of the wicked will perish. Which side do you want to be on? Who is on the Lord's side? As for me and my house, we will serve the Lord.

Why? That's the only thing that lasts. It's the only thing that has meaning. It's the only thing that partakes of the divine and the eternal.

The righteousness and the justice of God is for those who fear the Lord and who delight in His instructions. This is a beautiful pair of psalms. I wish I had time.

I could spend three, four weeks on this, but we're closing on it tonight. But I encourage you to spend a little quality time looking at these connections. Get your labeling down and just go across the page.

You'll get a blessing. But we're through for tonight. We're going to tackle the magnum opus of the Psalter next time.

We're going to start the last great acrostic, Psalm 119. We will not be able to go word by word and verse by verse, but we are going to observe the acrostic. It's going to help us.

We will be able to pick out what is important. God uses these structures. He inspired them.

He put them there for a reason. And for those who delight in His word, it's fun to find them, fun to see what they mean, and to get that extra burden of information and challenge from it. Well, we'll close here in a word of prayer and pick up 119 next week.

Father, thank you for the truth of your word. Thank you for how beautifully and elegantly your Holy Spirit has conveyed your truth using the human authors and the figures and tools of human language to help us see what is important, to help us focus on priorities, to ultimately live our lives in the light of those instructions, and to fulfill the potential of reflecting your glory. We pray that God the Holy Spirit will enable us as we reflect and meditate on these truths, help us to see their pertinence and how they apply in our individual case so that we can redeem the time, so that we can bear the fruit of the Spirit, be a 100-fold field that takes the implanted word and exploits all of its potential.

We know that this will redound to the praise and glory of the Lord Jesus Christ, and we ask these things in his name. Amen.