

Psalms 19-05-16a

Good evening, welcome to the Thursday evening services at Grace and Truth Bible Church. We're studying the Psalms. We're in Psalm 119, the Great Acrostic.

Some call it the Great Psalm, just without acrostic. This is the 16th of May, 2019, and we will be picking up tonight in the section beginning with the letter Z, which is verse 49. We've done 48 verses in Psalm 119, and we may actually get the entire Psalm done.

We're going to be covering a substantial amount tonight, so you'll have to strap in and be sure you've got plenty of ink in your pen. But we'll be, as I say, picking up in verse 49. Let's begin by asking God's blessing on our fellowship and our study, and then we'll get started.

Father, we are so thankful for the many ways that you have blessed us, provided for us, and enabled us to redeem the time and to invest the resources that you've given us in eternal things. We thank you for our Savior, the Lord Jesus Christ, through whom our natures have been regenerated and our lives have been given meaning and purpose and definition. We pray that as we look at this portion of your word tonight that your Holy Spirit will minister it to us, help us to understand it, to see its pertinence and its application, that we can remember it.

This seems to be a section that you have designed for us to remember, and our prayer is that it will be retained in our hearts in a way that will be meaningful as we think our thoughts and plan our actions and make our decisions. We pray that our fellowship this evening and all of the things that we do will be pleasing in your sight and glorifying to the Lord Jesus. We pray these things in His name.

Amen. Well, we have come a fair distance, as I said, in Psalm 119. We have gotten a glimpse under the hood, as it were.

You can look at the outside of a car and see its color and shape and make an estimate of its age, and you can watch it go, and that's wonderful. But if you're a little bit of a mechanic, you like to see what's under the hood. One of my daughters recently obtained a car that is different than the one she was driving before, and I just saw it a few days ago, and I wanted to see under the hood.

What makes this thing go? How is it powered? And as we examine the structure of Psalm 119, we begin to see some of what makes it go, and it explains some of the content that at first may seem to be a little bit It's been accused of being scattershot or superficial or sort of mechanistic and not well thought out, but it reminds me of the same sorts of comments that were made about the book of Ecclesiastes. And we saw, when we studied that book, that the only reason people thought this was Solomon off on a human viewpoint binge is that they hadn't detected what was really going on. And we had some structural clues there as well, some vocabulary clues, and here the structure is really key to looking under the hood of the psalm and finding out what's going on.

So we have examined in great detail the first five letters, and those first five are very instructive, because as we saw, those first five letters of the Hebrew alphabet lead us in the direction of instruction, the aleph and the beth and the gimel and the dalet. We've seen the meaning of those letters and that they form an introduction to study culminating at the fifth letter, which is the law itself. So we looked at the hei wau section and found great interest in the pairing of these letters, aleph and beth go together, gimel and dalet go together, and hei wau form a bridge, because you might be tempted to stop your structural analysis at hei because you've covered those five that seem to be a comprehensive look at the study of God's law, God's word, God's commandments.

But wau is the and in Hebrew, and it's the sixth letter, and it says, continue, let's keep going. And even after the six days of human history, there is going to be a continuation, it is going to continue on, it is a bridge and a hinge to what follows. And so we then took a break the last time we met, which was two weeks ago, to look at the comparison of Psalm 19 and Psalm 119 and the beautiful way that the different concepts are introduced of Torah and testimony or precept, commandments and judgments, and the fear of the Lord, and how those two Psalms, especially Psalm 19, casts a wonderful illumination on Psalm 119.

What we're going to pick up tonight, at the next few letters of the alphabet, we saw hey and wau the last time we looked at letters, and so we'll be picking up at the wau portion this evening. And the more I study this Psalm, the more fascinated I am by it. It is the opposite of superficial, it is the opposite of thrown together on an arbitrary scheme.

It is intricate, it is interwoven, it asks us to think, it invites us to reflect and to analyze and to take our time looking at the content. It is so easy when you've got a Psalm with 176 verses and you say okay well my Bible reading this morning is the first however many verses, and you just go zipping through, and I will never forget your precepts, by them you've given me life, I am yours, save me, I have sought your precepts, the wicked wait for me. You can just zing right on through, and it's kind of like a rough road.

Have you ever noticed, of course maybe not everybody does this, but if you have a good suspension in your car, sometimes when you go really fast, you don't realize how rough the road is, because your suspension, you just kind of glide over the bumps, and if you go slow, your car will rock and bounce, and your tires descend into each and every depression, and sometimes the road is less rough, feeling wise, if you go faster, because you just require the inertia of the car itself prevents it from following every cranny of the road, well when it comes to the word of God, we don't necessarily want to glide over and miss the intricacies, and the small details, we want to take our time, and see it thoroughly, and so slowing down, let me say that again, slowing down, as I'm doing right now, is often a way to focus our attention isn't it, we just slow down, take our time, stare at a thing for a few seconds, instead of just ripping across from one verse to the next one, paragraph to the next one, page to the next, we take our time, and say let me spend a little bit more time understanding what I'm looking at, and not just letting it flow across my perception, like a quickly moving movie picture, or a video,

remember in the old days, everybody got kind of, not everybody, a lot of people got paranoid, because there was hidden advertising, there'd be one frame, you'd be watching a movie, I actually witnessed this, once that I can confirm, we were watching a movie, and I saw, just because I happen to blink at the right moment, or not blink, we were watching some movie, and for one frame, there was a picture of a box of Tide, saw it clear as a bell, but it was there and gone so fast, and I looked around the room, to my brothers and sisters, whoever else was watching, I said did you see that, nobody saw it but me, but I promise you, there was this big orange box of Tide, sitting there, bigger than Dallas, and I just, I don't, I forgot the rest of the movie, I thought, well these nefarious rascals, trying to get me to buy laundry soap, in the middle of me trying to watch my movie, but it goes by quick, and they are hoping it will register at a subconscious level, I personally think this works just about as well as sleep learning, you put on a cassette tape of what you want to learn, and play it while you're asleep, and supposedly your subconscious listens and learns it, bunk them, I've tried it, it doesn't work, put an audio book on, and then wake up and ask yourself, do you remember anything about those chapters that played while you were asleep, I have no idea, my subconscious sleeps harder than I do, so I say all of that to say this, we're going to see a new structural device, that begins in this psalm, at wow, and that's what I said when I saw it, I thought, just like the hey wow, lesson we had three weeks ago, well this made me say wow, because that number five, is so ingrained in Hebrew thought, that they want to see, what's going to happen after five, five is the number of the law, five is the number of fingers on your hand, five is the number of toes on one foot, and so after five, something might change, you might go from the right hand to the left hand, or the right foot to the left foot, and you've had this nice encapsulation of, dedicating yourself to instruction, I'm not going to review that, because we've covered it extensively, but you remember that, it's all of the four things we do, to understand the law, well we've done that, what's the sixth letter, what's the mark of the beast, 666, and the sixth letter of the Hebrew alphabet is, wow, which in English is, W, so the mark of the beast, if you translate it into English is what, WWW, right, I think the internet's going to be a big part of the, Antichrist whole program, and I think all of those, unlettered goat herds, back in the past, saw the internet coming, and when John put it in the revelation, 666, WWW, that's how it's going to happen, I'm only, half unserious, but we're starting tonight, well we're going to back up one letter, because we've looked at this in some detail, and yet, there is a new pattern that emerges, beginning at, wow, we saw the beautiful symmetry, between hey and wow, that ties the psalm together, makes a bridge, or a seam here, but a new device starts, this one is easier, I almost, I had to turn the ship around, and pick up the people that fell overboard, it's a good thing I had man overboard drills, at the naval academy, because I had to circle back around, and pick up a few that I, shook off of the ship, when we were going, quickly through the, the wow, section last time, you remember, that somebody said, well the wow is so easy, because you can easily start, almost every narrative sentence, in Hebrew starts with wow, so you can say wow, and then anything, but the psalmist, taxed himself, by making the second letter, of seven of those eight verses, Aleph, so, after the first verse, in the wow section, they all start with, not just wow, but wow Aleph, and we saw last time, the interplay of these letters, that are, that all rhyme, you've got bait, hate, and Tate, and there was an interplay of those, well that's kind of deep, it's kind

of, kind of, further, down the hole, this one you're going to like, this is easy, it's quick, and it was designed, by God, to be so, because it's a, memory aid, and it is an attention, focuser, we saw many different purposes, for acrostic psalms, and there are also, specific purposes, for other devices, well we're going to get a, twofer, don't you like that, when you go somewhere, and they say buy one get one, BOGO, it took me like, a couple of weeks, before I realized, that when I saw BOGO, that's what they were talking about, buy one get one, I didn't know that, I thought BOGO, were they trying to say bogus, and ran out of letters, and I don't, what is this BOGO, buy one get one, well a twofer one, is a good deal, you're going to get a twofer one, structural, bonanza, tonight, what kind of psalm is this, what are the kinds of psalms, we've been studying here of late, acrostic psalms, based on the Hebrew alphabet, right, and that's a structural device, well, what is the other structural device, that you know, upside, backside, down and forward, crissy crossy, which one do you know, the chiasm, you're going to get chiasms, until you've had a surfeit, of chiasms tonight, because these next letters, are chiastic, amazingly so, you will see it, you can find them now, yourself after we look at these, and it's not just, wow look a chiasm, get it, wow look a chiasm, but, it has a purpose, chiasms aren't just there to be pretty, what do they do, something at the center, is important, now, and there's a trick here, it's a little trick, but once you see it, you're going to be, like the master acrostic chiasm, spotting, scripture meditating, attention focusing, application making, Christian, because isn't that ultimately the goal, it's one thing to see it, it's another thing to, make it a part of our thinking, so that our lives glorify God, and vindicate, the precious price, of the Lord Jesus blood, that was spent purchasing us, and that's ultimately the goal, so as fun as these things are, we have a serious purpose, there's content in here, and our attention is being directed, to the most important part, so don't forget, as we look at this structure, and you'll see it, I won't have to say much, so let's get started, we're going to look here at, my glasses, or more specifically, I'm going to look through my glasses, at the wow section, let's just review this, it's been a couple of weeks, since we read it, begins at verse 41, Psalm 119, 41, letter wow, sixth letter of the Hebrew alphabet, let your mercies come also to me, oh Lord, your salvation, according to your word, cannot stress, how amazing, and valuable it is, that God keeps his word, who would tell him otherwise, if he decided to break it, if he said one thing, and then did it a little while, and then changed his mind, and did something completely different, promises all eternal salvation, saw the crowd assembled, in the kingdom of the father, and said, whoa, I think we'll just do something different, according to your word, God's word is fixed, you go to Psalm 95, forever, oh Lord, thy word is fixed, and the Hebrew word there, Yatsav, means, it is established, in an immovable, and unshakable way, Nitzav, it's a passive, a nifal, all right, let your mercies come also to me, oh Lord, your salvation, according to your word, so shall I have an answer, for him who reproaches me, for I trust in your word, and take not the word of truth, utterly out of my mouth, you remember that, it's such a wonderful thing, that the word of God, that we've learned, you can get all kinds of, decrepitude in your mind, but somewhere in there, is, applicational truth, when you learn it, you have it, and you keep it, and God does not take it away, if you love God's word, you are not going to lose it, it's, I don't think they'll ever be able, to document this medically, because it seems like, they never study, faithful, God fearing, Bible studying Christians, in all these, you know, control groups, and all the rest of it, and they test prayer, and they test one

thing, and another, I would love to find, let me pick the subjects, of people that are, genuine, active, healthy, Lord Jesus loving, God fearing Christians, and, test some things about them, because the promises of God, hold, for those, who, hold fast, to Him, take not the word of truth, utterly out of my mouth, for I have hoped, in your ordinances, so, shall I keep your law, continually, forever, and ever, and I will walk at liberty, for I seek, your precepts, I will speak of your testimonies, also before kings, and will not be ashamed, and I will delight myself, in your commandments, which I love, my hands also, I will lift up, to your commandments, which I love, and I will meditate, on your statutes, unbeknownst to you, you, we have just covered, a beautiful, symmetrical, chiasmic structure, with a, double emphasis, right in the middle, of our, acrostic here, it begins with the letter, wow, I went back, to check, and see if, well now have I missed something, in the first five letters, did he also do this, in the aleph, and the beta, and the gimel, and the dalet, and the hay, you can look for yourself, when we finish tonight, and it's not there, it starts here, it starts with the letter, wow, and to simplify things, I'm just going to have you, label, you're going to have to, write in your Bible, if you've got a pristine Bible, shame on you, you ought to be writing in it, and you can write in it now, so, you can do it in pencil, and erase it later, but here's what you need to do, on verse 41, or you can actually do this mentally, you know the Hebrews, did all this mentally, because their scripture, was in their head, and this is so simple, and so straightforward, you will be able to do this, in your head, so if you're just, frightened by the thought of, desecrating the holy writ, with your handwriting, just do this mentally, but verse 41 is A, verse 42 is B, and verse 43 is C, okay, good so far, A, B and C, verse 44, is the center of the chiasm, just trust me on this, it will all, make sense momentarily, what happens after you get, to the center of a chiasm, you come back out, so we're going to have, C prime, C with a little apostrophe, after it right, that tells you, compare this to the C, that you labeled up above, then B prime, and then A prime, so verse 45 is C prime, verse 40 prime, I guess I got that, taking math or something, the little apostrophe, after the letter, they say prime, when they read it, I don't know why, I would say, C apostrophe, but they say C prime, if something is prime, I thought it was unique, like a prime number, it doesn't have any factors, so if you got a C above, and a C down below, why would that be, I don't know why it's prime, anyway, C prime is 45, 46 is B prime, and 47 is A prime, now, this is an eight verse, section right, every letter has eight verses, so we get one letter left over, interesting, but we're gonna ignore that for now, so, we're just gonna deal with the first seven, so you got three verses leading in, you got three verses leading out, and the middle verse, which in this particular case, is verse 44, is the center, now, to confirm, that I'm not just making this up, what we're gonna do now, is we're gonna compare, the outside brackets, the middle bracket, and the inside bracket, and then we're gonna look at what's in the middle, so, what that means is, we're gonna look at verse 41, and then we're gonna look at verse 47, together, remember in the past, the two letters, were connected, Aleph and Beth, you put them side by side, and all of those connections, and there were some chiasmic connections, but this, chiasm is right in this letter, so, we're gonna read 41, and 47 together, let your mercies come also to me, oh Lord, your salvation, according to your word, 47 says, and I will delight myself in your commandments, which I love, you think, well, it doesn't look very related to me, yes it is, and here's why, mercies here, is chesed, which is often translated, loving kindness, or loyal love, it is a kind of love, and it

is always God's love, chesed, is, almost always, a verb, that has God as it's subject, loving kindness, the vast, overwhelming, plenitude of instances in the Old Testament, God is the subject, it's like grace, so, let your chesed, let your loving kindness, come to me, oh Lord, and I will delight myself, in your commandments, which I love, God's target, for loving kindness, is, me, my target, for love, and delight, is his word, right? Do you see it? It's about God's love, coming in my direction, and my love going in God's direction, and that's the outside bracket there, and so, there is, deliverance, salvation, more often than not, means, deliverance, temporal deliverance, deliverance from enemies, deliverance from illness, deliverance from all kinds of things, not just, fire insurance, no lake of fire, eternal salvation, your deliverance, mercies and deliverance, are coming my way, from God, and, my, delight, and my love, go back to God, mercy and deliverance coming my way, delight and love, going his way, do you see it? That's the A bracket. Now, the B bracket, is verse 42, and verse 46, 42 says, so, shall I have an answer, for him who reproaches me, for I trust in your word, there's opposition here, from a third party, right? And I will have an answer, look at verse 46, I will speak of your testimonies, before kings, and will not be ashamed, you see the third person aspect here, in both cases, the kings, correspond to the ones, who are reproaching me, and, I am being, I'm being reproached, and accused, but I'll have an answer, and I will not be ashamed, the accusations, do not shame me, they don't convict me, they don't, do you see the connection here? 42 and 46, doesn't matter how much authority, or how much power, or how much weight, somebody, kings could be anybody, that's in, in a position of influence, and they're reproaching me, but I trust in your word, therefore, I will not be ashamed, and I will speak of your testimonies, they're not going to shut me up, testifying about the value, of your testimonies, all right? So, those are clearly, connected, and relate to each other, and compliment each other, these are complimentary things, the outside bracket, here's God's love, flowing toward me, here's my love, flowing toward God, here's some people, trying to interdict that, and trying to reproach, and accuse me, but, I'm going to speak up, for God's testimonies, and I will not be ashamed, now, we're coming to the innermost, bracket here, look at verse 43, and verse 45, take not the word of truth, utterly out of my mouth, for I have hoped, in your ordinances, what does 45 say? I will walk at liberty, for I seek, your precepts, I hope in your ordinances, I seek your precepts, don't take them away from me, that's where my freedom is, you see it, this is what I experience, what I intend, and what I get back, with my, dedication, to, the, ordinances, and the precepts, of God, see that? So we're back to, the outside bracket, had God, and me, the middle bracket, had, accusers, and me, others, and me, the inside bracket, is me, and God's word, that's where my hope is, and that's where my, freedom is, and my motivation is, to keep seeking, do you see it? It's just, crystal, clear, I'm probably not making it as clear as it is, if you just read it, so now, what's at the middle in verse 44? What is the conclusion from this? When I look at God's love flowing, toward me, and my love flowing back toward him, when I look at the, the, imperviousness that I have, to shame, or contempt, or accusation by others, and I continue to speak up for God's word, because I seek it, and because, I recognize that in it is my freedom, and my liberty, what is my conclusion? I will keep your law, continually, forever and ever, this is never going to change, isn't that a beautiful anchor, right in the middle of that psalm, the conclusion I draw from this, after looking at God and me, others and me, and me and God's

word, is I am sticking with this, La Olam, Ad Olam, I, it is never going to change, I am, God's word is fixed in heaven, well I am fixed on his word here on earth, and I'm not going to change, say wow that's really beautiful, but that's only seven verses, what happened to the, last card Charlie down there at the bottom, now look at the middle verse, 44, I will keep your law, continually, forever and ever, and go down to the summary verse, that's outside the chiasm, I will continually keep your law, forever and ever, verse 48, my hands also, I will lift up to your commandments, which I love, and I will meditate, on your statutes, it's an expansion, and an extension, and a conclusion, to that center anchor, isn't it, I have decided, that I will keep your law, continually, and I'll also lift up my hands, what does it mean, to lift up the hands, what are your hands for, not only am I going to dedicate, myself to them, but application, my hands are going to do the work, illuminated by the ordinances, the testimonies, the precepts, the law of God, I've committed myself to it, and I'm going to put it into practice, now that's a piece of a psalm, you can take to the bank, you can think about that, one verse every day this week, and it's companion verse, and never exhaust everything, that it's saying, it's a beautiful structural gem, it's like an eight faceted gem, sitting right there, under the letter wow, which means and, say well, I wonder if that's the only place, that he did that, well it's not, so now continue, and I would label this by the way, if you, you can label these letters, with a theme, that people have tried to do it, in different kinds of Bibles, I labeled wow in my own Bible, commitment, isn't that what it's really about, what's in the center of the chiasm, I will keep your law continually, forever, it's an unchanging commitment, and I commit myself, to putting it into practice, I will lift up my hands, to your commandments, and I will keep on thinking about them, I will meditate, reflect, go over, renew, refresh, restore, rejuvenate, revivify, my understanding, and my commitment, and my application, I'm not a flash in the pan, this is a marathon of life, and this is going to be my way, from beginning to end and beyond, so commitment is what I label it, whatever strikes you, go for it, the next letter in the Hebrew alphabet is, Zion, and anybody that's had a little bit of Hebrew, the word for remembrance, in Hebrew is, Zakar, this is where the name, Zachariah comes from, I was just, somebody was asking, did I have any relatives in San Antonio, well, we had an uncle there, couple of generations back, my dad's great uncle was, Zachariah Cleveland Hall, and, uncle Zach, was a primitive Baptist newspaper editor in San Antonio, but, Zach, Zachariah, Zachar means, to remember, and so you would expect that this word would show up in the Z section, and it does, and, I label this section, accordingly, let's read it, verse 49, oddly enough, remember, the word, to your servant, upon which, you have caused me to hope, you have spoken, and I have built my hope, on your word, remember the word, to your servant, upon which, you have caused me to hope, this is my comfort, in my affliction, and that's what I've labeled this section, comfort, in remembrance, comfort, in or through remembrance, this is my comfort, in my affliction, for your word, has given me life, the proud, have me, in great derision, yet, I do not turn aside, from your law, I remembered, notice, remembered, your judgments, of old, oh Lord, and have, comforted myself, you can see why, comfort, in remembrance, is a good summary, of this section, verse 53, indignation, has taken hold of me, because of the wicked, who forsake your law, your statutes, have been my songs, in the house, of my pilgrimage, I remember, once again, there's your third, zakar, I remember your name, in the night, oh Lord, and I keep, your law, I remember it, in the night, and I keep,

your law, this has become mine, because, I kept, your precepts, I can lay claim to this, because, I keep, your precepts, I'm an obedient, faithful believer, I am qualified, to claim, this comfort, even in times of affliction, right? Comfort, in remembrance, and of course, when do you need comfort? When you're afflicted, it's, when we're having a happy time, nobody says, is there any way, I can comfort you? You don't need comfort, comfort comes, in times of affliction, all right, now, do the same thing, you can do this, in your Bible, or you can do it mentally, 49, verse 49, is A, verse 50, is B, naturally, verse 51, is going to be C, the center, of the chiasm, is verse 52, I remembered your judgments of old, oh Lord, and have comforted myself, comfort, in remembrance, right there, at the heart of the chiasm, 53, is going to be your C prime, your C, apostrophe, 54, is B prime, and 55, is A prime, now, let's do the very same thing, we did for, for the, for the W, for the wow, let's read, A and A prime together, that's going to be verse 49, and verse 55, remember the word to your servant, upon which, you have caused me to hope, remember the word to your servant, upon which you've caused me to hope, in 55, I remember your name, in the night, oh Lord, and I keep your law, not hard to see the connection, oh Lord, if you'll remember, that's what I'm doing, is remembering, God is the rememberer, in verse 49, I am the rememberer, in verse 55, why do I remember, and why do I keep your law, because your word has caused me to hope, remember when we did the triad of Christian virtues, faith, hope and love, and we said, faith is the means, love is the, the outworking, and the application, and hope is the what, motivation, faith is the means, hope is the motivation, why would you bother, except that you have the hope, of pleasing God, the hope of being useful to him, of vindicating his work, and saving, and redeeming us, with the precious blood of Christ, of being useful, of being a good and faithful servant, of being faithful in a few things, so that we can be faithful later on, in many things, to enjoy his presence, to enjoy the overcomer blessings, why else would you be sacrificial, why else would you leave momentary pleasures, and superficial stimulation behind, and concentrate on eternal things, if there were not hope, we saw this at resurrection Sunday, the reason there are promises, is to fuel our hope, those promises are fulfilled in the future, based on resurrection, if we are not raised, we are of all men most miserable, Paul says, if in this life only we have hope, remember that, if in this life only we have hope, we are of all men most miserable, beyond being yet in our sins, and everything else, resurrection is the basis for hope, so, you caused me to hope, because of your word to your servant, and I remember your name, your reputation, as I said at the outset, we have confidence that God's word is sure, and certain, and steadfast, and that our hope is vindicated, because God does not change, it's his character, that's his name, God has never gone back on a promise, God has never failed to deliver, and to stand by his people, in good times and bad, obedient, disobedient, God is, you know, let God be true, and every man a liar, it's, when we are faithless, he remains faithful, he cannot deny himself, over and over again in scripture, you see this, God can be counted on, and the more godly we are, the more we can be counted on, so, it's his name, I remember your name in the night, what is the night a picture of? Dark times, Paul says, we are not of the night, or of the darkness, that the day should overtake us as a thief, that's that, ultimate culminating darkness of the tribulation, we're not of that, we're not a part of that, we're not going through the tribulation, I don't know why it's so hard for some people to, get their eschatology straight, in their mid-trib, or post-trib, Paul says, we're not of the night,

or of the darkness, night and darkness, is the tribulation, and we're not a part of that, and the day is not going to overtake us like a thief, and rob us, but, our hope, is built, on that, confidence in God's word, and the remembrance of his name, in the night, in affliction, in dark times, and we are faithful to keep God's law, even in the night, even in the darkness, even when the chips are down, doesn't look like, there's any, temporal, benefit to doing so, we keep it anyway, we stick to it, so that's the outside bracket, remember your word to your servant, that's where my hope is, and I will remember your name, in the night, and continue to keep your law, now, verse 50, is B, and 54 is B prime, we'll read those together, this is my comfort, in my affliction, for your word, has given me life, sometimes we think, let's throw in the towel, life is hardly worth living, due to all of this affliction, but look at verse 54, your statutes have been my songs, in the house of my pilgrimage, my song, what were, Paul and Silas, and those guys doing in Philippi, when they were locked up in the jail, and the earthquake hit, the bars were open, and the Philippian jailer, was ready to commit, as my dad would say, ready to commit sideways, ready to commit suicide, he's ready to kill himself, he's going to fall on his spear, or his sword, because he thought the prisoners, had escaped and Rome, would take his life, but what does it say, they were doing, when all of that happened, they were in the darkness, of an abysmal Roman jail, and they were singing, songs in the night, singing, this is my comfort, in my affliction, your statutes, are my songs, you know the thing, about a song is, do you ever get a song, some of us, I don't think all of us, but some of us, have kind of a radio in our head, and it plays music, without benefit of electricity, I don't know how it happens, there is always, and it's been this way, since I was a little boy, there's always, something playing in my head, I don't know why it is, I can't turn it off, with some difficulty, I can change the song, but a song will just, get stuck in there, and you've done this, you'll whistle it, or heaven forbid, one of the most contagious things, outside of a yawn, in human experience, if you're in a room, and somebody yawns, if I start talking about yawning, some of you all are going to yawn, but the other thing, that is very contagious, and little known, I'm going to let you in on a secret, is whistling, if you walk into a room, for old people, and you whistle a few notes, I promise you, somebody else is going to start whistling, it's like a yawn, it just sparks something, singing is often contagious, especially used to be so, when our culture was a little different, and people were closer, and more like minded, and people would gather around a piano, they would go play canasta, and then they'd go gather around the piano, and sing, watch the movies, from the 30's, and 40's, and 50's, people are forever getting together, and singing, they sing at the cantina, they sing at the bar, they sing at the O club, they sing at the E club, they sing at the, they just, people would sing, and sing together, a lot of the songs, from the big band era, were designed to be sing alongs, and catchy songs, and sort of gadgets, not gadgets, but they have a little hook in them, they're a little, there's a name for it, it escapes me, but they would be something, that would make you want to sing, like the words would be scrambled, but singing, and singing is a buoying up activity, when you sing, there is comfort, in music, and this is the reason, God has given a lot of people, musical gifts, and we have them in our church, and it's a great benefit, why? Because it is, there's music in heaven, they sing a new song, there's songs around God's throne, music is an integral part, of God's economy, and there is comfort in it, and there's encouragement in it, and there is remembrance, and recognition, a minute ago, I almost said

something different, than what I started to say, because I said, our hope is built on, and I started to say, nothing less than Jesus blood, and righteousness, but that's not what this psalm, is talking about, but that's a song, it brings things to your memory, so why file away, a bunch of Beatles and Eagle songs, when you can have God's word, as your song, that's what the psalmist says here, your statutes are my songs, what does that mean? They are what return to my mind, and comfort me, and buoy me up in dark times, do you think they were singing, 99 bottles of beer on the wall, with Paul and Silas, in the Philippian jail, what do you think they were singing? What did Jesus do, the night before he was crucified, and right before he went out, to the Mount of Olives, with his disciples? After he gave that wonderful, set of doctrinal truths, to his disciples, in John 14, and 15, and 16, and 17, then what did he do? After they had sung a hymn, they went to the Mount of Olives, don't underestimate, don't underestimate the power of song, in God's plan, in God's word, in God's future kingdom, there is music around the throne, and your statutes have been my songs, in the house of my pilgrimage, and pilgrimage speaks of difficulty, and hardship, and being away from home, if you're on a pilgrimage, you're not at home, you're a pilgrim, pilgrims are travelers, and that corresponds, this is my comfort, and my affliction, your word gives me life, your statutes are my song, in the house of my pilgrimage, this is in our life, so life, life, comfort, song, those go together, now quickly look at 51 and 53 together, this is the C bracket, the proud have me in derision, they disrespect me, they look down on me, they give me despot, and contempt, I do not turn aside, look at 53, indignation has taken hold of me, because of the wicked, who forsake your law, these that give me contempt, you just cannot help but see the link, between verses like 51 and 53, they just are built to go together, what's in the middle, I remember, this is the Zion letter, this is Zachar, to remember, Zachariah, I remember your judgments of old, oh Lord, and I comfort myself, there is comfort in remembrance, and we still got one more verse to go, outside the chiasm, what's the bottom thought, here in verse 56, this is my possession, this has become mine, I seize, lay hold of, and keep and treasure this, because I keep your precepts, your precepts are my treasure, all of these comforts and encouragements, this song in the time of pilgrimage, this shield and defense, against those who hold me in derision, all of this is mine, why? because I'm obedient, I keep your precepts, I remember them, I reflect on them, isn't that a beautiful, it's another, and this is like a string of gems, this is like a little, a string of eight faceted gems, one right next to each other, we're going to pause here and take our break, when we come back, we're going to see that it doesn't stop here.