

Psalms 19-07-25b

We pick up our study now in Psalm 119. I ran a little long in the first session, so I'm going to run a little short in the second. We're looking at the Psalmic and Ion section here of the Psalm, and you will see that it is primarily dedicated to an appeal for deliverance from foes.

So, do not leave me to my oppressors, do not let the proud oppress me, in the Ion section there, verse 121 and verse 122, you've got oppressors, you've got the proud, and we're looking for deliverance. You notice from seeking in verse 123, Patty pointed out that's in italics, and so does it just say my eyes fail your salvation, meaning I've somehow let the Lord down, but remember that the hands and the feet are the indicators of what we do and how we walk, but eyes are the input gate, and so we're looking for something, we're looking at something, and we're looking at the salvation of God, but the fact that he's asking for it means it hasn't arrived yet, and we saw this in an earlier section of the Psalm. You remember in the times when he is saying, deliver me and help me, he says, you know, I've only got so many days of my life, is the salvation going to come, and in verse 81, he says, my soul faints for your salvation, but I hope in your word, and my eyes fail, my soul faints, this is all the same idea.

So, continuing in the I in section there, verse 124, deal with your servant according to your mercy and teach me your statutes. I am your servant, give me understanding that I may know your testimonies. It is time for you to act, O Lord, for they have regarded your law as void.

Now, this, I think, is a great prayer for these times and these days. How many people in the world today regard God's law as void, especially the law, in particular the law? So, what does the psalmist say? O Lord, time to act. You take all the italics out, that's what the psalmist says.

O Lord, time to act. These people think your law is void. Therefore, I love your commandments more than gold, yes, than fine gold.

The opposition of the world, people trying to void the meaning and the value of the word of God, just makes me treasure it even more. In days of impending disaster and potential hardship, what do people do? When they hear that hurricane's coming, what do people do? They go to the store and they stock up on the most valuable things. They stock up on water, they stock up on food, they stock up on fuel for their generator, right? When bad times are coming, people figure out what's most important, and that's what they save, and that's what they guard, and that's what they continue to acquire.

And so, the psalmist says, times are getting worse and worse, I'm hoarding your word. I'm valuing it like gold, more than gold, than fine gold. Therefore, all your precepts, all, I consider to be right, and I hate every false way.

I'm looking through the entire treasury, I'm leaving nothing out. This is what we endeavor to do as a Bible church, is try to take into account the entire witness of God's word, all of the testimony, line upon line, precept upon precept, here a little, there a little, immediate context,

larger context, biblical context, so that we understand it rightly, and we can then come boldly to the throne of grace. I'm going to go ahead and flesh out the outline now for Psalm 119, since we're two-thirds of the way through.

I'll review once again what we've already covered in terms of the main ideas, the big picture, and I'm going to go ahead and give you the rest of it, and we'll see how well the summary works when we get to those verses. But once again, the first 16 verses, Olive and Bate, they make a pair. It's left foot, right foot, left arm, right arm.

It's the left jab and the right cross. Olive and Bate, summarize, the theme there is commitment to seek God. Talks about people that have already made that commitment, I observe their life, I see how you deal with them, I want to be one of those people.

Olive and Bate, commitment to seek God. Gimel and Dalet is an appeal for insight and inner strength. In order to fulfill this commitment to God's word, it has to work on me on the inside.

I need God's help inside. I need inner assistance, inner guidance, insight. Hay and Wow now are an appeal for practical wisdom.

This is applicational wisdom. This is, if the preceding pair was insight, this is outside. This is working out your salvation in fear and trembling.

This is help me in dealing with the outside world, outer strength. And that's our first six letters. That's our first three pairs.

It starts with a commitment, and it continues with an appeal to God, an expression of dependence and need for his help to make this happen. Now the second set of three pairs here begins with Zion and Kate. And I don't know if you're wanting to label these by verse numbers, it's easier for me to go by the letters, but Olive and Bate, of course, were verses one through 16.

Gimel and Dalet are verses 17 through 32. This is going to go in sets of eight, sets of 16. So Hay and Wow are going to be verses 33 through 48.

33 through 48, Hay and Wow. That was the asking for practical wisdom. I long for your precepts.

Give me an answer for him who reproaches me. Don't take the word of truth out of my mouth. Let me keep your word, your law continually.

I will speak testimonies and so on. That was the Hay and the Wow. Now we pick up in Zion.

This is going to be verse 49 and Kate, and that's going to go through verse 64, 49 through 64. This is the next pair. It's the first in a set of three here, Zion and Kate.

And this is an expression of confidence in God's word and God's work. So he says, your word to

your servant, you've caused me to hope. This is my comfort in my affliction.

Your word has given me life. I don't turn aside from it. I remember it.

I'm indignant because of the wicked who forsake your law, verse 53. But your statutes are my songs, verse 54. In the house of my pilgrimage, I remember your name in the night.

I keep your precepts, verse 56. In the Kate section, I said I would keep your words. It's another reminder of that commitment element.

I have said that I would keep. Sometimes we need to remind ourselves of what we have promised. I entreat your favor.

Be merciful to me. I thought about my ways. I turned my feet to your testimonies.

If you want an expression of what commitment means, look at verse 59. I thought about my ways and I turned my feet to your testimonies. I turned my feet.

I thought. More about that momentarily. Wicked try to put cords around me, but I've not forgotten your law.

And even at midnight, I rise to give thanks to you because of your judgments. And I keep company with, I am a companion of, I have fellowship with others who feel the same way. Those who fear you and keep your precepts.

The earth is full of your mercy. Teach me your statutes over and over again. Teach me.

Give me understanding. Give me wisdom. Teach me time and again, time and again.

The central pair in this second set of three is Tate and Yod. And it is an appeal for teaching. Verse 66.

Teach me good judgment and knowledge. Verse 68. Teach me your statutes.

I delight in your law. Verse 70. It is good for me that I was afflicted so that I could learn your statutes in 71.

The Yod section. I've hoped in your word. Verse 74.

Let your tender mercies come in verse 77 that I may live. Your law is my delight. Let my heart be blameless in verse 80 regarding your statutes that I may not be ashamed.

Give me the full set. I don't want anything to be missing. I want to be blameless regarding your statutes.

Then the final pair in this second set of three is Koth and Lamed. That's going to be verses 81 through 96. And this where the previous one was an appeal for teaching.

This is help, deliverance, and strength in affliction. My soul faints. My eyes fail.

Verse 82. Similar to what we just saw. My eyes fail.

Your word. In our I-N section, we saw my eyes fail. Your salvation.

Here my eyes fail from looking at your word. I'm looking at it until my eyes give out. When will you comfort me? I'm a wineskin in the smoke, but I'm not giving up.

How many are the days of your servant? When will you execute judgment on these who persecute me? Lord, I'm weary. Don't let me fall by the wayside before your deliverance comes. So, verse 88.

Revive me according to your loving kindness so that I may keep the testimony of your mouth. Then in the Lamed section, your word is settled in heaven. Your faithfulness endures to all generations.

Verse 92. Unless your law had been my delight, I would then have perished in my affliction. I will never forget your precepts, for by them you've given me life.

I am yours. Save me. I have sought your precepts.

Wicked are trying to destroy me. I look at your testimonies. Looking at the completeness of all perfection, your commandment is even greater than that.

So, it's dealing with help and deliverance and strength in affliction, coming from knowledge of God's word. So, now we enter into the third set of three pairs, which is the Mame Nun section, and it's the amplified life, the abundant life, the three-dimensional life. I love your law.

I meditate it all the time. And through your commandments, you make me wiser from my enemies. He says, this opposition is actually good for me.

I'm getting additional wisdom. I couldn't get any other way. It's not wiser than my enemies.

I get wiser from my enemies. I learn in this situation. And I have more understanding from all my teachers.

They're trying to teach me at one level, but I get an amplified level because your word complements, supplements, amplifies, eternifies what I learn from my teachers. Why? Because your testimonies are my meditation. I understand more from the ancients.

Why? Because I keep your precepts. And I've got insight. I've got depth.

I've got higher understanding. I restrain my feet from every evil way so that I can keep your word. I've not departed from your judgments because you yourself have taught me.

And when God teaches us, everything is a teaching tool. Enemies are a teaching tool. Teachers

are a teaching tool.

History is a teaching tool. Science is a teaching tool. I've gotten aware, looking at documentaries on NOVA and nature specials on educational television, it's kind of like when my dad used to watch television with Howard Cosell as the commentator.

We'd keep on the picture and just turn off the sound. And that's kind of what I'm starting to do with these nature specials. It's wonderful to see the beauty and the intricacy and the wisdom of God's creation.

But what people are saying about it is just off the wall. Through your precepts, I get understanding. 104.

104 tells you how to translate 98, 99, and 100. It's your precepts that give me understanding from these other things. And that's what enables me to hate every false way.

You know how you can hate every false way? If you're going to hate it, you have to know it's a false way. Well, if it's false, how do you know it's false? Initially, every false thing looks true. A false bottom in a suitcase, at first you look at it and you say, that's the bottom of the suitcase.

Then you say, wait a minute, that's a false bottom. You look at a wall, you say, well, that's the wall of the room. Then you say, wait a minute, that's a false wall.

You move it aside and there's a hidey room, a frady hole back behind there. What do they call it? The panic room. It's back behind the false wall.

Things that are false, false teeth. You look at them and you think they're real, but they're false. They're imitation.

So how can you hate false ways? By intimate familiarity with the truth. When they look at a diamond and they can't tell if it's synthetic or real, what do they do? They take it to somebody who has so much experience with real diamonds that they can spot the fake. Even when microscopes and laser analysis and the rest of it can't, somebody who knows the real thing is the best one to spot a fake.

Same thing with money, same thing with a lot of other things, looking for counterfeits. I hate every false way. Your word is a lamp to my feet and a light to my path.

I've sworn and confirmed that I will keep your righteous judgments. It's an affirmation. Once again, this is our 13th and 14th letters here where we're starting over.

Revive me according to your words. So the main and noon section, this is the abundant life and renewed commitment. He mentions it more than once.

I'm going to keep your righteous judgments. I do not forget your law. I've not strayed from your precepts, 110.

Your testimonies are the rejoicing of my heart, 111. I have inclined my heart, 112, to perform your statutes forever to the very end. It is a renewal of commitment.

Cannot stress enough that you think about God's word and just ask yourself the question, does God take his word seriously? How seriously do I take his word? Do I take it seriously enough to think about it every day, to stop and reflect on what I'm doing and what I'm hoping for and what I'm after and how I'm investing my time and my energy? Have I given God and his word their due? Do I care about his word as much as he does, as much as he wants me to, as much as this psalmist does, as much as those people in the Aleph section did? If not, what's the matter with me? What have I got that I think is more important than God and his word? Why am I not committed? I'll tell you why. It's a choice and it's an action. You can agree in assent that it's a good thing, but if you're listening to me right now and you're assenting and agreeing that it's a good thing to be committed, I would encourage you to take one more step and say, not only is it a good thing, but I am going to do that good thing.

And you're going to see, I'm going to see in my own life tomorrow and the next day and the next, a difference in my priorities and a difference in my values and a difference in my goals. I am going to incline my heart. I am going to point my steps.

I am going to direct my eyes at God's deliverance. I'm going to be one of these people that can, at any moment, at any time, in any circumstance, walk directly into the throne room of grace and make a claim on God's salvation because I meet the conditions. I am one of those people that God is looking for and that God will honor.

Why? Because I honor him. Why would you not be one of those people? Read the Oliphant Bates trophies again. What is the advantage? Psalmist says, I've seen the people that do this.

Their life is good now and great after. I want to be one of those people. Well, if you do, you've got to do something about it.

You want to clean the garage? Do something about it. Set a deadline. Make a date.

Recruit some help. Call for a dumpster and start paying rent on it out in your driveway and say, man, every day that thing sits out there not full is costing me. Put yourself in a position where you have got to do it.

Demonstrate your commitment with action. That's what the Word of God requires. That's what this Psalm teaches.

You say, well, the theme of Psalm 119 is the Word of God. You remember when we had a little flyer, Laurie did a beautiful job putting it in a font and printing it on a card and it said, you know, the things that God requires. Remember that one verse? What doth the Lord require of you, O man, but to what? The very first verb.

What does the Lord require of you, O man, but to do? The Lord requires you to do, not simply

to believe, not simply to assent, to do justice, to love mercy. And if you love a thing, love is an action word in the Bible, right? God so loved the world that he sat in heaven and said, boy, I sure wish all those sinners were saved. Wouldn't it be great if there was a way they could be rescued from their lost and hopeless condition and not have to die and I wouldn't have to judge and destroy them all? That would really be great.

God so loved the world that he did something. Love is an action word. What does the Lord require of you? Do justice, love mercy, and walk in humility before your God.

These are action words. They take something from you. They require a and an expression of the commitment in action.

So if you're serious about the word of God, if you're serious about the Lord Jesus Christ and his work on the cross and the price that he paid to redeem us and to enter us into union with himself and to present us potentially faultless before the throne of grace, if you want to be presented faultless before the throne of grace, it requires this commitment. And commitment is action. Figure out something to do.

And in many cases, you're already doing this. This is not new truth. And you're attending Bible class.

That is an essential element. You can't ask God to teach his statutes if you're not listening when they're taught. So this is a doing thing.

This is good. But this is not enough. This is not enough.

This is not enough. This is not enough. This is not enough.

Teach me your statutes. Now that I know them, I do things. I incline my steps.

I refrain from contact with that which is evil. I don't entertain. I don't stand in the way of sinners.

I don't sit in the seat of the scornful. I don't walk in the counsel of the ungodly. I have taken action because I love your law, because you've taught me your precepts.

I do things as a result. So application is no small thing. The rest of it kind of withers and dies.

This is the message of James. Your faith is great, but it better be eventuating in something. And it takes action.

You know this from your own experience. Stuff doesn't happen if you don't make it happen. And this is not spirituality by works.

This is spirituality by obedience. And obedience is doing the will of God, not assenting to the will of God. Do the will of God.

The one who has my words and what? Keeps them. Having them is not enough. Bible class is great.

That's having his words. But now you've got to keep them. Well, this psalm is telling us everything we need to know.

And it's Old Testament truth. But it's everything we need to know to get on the stick and make these things happen so that God can maximize the potential he has built into our lives in his word and through his spirit. So when you get to I in here, I have done justice and righteousness.

Therefore, don't leave me to my oppressors, circumstantial oppressors, health, oppressors, time, oppressors, people, oppressors. You can confidently ask for God's deliverance. Why I have done justice and I have done righteousness.

He doesn't say, I think justice and righteousness are great. I've accomplished them. Therefore, I have a claim.

Be surety for your servant for good. Do not let the proud oppress me. These are bold claims.

These are action items in God's plan. Deal with your servant according to your mercy. Verse 124.

Teach me your statutes. I know your statutes. I follow your statutes.

I do justice and righteousness and teach me more. I want to continue in this way. I am your servant.

Can you look God in the face as it were, go to the Lord in prayer, come to the throne of grace, look him in the eye and say, I am your servant. I am your servant. No qualifiers, no most of the time or in certain areas or I am your servant.

To be able to make this claim requires some past action, a pattern of life. I am your servant. Give me understanding.

Lord, I'm your servant. I am all in. So teach me so that I can be the best servant possible.

Give me understanding so I'll know your testimonies. Time for action, O Lord. These who regard your law as void.

I love your commandments more than gold, more than fine gold. If it's really true, it's going to reflect. Look at investment of time.

Look at investment of attention. Look at investment of commitment to living in its light and doing what it says and being what it demands, eschewing and getting rid of what it forbids and condemns. I love your commandments more than gold.

Yes, more than the best gold, the finest gold, the most esteemed and coveted gold. Therefore, all your precepts, all, I consider right. I'm not selective.

I don't have a Jefferson New Testament. I take all of it. I hate every false way.

Let me quickly give you now, as we close, the rest of the outline for what lies ahead before us, because we've only got three more letter pairs to the end of the psalm. We're going to have the next one, which is Pe and Sade. And this will complete our third set of three.

And you might expect that at the end of the ninth pair, three threes, there might be something special. And there is. At the end of the Sade section, we're going to get a wonderful summary.

It's almost a line by line repeat. I didn't dream these labels up out of the air. I got them out of the Sade section.

Sade is going to basically rehash just like we're doing now. So Pe and Sade are going to be basically summary of the above. He's going to line by line, talk about everything we've just reviewed.

That's going to be the next pair coming up next time. Then we've just got two more pairs after that. And that's going to be Koth Resh and Shin Tal.

Koth Resh, oddly enough, is going to be an appeal for deliverance from foes, comfort from the word, and a third direct appeal to God. Remember, we had a direct appeal that said, help me in verse 86. We had a direct appeal that said, save me in verse 94.

When we get to the Koth section and the Resh section, and this is going to be Pe and Sade are 129 through 144. And that makes sense because you've got that third pair. And then you've got four remaining letters, Koth, Resh, Shin, and Tal.

And Koth begins at verse 145 and Resh ends at 160. So 145 to 160 is going to be the appeal for deliverance from foes, comfort from the word, and another direct appeal to God. And he is going to say, quicken me, enliven me.

Just very quickly, look at verse 154, plead my cause and redeem me, revive me according to your word. Look at verse 156, greater your tender mercies, O Lord, revive me according to your judgments. Verse 159, consider how I love your precepts, revive me, O Lord, according to your loving kindness.

Revive me, revive me, revive me. It's a threefold, bring me back to life, revive. You know, revivification is something that was alive, then it was dead, and now it's revived.

Vive, you know, they say, viva Las Vegas and all that. Viva means, you know, long live Las Vegas. Viva Zapata or whatever, you know, they say long live so and so, and in Spanish it's viva.

Well, it comes from vivo, which means to live. And to revive means restore life. Revive me

according to your word.

So, and that was in the Resh section. Part of this pair is Kof. You look at verse 149, revive me according to your justice.

So we'll see that probably next time. I think we'll do the Pesade and the Kof Resh. We may finish the whole psalm next time.

But verse 145, hear me, oh Lord. Verse 146, save me. Verse 149, revive me.

And then you saw the three revives in the Resh section. Then you have the final pair, Sheen and Tau, and that's 161 through 176. And this is praise to God.

And once again, renewal of commitment, a review of commitment. He has commitment at the beginning, he has commitment in the middle, and he's got commitment at the end. Praise and commitment.

The very last statement in Psalm 119, I do not forget your commandments. Your law is my delight, verse 174. Your commandments are righteousness in verse 172.

My lips utter praise, verse 171. So that's where we're headed. And so in essence, you have commitment to seek God, an appeal for insight and inner strength, an appeal for practical wisdom and outer strength.

You have an expression of confidence in God from his word and his works, an appeal for God to teach. You have strength and affliction. You have the wonderful abundant life in the main noon section, which he was looking at it from the outside in Aleph.

And he said, I see these people that are committed to your word, what a wonderful life they have. Now he says, I'm having that wonderful life. I'm getting more out of everything, even opposition and boring subjects like history and the ancients.

I'm getting a bunch out of it. There is throughout an appeal for teaching, an appeal for deliverance, appeal for deliverance from people opposition, from circumstantial opposition. There's comfort and appeal to God for renewed life and vitality, praise, renewed commitment, testimony and dependence run all the way through this.

It's everything the word of God means. It's everything it does. It's the center and the heart of our life as believers in God expressed here.

I just want to close with a final observation because I asked myself, okay, Psalm 119, the theme is God's word. There's the God side. There's the man side.

So what do I do? And what is it that God does? I thought, well, to investigate that, I'm just going to put the text into a word document and then I'm going to highlight all of the verbs that talk about what I do or what I should do. What is my action plan? You say, okay, Sam, I get it. You've

hammered this commitment thing to death, supposed to be committed.

It requires action. What are these alleged actions that reflect my commitment? Well, this Psalm, if you go through and highlight them, wow, does it ever give you specifics? So I went through this word document and everywhere that it said, here's what I do or what I should do because I'm a faithful believer, I put it in green. Green means I'm growing, right? Green means I'm growing.

So you start out in 119, one, blessed are the undefiled in the way who walk in the law of the Lord. Walk. I need to pay attention to my walk.

Am I walking in the law of the Lord? Verse two, blessed are they that keep his testimonies and seek him. Walk, keep and seek. You want some action words? Write them down.

This is, I haven't even gotten out of the first two verses yet. Walk, keep, seek. They also do no iniquity.

So here's what you don't do. They walk in his ways. Wow.

I've got walked twice now. You commanded us to keep your precepts. Oh, the, my ways were directed to keep your statutes, to have respect to your commandments.

So I've got keep, keep, have respect, which basically means keep, right? I praise you and I learn your righteous judgments. So now we've got learning and praise. What have I got so far? Walk, keep, seek.

Don't do iniquity. Keep, keep, keep, praise and learn. Verse eight, keep your statutes.

Verse nine, the beginning of the bait section. How does young man cleanse his way? You want to cleanse your way? Take heed. With my whole heart, I seek.

Let me not stray. Thy word have I hid in my heart so that I don't sin. Do no iniquity.

Don't sin. Keep. Hiding God's word in his heart.

You're keeping it. You're treasuring it. With my lips, I declare the judgments of your mouth.

This is honoring God. This is praise, praising with uprightness of heart. I rejoice in the way of your testimonies.

I meditate in your precepts. I have respect under your ways. I delight myself in your statutes.

I will not forget your word. I keep your word. This keeping and walking over and over and over and over.

It is keep, stick, stay, maintain that commitment. Well, I encourage you to do what I have done. Just take whatever you want to do.

Sometimes these markers tend to bleed in your Bible pages. You may not want to use a highlighter unless you've got kind of a dry one, but you can circle, circle the action words. And I'm telling you, I delight myself.

I keep, I meditate. Your testimonies are my delight. I talk of your wondrous works.

Talks about fellowship. I've chosen the way of truth. Your judgments I've laid before me.

If you want to know what commitment is, look at the action words in this Psalm. Just go down and find them. They're all there and they are repeated over and over and over again.

I have stuck under thy testimonies. I like that one. That's verse 31.

I've stuck to your testimonies. I'm sticking with it. That's verse 31.

That's in the King James. I have stuck under thy testimonies, O Lord. Put me not to shame.

I will run the way of your commandments. Verse 32. Verse 33.

I will keep it unto the end. Verse 34. I will keep your law.

I will observe it with my whole heart. Verse 35. I delight in it.

Verse 40. I long after it. Verse 42.

I trust in it. Verse 43. I hope for it.

Verse 44. I keep it. Verse 45.

I walk in it. Verse 45. I seek it.

Verse 46. I speak of it and I'm not ashamed. Verse 47.

I delight myself because I love it. Verse 48. My hands are lifted up because I love it and I meditate.

Trust me. If you want to know what commitment means, you do this. It means a lot to me because I'm looking at my green marks and I remember making them.

I remember discovering these action words. You need to do this. Before we finish Psalm 119, first chance you get, you just write in the margin somewhere what is commitment and you start circling these words.

You'll know. You emphasize it. It is repeated.

It is pounded in like a firm tent peg here. All you have to do is look. Look and live.

This Psalm will have accomplished its purpose for us. We'll continue and we may wrap up our

study of 119 next time, but we'll close here in a word of prayer. Father, thank you for the wonderful truth of your word.

You have not left us as orphans. The Lord said he would send us the comforter and that he would lead us into all truth. All truth includes these wonderful words from the Old Testament as well as all of the fantastic mystery truths of the New.

We're grateful and we thank you for giving us these things that equip us for every good work, that fortify our souls, that qualify us, that cleanse us, that motivate us and encourage us and sustain us in times of trouble. We pray that God the Holy Spirit will bring these things to our hearts and minds at pertinent times and that as we incline our steps to your way and as we commit our way to you, we will see the wonderful promises that we can claim and the wonderful life that we can lead and the bright hope for the future that will sustain us and vindicate us in the day when the Lord Jesus returns to take us to himself and present us before your throne. We pray these things in Jesus' name.

Amen.