

Sunday Night Message

September 25, 2016
























Psalms 119:121 - 128

Series – The Psalms

Text – Psalm 119:121 - 128

Introduction

We are continuing our examination of the longest Psalm as well as the longest chapter of the Bible. As we discussed last week, this psalm is a Hebrew acrostic where every eight verses are separated into sections where the first letter of each verse begins with a letter of the Hebrew alphabet. The first eight verses each begin with “Aleph”, the first letter of the Hebrew alphabet. Verses 9 – 16 all begin with “Beth”; verses 17 – 24 all begin with Gimel; and, so on.

									
Yod (Y)	Tet (T)	Chet (Ch)	Zayin (Z)	Vav (V)	He (H)	Dalet (D)	Gimel (G)	Bet (B/V)	Alef (silent)
									
Ayin (silent)	Samech (S)	Nun (N)	Nun (N)	Mem (M)	Mem (M)	Lamed (L)	Khaf (Kh)	Kaf (K/Kh)	
									
Tav (T)	Shin (Sh/S)	Resh (R)	Qof (Q)	Tsadeh (Ts)	Tsadeh (Ts)	Feh (F)	Peh (P/F)		

We do not know the writer of this psalm, though we think it must have been a “high profile” person, perhaps a king or a priest. Nor do we know the historical context. There is no doubt, however, as to the theme of the psalm. 170 out of the 175 verses in this psalm speak directly regarding the Word of God. The writer to this psalm is expressing his love and devotion to the Word of God, and is encouraging us to do the same.

Phillips has said regarding the anonymity of the writer:

Throughout this psalm we are made aware that the singer is in trouble. We would like to know who he was—David, perhaps, or Daniel, or Hezekiah. But since he has remained

anonymous (making this psalm one of the “orphan psalms” of the Hebrew hymn book) the Holy Spirit intends his sufferings to be of universal significance. Any beleaguered saint of God can put his or her name at the head of this psalm and sing it themselves.¹

“AIN.”

I Validation from the Word

“I have done judgment and justice: leave me not to mine oppressors.” - (Psalm 119:121)

“Be surety for thy servant for good: let not the proud oppress me.” - (Psalm 119:122)

In these first two verses the psalmist is not claiming perfection or that he is without sin or flaw, but He is stating that he has tried to do the right thing; that he has tried to treat people fairly. He is asking God to not allow people to oppress him; that he has done nothing to warrant the oppression of the proud.

Principle of sowing and reaping – “God, you said...”

II The Vision of the Word

“Mine eyes fail for thy salvation, and for the word of thy righteousness.” - (Psalm 119:123)

“Deal with thy servant according unto thy mercy, and teach me thy statutes.” - (Psalm 119:124)

“I am thy servant; give me understanding, that I may know thy testimonies.” - (Psalm 119:125)

These three verses, I believe blend together. In verse 123, the psalmist speaks of not being able to see. In verse 124 he speaks of needing instruction, and in verse 125, he expresses his need for understanding.

We need God’s help in order to see things the way that he does.

We are often blind to the truth about many things, but we are especially blind about ourselves.

“Open thou mine eyes, that I may behold wondrous things out of thy law.” - (Psalm 119:18)

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” - (1 Corinthians 2:14)

In order to learn we need to have open eyes, an open heart, an open mind, an open schedule, and an open Bible.

III The Time for God’s Visitation

“It is time for thee, LORD, to work: for they have made void thy law.” - (Psalm 119:126)

¹ Phillips, J. (2012). Exploring Psalms 89–150: An Expository Commentary (Vol. 2, Ps 119:81–88). Kregel Publications; WORDsearch Corp.

It is very interesting that the psalmist here is stating that it is time for God to do something, but in Hosea 10:12, the prophet Hosea says that it is time for God's people to do something:

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." - (Hosea 10:12-13)

As God's people, we see the condition of the world, and the rampant wickedness that is all around us and we want God to do something. But God wants us to do something as well.

Christian, are you doing what you are supposed to be doing?

Are you a righteous and holy life in this dark world?

Are you praying for the people of this world?

IV The Value of the Word

"Therefore I love thy commandments above gold; yea, above fine gold." - (Psalm 119:127)

"Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." - (Psalm 119:128)

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." - (Proverbs 3:13-18)

Turn to Proverbs 8

"Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food." - (Job 23:12)