

Sunday Night Message

November 27, 2016




























Psalms 119:169 – 176 – *The Concluding Cry of the Psalmist*

Series – The Psalms

Text – Psalm 119:169 - 176

Introduction

We are continuing our examination of the longest Psalm as well as the longest chapter of the Bible. As we previously discussed, 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

TAU

This “Tau” section is the concluding section of the 22 sections contained in the psalm. In this section we see the psalmist *Concluding Cry* to God based on his resolute position, or decision, to trust in the Word of God.

I The Resolving Plea of the Psalmist

A A Plea for Understanding

“Let my cry come near before thee, O LORD: give me understanding according to thy word.”
(Psalm 119:169)

The psalmist cries out for understanding. He wants to first understand the Word of God, and then once he understands what God is teaching in His Word, then the Psalmist desires how to apply the wisdom of God to the problems that he faces in life. In order to understand life, we must first understand the Word of God. The word understanding (*biyn* – bene) means to perceive and to discern. [Note - This word is also translated into the English words attend, consider, be cunning, diligently, discern, eloquent, inform, instruct, have intelligence, know, look well to, mark, perceive, be prudent, regard, (can) skill (-full), teach, think, (cause, make to, get, give, have) understand (-ing), view, (deal) wise (-ly, man) - BLB Notes]

We receive God’s wisdom and instruction through a correct and contextual understanding of the Word of God. Having discernment means that we can apply this wisdom to everyday situations. Prayer is the key to discernment. We must pray that God helps us to accurately and precisely apply His wisdom to life situations.

The psalmist knew the Word, and there is a great difference between knowledge and understanding. He was asking God to understand how to apply the knowledge contained in it.

B A Plea for Deliverance

“Let my supplication come before thee: deliver me according to thy word.” (Psalm 119:170)

According to Webster, the word *supplication* means an earnest, humble prayer in worship.

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

The word *deliver* means to rescue. The wisdom found in the Word of God, when applied, will rescue us from problems. But, the Word also reveals promises to God's child that we can trust in that speak of God's deliverance.

There is also a third way that God's Word, and the wisdom and understanding that come with it, can help us in times of trial. God's Word helps us understand the purpose for the trial. The deliverance that God may bring may not be actual deliverance at all. It may, in fact be, deliverance in our perspective of the trial.

II The Resulting Praise of the Psalmist

The result of the understanding and deliverance given "according to thy word" will be prosperity and success (Psalm 1:3, Joshua 1:8). The psalmist vows to praise the Lord for the blessings of God's Word; and, he also vows to speak of the Word to others. God will be directly praised, and He will also be glorified when His Word is exalted.

A His Praise for the Word

"My lips shall utter praise, when thou hast taught me thy statutes." (Psalm 119:171)

B His Proclaiming of the Word

"My tongue shall speak of thy word: for all thy commandments are righteousness." (Psalm 119:172)

A person that has been blessed by the Word will naturally wish to proclaim the goodness of the Word to others. Knowledge and understanding are both prerequisite for proclamation.

III The Resolute Position of the Psalmist

The psalmist chose God, and He chose God's Word. As a child can expect certain things from his parents, so can the child of God expect these things from God.

Because of his position (His decision to choose the Word of God) He could expect:

A Support from God

"Let thine hand help me; for I have chosen thy precepts." (Psalm 119:173)

Notice that the psalmist has stated his position of choosing God's word. He chose God's Word over the foolishness and wisdom of men. He was counting on the divine intervention of God because of the choice that he had made.

B Salvation from God

"I have longed for thy salvation, O LORD; and thy law is my delight." (Psalm 119:174)

The psalmist had attributed his salvation to his delight in the Word. He trusted in the Word, and as a result, he had faith in the God that Word declared. You cannot be saved or have faith in Christ, unless you have faith in His Word.

"So then faith cometh by hearing, and hearing by the word of God." (Romans 10:17)

"Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:29-31)

The psalmist speaks of salvation in the future tense. We were saved in the past, but we will not realize all of the blessings of our salvation until the future.

Perhaps the psalmist was speaking of his salvation (or deliverance) from an earthly trial.

"Let my soul live, and it shall praise thee; and let thy judgments help me." (Psalm 119:175)

C The Seeking of God

"I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments." (Psalm 119:176)

Notice the phrase – “seek thy servant”

"For the Son of man is come to seek and to save that which was lost." (Luke 19:10)

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (John 4:23)

Notice that we are to worship “in Spirit and in truth”. “Thy Word is Truth” (John 17:17)

"We love him, because he first loved us." (1 John 4:19)

God sought us before He saved us. Larry Brown called the Holy Spirit “the Hound of Heaven”. It seems perfectly logical to me that He would also seek us when we stray. (See Luke 15:4 – 32)

One of the ways that He seeks us is through the Word of God. All of the wonderful principles and promises that are given in the Word serve as constant reminders to us when we veer off of the path. We cannot get out of our mind the Word which we have heard.

This is why the child that is “trained up” as a child will someday return to the Lord in old age. The Word that he was taught as a youth is constantly preaching to him while he is off in the far country of sin.