

Psalm 119 is the longest chapter in the longest book of the Bible.

The Book of Psalms is itself divided into 5 books.

The subject of Psalm 119 is the Word of God.

Psalm 119 is an acrostic, each stanza beginning with a different letter of the Hebrew alphabet, in alphabetical order. It was written to be memorized.

The discipline of memorizing and then meditating on God's Word will change our lives and our world.

The Word of God is the foundation upon which the life of God's people is built.

In Psalm 119, “Scripture” is designated by the words law, statute, decree, command, precept, word, way and truth.

The person whose life is really focused on God’s Word learns it, lives it, and loves it.

Meditating on God’s Word:

Hide it in your heart.

Think about it.

Sing it – a good way to memorize the Word.

Work out its implications.

Ask what it teaches about God, about man and about life.

Look for examples to follow or mistakes to avoid.

See if there is a promise to claim, a command to obey, or a sin to repent of.

In the process, we fall in love with the Word of God.

Learn, live and love the Word of God – these are the qualities of the bibliocentric life. Another characteristic emerges in verses 89-176: the follower of Christ is deeply distressed when it is neglected and abused.

The godly person mourns, as Jesus did, the evil of the world around them.

A list of some of the things the Word of God can do for us:

It can keep us from shame.

It keeps us pure.

It keeps me from sin.

It brings joy and delight.

It removes scorn and contempt.

It counsels and directs me.

It renews my life.

It strengthens me.

It sets my heart free.

It provides the answers to the one who taunts me.

It gives hope.

It comforts me.

It preserves me.

It makes me wiser than my enemies.

It brings solace in trouble.

It brings peace.

There is security in the Word of God – “Your Word, O Lord, is eternal; it stands firm in the heavens.”

God’s truth does not change; it is absolute.

“You shall know the truth and the truth shall set you free.” (John 8:32)

Psalms 139 and 33 fall into the category of Psalms that deal with the attributes of God.

God is omnipotent, omniscient and omnipresent.

Psalm 33 emphasizes God's omnipotence.

Psalm 33 wants us to think about the awesome power of the Creator God.

The omnipotence of God means:

He can do anything He wants, at any time and in any way.

There is no external limitation that can ever be placed upon God.

His only limitations are those He has placed on Himself; He cannot lie, for example.

“With God all things are possible.”

His will cannot be thwarted.

The omniscience of God means:

God is all-knowing.

He understands everything perfectly.

Psalm 139 explores omniscience thoroughly:

God knows my actions.

God knows my words.

God knows my thoughts.

God knows everything there is to know about me and He has decided to love me.

The omnipresence of God means:

You cannot escape the presence of God.

God is everywhere.

Both Psalms emphasize that God is our Creator, and He has the right to tell us how to live.

Psalm 139 gives us the answer to the issue of abortion. (139:15 and 16)

The Book of Psalms was Israel's hymnbook.

Psalms 2, 45, 72 and 110 are Messianic Psalms.

They view the Messiah as King.

Another type of Messianic Psalm views the Messiah as the suffering servant. Psalm 22 is an example of this type of Psalm.

From the earliest times, Jewish scholars understood these to be Psalms pointing to the Messiah.

In Psalm 2, the declaration that the Anointed One is the Son of God who will rule the whole earth, was always understood to be referring to the Messiah

Psalm 45 is a wedding song, but in verses 6 and 7, it is clearly the Messiah who is in view.

Psalm 45 is called a “Psalm of the Messiah.”

Psalm 72 was written by Solomon and is a prayer, and also a prophecy of the Messiah.

Psalm 110 – “The Lord says to my lord, ‘Sit at my feet and make your enemies a footstool for your feet...’” Jehovah (the Lord) and Adonai (my lord) – Who is this ‘Adonai’ who is above David the King?

Jesus quoted these verses in Psalm 110 to the Pharisees and asked the same question. They could not answer him.

That these Psalms were Messianic in character and acknowledged to be so hundreds of years before Jesus of Nazareth appeared is important because they are in Scripture to help prepare Old Testament saints for the coming of Christ.

Summary of the teaching of these 3 Psalms:

Psalm 2: The Messiah will ultimately destroy the opposition of all God's opponents, and His righteous rule will extend to the very ends of the earth.

Psalm 45: It teaches us of the justice and glory of Messiah's reign which will last forever.

Psalm 72: Some of the characteristics of Christ's righteous reign are described – the poor will receive righteousness and the oppressors will be crushed.

Psalm 110: Verse one, the most quoted verse from the Old Testament in the New Testament, points to Christ as our advocate and intercessor.

Psalm 110:4 is quoted in Hebrews 5:6, Hebrew 6:20 and Hebrews 7:21 – all talking about the priestly work of Christ.

Psalm 22 is an example of a Messianic Psalm that focuses on His crucifixion.

In Psalm 22, the Good Shepherd lays down His life for His sheep. (John 10)

In Psalm 23, the Great Shepherd takes good care of the sheep entrusted to Him. (Hebrews 13)

In Psalm 24, the Chief Shepherd is the King of Glory. (1 Peter 5:4)

Psalm 22 – Its prophecies that were fulfilled in one day, a thousand years after it was written:

22:1 – “My God, my God, why have you forsaken me?” – Matthew 27:46

22:7,8 – “All who see me mock me. They hurl insults, shaking their heads. ‘He trusts in the Lord. Let the Lord rescue him since He delights in him.’” – Matthew 27:41-43

22:14,15 – “I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted away within me. My strength is dried up like a potsherd, and my tongue cleaves to the roof of my mouth; you lay me in the dust of death.” This is an accurate description of a crucifixion.

22:16 – “Dogs have surrounded me, a band of evil men have encircled me.” This was true in the case of Christ’s death.

22:16 – “They have pierced my hands and my feet.” This was true of Jesus, but not standard procedure – they usually tied people to crosses.

22:17 – “I can count all my bones; people stare and gloat over me.” Jesus was a spectacle for public humiliation, hanging naked on a cross.

22:18 – “They divided my garments among them and cast lots for my clothing.” – John 19:23,24

Psalm 22:22 turns from the tone of suffering to triumph.

Psalm 22:31, “For He has done it.” It could also be translated “It is finished!”

The key to Psalm 23 is found in the phrase “I shall not want” or “I shall lack nothing.”

There are 7 compound names for God in Psalm 23:

Jehovah-Raah:	“The Lord my Shpeherd”	
Jehovah-Jireh	“The Lord my Provider”	(Genesis 22)
Jehovah-Rapha	“The Lord my Healer”	(Exodus 15)
Jehovah-Shalom	“The Lord my Peace”	(Judges 6)
Jehovah-Tsidkenu	“The Lord our Righteousness”	(Jeremiah 23)
Jehovah-Shammah	“The Lord Ever-Present	(Ezekiel 48)
Jehovah-Nissi	“The Lord our Banner”	(Exodus 17)

Psalm 24 was called the Sabbath Psalm.

A valid question for today: “Who may ascend into the hill of the Lord? Who may stand in His holy place? He who has clean hands and a pure heart.”