

## The Remembrance of the Blessed

This seventh stanza of the 119th Psalm is outlined by the letter *Zain*. In Hebrew, there are a couple of distinct “s” sounding letters. These include the following: *samech* (v. 113), *tsaddi* (v.137), *schin* (v. 161). The Hebrew letter *zain* is related to the Greek word *zeta* and the English “z.” In the Hebrew OT, there are two common words that begin with *zain*: \_\_\_\_\_ and \_\_\_\_\_.

David’s mind was oriented to the \_\_\_\_\_ of God. Despite the many circumstances which he encountered, the truths of Scripture \_\_\_\_\_ him.

### The \_\_\_\_\_ to \_\_\_\_\_ God’s \_\_\_\_\_ (v. 49-50)

In this section, David is moved to pray that God would \_\_\_\_\_ the promise that He had made to David. These very promises were his preeminent source of \_\_\_\_\_. David was not afraid that God had somehow failed in His omniscience,. His heart, however, needed great encouragement. Truly, *hope deferred maketh the heart sick* (Prov. 13.12). Yet God is \_\_\_\_\_! He keeps every promise that He makes. He cannot \_\_\_\_\_ (Num. 23.19, Titus 1.2, Heb. 6.18)!

*Know therefore that the Lord thy God, he is God, the \_\_\_\_\_ God, which \_\_\_\_\_ covenant and \_\_\_\_\_ with them that \_\_\_\_\_ him and \_\_\_\_\_ his commandments to a thousand generations;* (Deut. 7.9)

God’s Word was his \_\_\_\_\_ despite his \_\_\_\_\_ (trouble, misery). This is a promise of the OT and the NT (Job 6.10, Rom. 15.4). In previous verses, David had prayed that God would “\_\_\_\_\_” him (v. 25,37,40). Now he reflects on what the Word of God has accomplished!

### The \_\_\_\_\_ of \_\_\_\_\_ to God’s \_\_\_\_\_ (v. 51-53)

There are many reasons that a believer is tempted to \_\_\_\_\_ from the promises of God. Yet, David declares with a resolute \_\_\_\_\_ that he will be faithful.

- \_\_\_\_\_ of \_\_\_\_\_— The \_\_\_\_\_ (haughty) individual is often a source of derision (to mock, to scoff, to make mouth at) to the believer. Many would be his \_\_\_\_\_ (v.157), but with the quickening of God, he would stand.

\* \_\_\_\_\_ (v. 69)

\* \_\_\_\_\_ perversely without a \_\_\_\_\_ (v. 78)

\* \_\_\_\_\_ (v. 85)

\* \_\_\_\_\_ (v. 122)

- \_\_\_\_\_ (v. 52) - God brought comfort and safety to His humble servant, but the proud received \_\_\_\_\_. This was David’s experience during times of great trouble.

\* \_\_\_\_\_ (I Sam. 31.4)

\* \_\_\_\_\_ (I Sam. 25.25,37-38)

\* God’s \_\_\_\_\_ and \_\_\_\_\_ work (Jude 1.5-7)

- \_\_\_\_\_ (v. 53) - Usually when your adversary gets their just rewards, this should be a time of rejoicing. David’s expression is that of \_\_\_\_\_ (terror). They had forsaken the commands of God with vigor, and vigorous \_\_\_\_\_ is now on David. God will not acquit the \_\_\_\_\_ (Nah. 1.3).

*Knowing therefore the \_\_\_\_\_ of the Lord, we \_\_\_\_\_ men; but we are made manifest unto God; and I trust also are made manifest in your consciences.* (II Cor. 5.11)

### The \_\_\_\_\_ of \_\_\_\_\_ because of God’s \_\_\_\_\_ (v. 54-56)

The Word of God that produced \_\_\_\_\_ at the thought of God’s justice had a another equally powerful response. It produced the glorious \_\_\_\_\_ that filled the mouth of the sweet-Psalmist of Israel (II Sam. 23.1). His pilgrimage was full of glorious songs to God.

\* \_\_\_\_\_ from \_\_\_\_\_ (I Sam. 18.9)

\* His \_\_\_\_\_ on earth (I Chron. 29.15, Heb. 11.13, I Pet. 2.11)

The \_\_\_\_\_ held only for David a time of rest and a time of praise. It was not a time of \_\_\_\_\_ OR \_\_\_\_\_ (v. 55).

The first recorded word that man every spoke was “\_\_\_\_\_” (Gen. 2.23), and David would conclude the final insertion of this section with the same word (v. 56). Ultimately, David’s \_\_\_\_\_ and \_\_\_\_\_ produced obedience (v.56). God blesses those that obey His Word (Psa. 37.37)!