

## The Deliverance of the Blessed

This 20th stanza of the 119th Psalm is headed by the Hebrew letter *Resh*. This consonant is very \_\_\_\_\_ to the letter *daleth* (v. 25). Some have used this similarity to suppose that this caused \_\_\_\_\_ in the Word of God (Gen. 10.4—Dodanim & I Chron. 1.7—Rodanim). They cannot for a moment consider that the names had \_\_\_\_\_ spellings (cf. Nebuchadnezzar—29x—Jer. 27.6 vs. Nebuchadrezzar—31x—Jer. 21.2).

There are several repetitions in this section. They highlight the focus of the text:

\* \_\_\_\_\_ (v. 153, 158, 159)

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David is in need of spiritual quickening as he experiences the oppressive hands of his \_\_\_\_\_.

1) **The \_\_\_\_\_ of the Saint** (v. 153-155) - In the first two verses, five imperatives are made:

\* \_\_\_\_\_ mine affliction— In this appeal, David requests that God would give close attention to him, for great was his affliction (trouble).

\* \_\_\_\_\_ me— In this imperative, David asks God to aid him by \_\_\_\_\_ him and doing \_\_\_\_\_ for him. God had delivered David in the past by various means: A \_\_\_\_\_, A \_\_\_\_\_, and \_\_\_\_\_ Men (II Sam. 23.26).

\* \_\_\_\_\_ my cause— Like in a former time (I Sam. 24.15), David petitions God to strive and to contend (like a wrestler) for him.

\* \_\_\_\_\_ me - At first glance, one might assume this is defined as earlier, but it is a different type of deliverance. It is the deliverance that only a \_\_\_\_\_ redeemer can give. One of being the avenger (Num 35, Deut. 19).

\* \_\_\_\_\_ me— This is a cry for a \_\_\_\_\_ life. A life that is not consumed by the oppression of the evil but committed to the uninterrupted worship of God.

David is prudent in these requests because God had already \_\_\_\_\_ them to him and those like him (Deut. 30.15-16). The \_\_\_\_\_ (rejection of truth) of the wicked had placed Divine salvation \_\_\_\_\_ from them.

2) **The \_\_\_\_\_ of the Saint** (v. 156-157) - From David's vantage points there were two things that were constantly present in his life:

\* \_\_\_\_\_ (not just many) tender mercies— these tender mercies are often associated with the \_\_\_\_\_. The tender mercies of God bring a great \_\_\_\_\_ despite the troubles of life.

\* \_\_\_\_\_ persecutors and enemies— David knew many enemies - from \_\_\_\_\_ (Doeg & Goliath), to \_\_\_\_\_ (Saul & Ishobosheth), to \_\_\_\_\_ (Ahithophel), and \_\_\_\_\_ (Joab & Absalom).

There is no doubt that the tender mercies of God far \_\_\_\_\_ David's enemies (Rom. 5.20).

3) **The \_\_\_\_\_ of the Saint** (v. 158-159) - In this passage, we have the final usage of "consider." David makes yet another comparison:

\* I \_\_\_\_\_ transgressors— David understands the end of those that oppose God's word. He acknowledges the \_\_\_\_\_ because of their ultimate end.

\* \_\_\_\_\_ how I love thy precepts—David requests that God would quicken him. David perceives with great love the Word of God as being the \_\_\_\_\_ of life.

4) **The \_\_\_\_\_ of the Saint** (v. 160) - The Psalmist is content to love the precepts (v. 159) of God:

\* They are \_\_\_\_\_

\* They are Eternal

\* They are \_\_\_\_\_

\* They are For Ever

Every believer during any \_\_\_\_\_ should \_\_\_\_\_ to God for deliverance. His faithfulness to His promises is the foundation of security.

*For our \_\_\_\_\_ affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; (18) While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. (II Cor. 4.17-18)*