

“Our Mixing & Mingling Messiah”

Psalm 119:121-122

June 26, 2022

INTRO: Today is a **special** & divinely adjusted message...

How hot &/or cold are your biblical passions of love & hate?

Too many in churches today do not have a hate that authenticates their love... and even more, their professing love does not validate their sinful hate.

Our real passions are revealed in our realized priorities.

- JDP

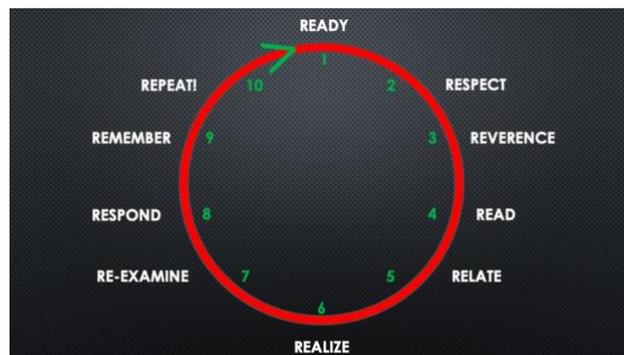
I pray that you will not be “lukewarm”

Remember what Jesus said about the “lukewarm”

The cultural church needs to catch a biblical FEVER!

PRAYER

Revisit last week’s 10 Redeeming Steps...



CONTEXT:

- A. Series: "Perspective"
- B. Psalm 119: Touching Poetic Prayer...
- C. Today = Connection back to last week/stanza...

Psalm 119:113 - 120

v.113	I hate the double-minded, but I love your law.
v.114	You are my hiding place and my shield; I hope in your word.
v.115	Depart from me, you evildoers, that I may keep the commandments of my God.
v.116	Uphold me according to your promise, that I may live, and let me not be put to shame in my hope!
v.117	Hold me up, that I may be safe and have regard for your statutes continually!
v.118	You spurn all who go astray from your statutes, for their cunning is in vain.
v.119	All the wicked of the earth you discard like dross; therefore, I love your testimonies.
v.120	My flesh trembles for fear of you, and I am afraid of your judgments.

Note the KEY terms:

Love / Hate...

my Hiding-Place & my Shield

Depart & Discard...

Evil-doers, Dross, Wicked...

Uphold me & Hold me up...

(Last week's BIG IDEA)

God upholds those who **HOPE, HOLD-ON, & FIGHT** (in Him)
against His eternal enemies... with a passionate & righteous
mix of biblical LOVE, HATE, FEAR, & FAITH!

Today's **TEXT:** [Psalm 119:121-122](#)

*I have done what is just and right,
do not leave me to my oppressors.
Give your servant a pledge of good,
let not the insolent oppress me.*

BIG IDEA: *God's servant-soldiers prayerfully
check-their-hearts & do-their-part, while
trusting Him in troubling times!*

PREVIEW: [7 Perspectives of God's Upheld Servants:](#)

1. PRAYERFUL
2. **Personal**
3. PURIFIED
4. **Problematic**
5. PROMISED
6. **Pledging**
7. PROTECTIVE

I. Prayerful Perspective

(Communicating with God... 2 ears & 1 mouth... "Thank you" before "Please")

II. Personal Perspective

“I have done”

- * *“I”* = Individualistic
- * *“have”* = Past tense
- * *“done”* = Action/Verb

- > **Who** = Believers AND foreshadowing Christ!
- > **What** = BEing just & righteous (Christ-like)
- > **How** = Graciously **UPHELD** (remember?)
- > **Why** = Love & hate (*vertically & horizontally*)

III. Purity Perspective

“what is just and right,”

- > What is just? Justice...
- > What is right? Righteousness...
- > **Read ROMANS 3:21-26**
- * Living in persevering, faithful obedience!
- * *If you're right but not righteous, you're wrong.* - JDP

IV. Promised Perspective

“do not leave me”

A. *Jesus promised ETERNAL LIFE... there is NO leaving in the definition of eternal!*

B. See “sovereign grace & human responsibility”

a. Faithful obedience is often a prerequisite to receiving the LORD’s protective graces...

b. *“Do not leave me”* is the overcomer’s prayer:

i. See... **Deuteronomy 31:6 & 8** *Be strong and courageous. Do not fear or be in dread of them, for it is **the LORD your God who goes with you. He will not leave you or forsake you.**” ...It is the LORD who goes before you. He will be with you; **he will not leave you or forsake you...**”*

ii. See **Joshua 1:5** *No man shall be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you. **I will not leave you or forsake you...***

iii. See **Jesus** on this... **Matthew 28:20** *...and I will be with you ALWAYS, even to the end of the age. (cf. Acts 1:8)*

iv. See **Jesus** on this... **John 14:16** **(Amplified Bible)** *And I will ask the Father, and He will give you another Helper (Comforter, Advocate, Intercessor—Counselor, Strengthened), to be with you forever—*

V. Problematic Perspective

“to my oppressors.”

See 2 TYPES of Oppressors: (crushing, burdens, pressure...)

Internal

1. Fears

It's better to die in faith than live oppressed in fear! JDP

2. Unforgiveness

The root of bitterness oppresses fruit growth. - JDP

3. Idols

Idol management oppresses missional inspiration JDP

4. Temptations

Dissatisfaction oppresses the joy of contentment. - JDP

5. Distractions

A lack of focus oppresses missional effectiveness. - JDP

6. Double-mindedness (Peter on water...)

Double-mindedness oppresses our water-walking - JDP

7. Sin

Sin is our sour oppressor of God's sweet opportunity. - JDP

External

- > Militant (radical heretics)
- > Overly-vigilant (pharisees)
- > Biblically-divergent (cf. 1st John)

“Insolent or Arrogant oppressors” (cf. Prov. 21:24)

*** All “**Evil-doers** (*“scoffers, arrogant, prideful”*)

Psalm 119:114

Matthew 7:21-23 (*wolves, goats, weeds...*)

*** All Wicked

Discarded BY God

Dross of God’s Church

Deceivers of God’s truth

Dividers of God’s people (*cf. FB posts*)

Destroyers of God’s work/worship

*** All Enemies of Christ & Christianity/Church

NOTE: Spiritual WARFARE is real (*fighting from vs. for victory*)

1 Peter 5:8... 2 Corinthians 4:4... 1 Cor. 2:14

2 Cor. 11:14 *Disguised as angels of light...*

2 Peter 1:3 & Philippians 4:13

Ephesian 6:10ff... *“the full armor of God...”*

Romans 8:37! *Overwhelming overcomers!*

C. God upholds those who hope, hold-on, & fight (in Him) against His eternal enemies, with a righteous mix of passionate love, hate, fear, & faith!

VI. Pledged Perspective

Give to Your servant A PLEDGE OF GOOD,

See The ***Gospel HERE!***

“Give” = John 3:16 & Eph. 2
“Your servant” = Christ-likeness

See Jesus as Prophet, Priest, & King here...

“a pledge of good” = mix & mingle / braid
Supernatural koinonia
See **John 17** prayer!
Gospel! Gospel! Gospel!

***** Crying out for Christ & His Gospel grace!**

***** The Gospel = *the miraculous rescuing by
the Bible’s mixing & mingling Messiah!***

**(Genesis 3:15 & Isaiah 53 &
2 Corinthians 5:17-21 & Romans 3:21-26)**

Sermon Title: “Our Mixing & Mingling Messiah”

VII. Protective Perspective

“let not the insolent oppress me.”

- A. Contrast earthly danger and eternal security...
- B. Consider some of the giants of the faith...
- C. Faith does not make the danger go away...
- D. Don't "give" your life away... LIVE your life for Him!
- E. Hard times are coming... BE ready, just, & righteous
- F. Don't be afraid to pray and ask for mercy...

CLOSE:

God's servant-soldiers prayerfully check their hearts & do their part, while trusting Him in troubling times!

I pray you see that there is no "middle road," no self-preservation, and no "lukewarmness" in Christ's message, methods, or mission...

Have you come to realize that if lukewarm people can remain comfortable around you... you're one of them?

READ: "Not Safe" (ch.1 "Pack Your Coffin")

I pray that we ALL will be used of God in such a way that He heats up the temperature in the relationship-pools of our lives – all by His grace & all for His glory!

Let's PRAY

Study Notes:

Verse 121.—This commences a new division of the Psalm indicated by the Hebrew letter *Ain*—a letter which cannot well be represented in the English alphabet, as there is, in fact, no letter in our language exactly corresponding with it. It would be best represented probably by what are called “*breathings*” in Greek.—*Albert Barnes*.

Verse 121.—“*I have done judgment*” against the wicked, “*and justice*” towards the good.—*Simon de Muis, 1587–1644.*

Verse 121.—“*I have done judgment and justice.*”—Here the view of David in his judicial capacity might present itself to us; and if so, we have David in the midst of large experiences; for the words would take in a large portion of his life. **How blessed were their reflections, if, after a long reign, all sovereign rulers could thus appeal unto God. It should be so; for to him all shall be accountable at last.** Even although we only conceive of David as speaking in the character of a private man, the sentiment is worthy of all consideration.... **For parents to say this of their dealings with their children, masters of servants, a man of his neighbours, is very excellent.**—*John Stephen.*

Verse 121.— “*Judgment*” and “*justice*” are often put in Scripture for the same, and when put together, the latter is as an epithet to the former. “*I have done judgment and justice,*” **that is, I have done judgment justly, exactly...** —*Joseph Caryl.*

Verse 121.—
Do right and be a king,
Be this thy brazen bulwark of defence,
Still to preserve thy conscious innocence,
Nor e’er turn pale with guilt.

—*Francis’s Horace.*

Verse 121.—

***“If our heart condemn us not,
then have we confidence before God:” - 1 John 3:21.***

This “testimony of conscience” has often been “the rejoicing” of the Lord’s people, when suffering under unmerited reproach or “proud oppression.”

They have been enabled to plead it without offence in the presence of their holy, heart-searching God; nay, even when, in the near prospect of the great and final account, they might well have been supposed to shrink from the strict and unerring scrutiny of their Omniscient Judge.

Perhaps, however, we are not sufficiently aware of the importance of moral integrity in connexion with our spiritual comfort.

Mark the boldness which it gave David in prayer: *“I have done judgment and justice: leave me not to mine oppressors.”*—Charles Bridges.

Verse 121.—*“Leave me not to mine oppressors.”* That is, **maintain me against those who would wrong me, because I do right; interpose thyself between me and my enemies,** as if thou wert my pledge. Impartial justice upon oppressors sometimes lays judges open to oppression; but yet...

they who run greatest hazards in zeal for God shall find God ready to be their surety, when they pray, “be surety for thy servant,” as in the next verse.—Abraham Wright.

Verses 121, 122.—*“I have done judgment and justice;”* but, that I may always do it, and never fail in doing it, *“uphold thy servant unto good,”* by directing him, so that he may always relish what is good, and then the consequence will be that *“the proud will not calumniate me;”* **for he that is well established “unto good,” and so made up that**

nothing but what is good and righteous will be agreeable to him, he will so persevere that he will have no reason for fearing “the proud that calumniate him.”—Robert Bellarmine.

Verse 122.—“Be surety for thy servant for good.”

What David prays to God to be for him, that Christ is for all his people:

? **Heb. 7:22.** He drew nigh to God, struck hands with him, gave his word and bond to pay the debts of his people; put himself in their law-place and stead, and became responsible to law and justice for them; engaged to make satisfaction for their sins, to bring in everlasting righteousness for their justification, and to preserve and keep them, and bring them safe to eternal glory and happiness; and this was being *a surety for them for good.*—John Gill.

○ See also:

- 2 Corinthians 5:21
- Acts 1:8
- Matthew 28:20
- Etc....

Verse 122.—“Be surety for thy servant for good.”

There are three expositions of this clause, as noting the end, the cause, the event.

- 1.** Undertake for me, *ut sim bonus et justus*, so Rabbi Arama on the place; “Be surety for me *that I may be good.*” Theodoret expounds it, “*Undertake that I shall make good my resolution of keeping thy law.*” He that joineth, undertaketh;

though we have precepts and promises, without God's undertaking we shall never be able to perform our duty.

2. **Undertake for me to help me in doing good**; so some read it: God would not take his part in an evil cause. To commend a wrong cause to God's protection, is to provoke him to hasten our punishment, to make us serve under our oppressors; but, when we have a good cause, and a good conscience, he will own us. We cannot expect he should maintain us and bear us out in the Devil's service, wherein we have entangled ourselves by our own sin.
3. **Be with me for good**: so it is often rendered: "Shew me a token for good" (Ps. 86:17); "Pray not for this people for good" (Jer. 14:11); so, "Remember me, O my God, for good" (Neh. 13:31). So here; "*Be surety for thy servant for good.*"—*Thomas Manton.*

Verse 122.—"*Be surety for thy servant for good.*" It is the prayer of Hezekiah in his trouble, "***O Lord, I am oppressed, undertake for me***" (Isa. 38:14); it is the prayer of Job for a "daysman" to stand between him and God (Job 9:33); **it is the cry of the church before the Incarnation for the appearance of a Divine Mediator; it is the confidence of every faithful soul since that blessed time in the perpetual intercession of our great High Priest in heaven, which is to us the pledge of future blessedness.**—*Agellius and Cocceius, in Neale and Littledale.*

Verse 122.—"*Be surety for thy servant for good.*" His meaning is, Lord, thou knowest how unjustly I am calumniated and evil spoken of in many parts: where I am not present or where I may not answer for myself, Lord, answer thou for me.—*William Cowper.*

Verse 122.—"*Be surety for thy servant for good.*" The keen eye of the world may possibly not be able to affix any blot upon my outward profession; but, "if thou, Lord, shouldst mark iniquities; O Lord, who shall stand?" The debt is continually accumulating, and the prospect of payment as distant as ever. **I might well expect to be "left to my oppressors," until I should pay all that was due unto my Lord. But behold! "Where is the fury of the oppressor?" Isa. 51:13.** The surety is found—the

debt is paid—the ransom is accepted—the sinner is free.

There was a voice heard in heaven—“Deliver him from going down to the pit: I have found a ransom,” Job 33:24. The Son of God himself became “Surety for a stranger,” and “smarted for it,” Prov. 11:15.

At an infinite cost—the cost of his own precious blood—he delivered me from “mine oppressors”—sin—Satan—the world—death—hell.

—Charles Bridges.

Verse 122.—Some observe that this is the only verse throughout the whole Psalm wherein the Word is not mentioned under the name of “law,” “judgments,” “statutes,” or the like terms, and they make this note upon it,—“Where the Law faileth, there

Christ is a surety of a better testament.

There are that render the words thus,—“*Dulcify, or, delight thy servant in good,*” that is, make him joyful and comfortable in the pursuit and practice of that which is good. —John Trapp.

C.H. Spurgeon:

121. *“I have done judgment and justice.”*

This was a great thing for an Eastern ruler to say at any time, for these despots mostly cared more for gain than justice. **Some of them altogether neglected their duty, and would not even do judgment at all, preferring their pleasures to their duties; and many more of them sold their judgments to the highest bidders by taking bribes, or regarding the persons of men.** Some rulers gave neither judgment nor justice, others gave judgment without justice, but David gave judgment and justice, and saw that his sentences were carried out.

He could claim before the Lord that he had dealt out even-handed justice, and was doing so still.

On this fact he founded a plea with which he backed the prayer—**“Leave me not to mine oppressors.”** He who, as far as his power goes, has been doing right, may hope to be delivered from his superiors when attempts are made by them to do him wrong. If I will not oppress others, I may hopefully pray that others may not oppress me. *A course of upright conduct is one which gives us boldness in appealing to the Great Judge for deliverance from the injustice of others.* Nor is this kind of pleading to be censured as self-righteous: when we are dealing with God as to our shortcomings, we use a very different tone from that with which we face the censures of our fellow-men; when they are in the question, and we are guiltless towards them, **we are justified in pleading our innocence.**

122. *“Be surety for thy servant for good.”*

Answer for me. Do not leave thy poor servant to die by the hand of his enemy and thine.

Take up my interests and weave them with thine own, and stand for me.

As my Master, undertake thy servants’ cause, and represent me before the faces of haughty men till they see what an august ally I have in the Lord my God.

“Let not the proud oppress me.”

Thine interposition will answer the purpose of my rescue: **when the proud see that thou art my advocate they will hide their heads.** We should have been crushed beneath our proud adversary the devil if our Lord Jesus had not stood between us and the accuser, and become a surety for us. **It is by his suretiship that we escape like a bird from the snare of the fowler.** What a blessing to be able to leave our matters in our Surety's hands, knowing that all will be well, since he has an answer for every accuser, a rebuke for every reviler. Good men dread oppression, for it makes even a wise man mad, and they send up their cries to heaven for deliverance; nor shall they cry in vain, for the Lord will undertake the cause of his servants, and fight their battles against the proud. **The word "servant" is wisely used as a plea for favour for himself, and the word "proud" as an argument against his enemies.** It seems to be inevitable that proud men should become oppressors, and that they should take most delight in oppressing really gracious men.

Ellicott's Commentary for English Readers

AIN.

(122) **Be surety.**—Just as Judah became surety for the safety of Benjamin ([Genesis 43:9](#)), so the psalmist asks God to be answerable for the servant who had been faithful to the covenant, and stand between him and the attacks of the proud. So Hezekiah ([Isaiah 38:14](#)) asks God to "undertake" for him against the threat of death. There is also, no doubt, the further thought that the Divine protection would vindicate the profession which the loyal servant makes of his obedience, as in [Job 17:3](#), where God is summoned as the only possible guarantee of the sufferer's innocence. This and [Psalm 119:132](#) are the only verses not actually mentioning, under one of its terms, the Law.

Matthew Henry's Concise Commentary

119:121-128 Happy is the man, who, acting upon gospel principles, does justice to all around. Christ our Surety, having paid our debt and ransom, secures all the blessings of salvation to every true believer. The psalmist expects the word of God's righteousness, and no other salvation than what is secured by that word, which cannot fall to the ground. We deserve no favour from God; we are most easy when we cast ourselves upon God's mercy, and refer ourselves to it. If any man resolve to do God's will as his servant, he shall be made to know his testimonies. We must do what we can for the support of religion, and, after all, must beg of God to take the work into his own hands. It

is hypocrisy to say we love God's commandments more than our worldly interests. The way of sin is a false way, being directly contrary to God's precepts, which are right: those that love and esteem God's law, hate sin, and will not be reconciled to it.

Barnes' Notes on the Bible

Be surety for thy servant for good - On the meaning of the word here rendered "be surety," see the notes at [Job 17:3](#), and the notes at [Isaiah 38:14](#), in both which places the same Hebrew word occurs: In Isaiah it is rendered "undertake for me." The word means, properly, "to mix, to mingle;" hence, to braid, to interweave; then, to exchange, to barter. Then it means to mix or intermingle interests; to unite ourselves with others so that their interests come to be our own; and hence, to take one under our protection, to become answerable for, to be a surety for: as, when one endorses a note for another, he mingles his own interest, reputation, and means with his. So Christ becomes the security or surety - ἔγγυος enguos - of his people, [Hebrews 7:22](#). The prayer here is, that God would, so to speak, mix or mingle his cause and that of the psalmist together, and that he would then protect the common cause as his own; or, that he would become a "pledge" or "surety" for the safety of the psalmist. This now, through the Mediator, we have a right to ask at the hand of God; and when God makes our cause his own, we must be safe.

Let not the proud oppress me - See the notes at [Psalm 119:51](#). Let them not triumph over me, and crush me.

Jamieson-Fausset-Brown Bible Commentary

122. Be surety—Stand for me against my oppressors (Ge 43:9; Isa 38:14).

Matthew Poole's Commentary

Ver. 122. Do thou undertake and plead my cause against all mine enemies, as a surety rescues the poor persecuted debtor from the hands of a severe creditor.

For good; for my safety and comfort.

Gill's Exposition of the Entire Bible

Be surety for thy servant for good,... The psalmist was, in a like case with Hezekiah, oppressed; and therefore desires the Lord would undertake for him, appear on his side, and defend him, [Psalm 38:14](#); and if God himself is the surety of his people, and engages in their behalf, they need fear no enemy. What David prays to God to be for him, that Christ is for all his people, [Hebrews 7:22](#). He drew nigh to God, struck hands with him, gave his word and bond to pay the debts of his people; put himself in their legal place and stead, and became responsible to law and justice for them; engaged to

make satisfaction for their sins, to bring in everlasting righteousness for their justification, and to preserve and keep them, and bring them safe to eternal glory and happiness; and this was being a surety for them for good. The Syriac version is, "delight that servant with good things"; and to the same sense the Targum and Kimchi interpret it: but Jarchi and Aben Ezra take the word to have the same meaning we do; and so Aquila and Theodotion translate it: the sense Arama gives is,

"be surety for thy servant, that I may be good;"

let not the proud oppress me; the oppressors of God's people are generally proud; they are such who deal in proud wrath; it is in their pride, and owing to it, they persecute them, [Psalm 10:2](#). This has been their character in all ages, and agrees with the man of sin and his followers, who is king over all the children of pride; but wherein such men deal proudly and oppress, God is higher than they, and therefore most proper to be applied unto.

Geneva Study Bible

{a} Be surety for thy servant for good: let not the proud oppress me.

(a) Put yourself between me and my enemies, as if you were my pledge.

Cambridge Bible for Schools and Colleges

122. *Be surety for thy servant for good*] "Guarantee Thy servant's welfare" (Kay). Cp. [Genesis 43:9](#); [Job 17:3](#); [Isaiah 38:14](#). P.B.V. *make thou thy servant to delight in that which is good* follows Targ., Syr. and Kimchi, in explaining the verb from the sense which it bears in [Psalm 104:34](#) and elsewhere, but this cannot be the meaning. Coverdale was unfortunately misled by Münster's *dulce fac servo tuo id quod est bonum* to substitute this rendering in the Great Bible of 1539 for the correct rendering which he had given in 1535, "Be thou suertie for thy servant to do him good."

Pulpit Commentary

Verse 122. - *Be surety for thy servant for good* (comp. [Job 17:3](#); [Isaiah 38:14](#)). "For good" means "so that it may be well with him." *Let not the proud oppress me* (comp. vers. 51, 69, 78, 85, etc.). Psalm 119:122

Keil and Delitzsch Biblical Commentary on the Old Testament

The eightfold Ajin. In the present time of apostasy and persecution he keeps all the more strictly to the direction of the divine word, and commends himself to the protection and teaching of God. In the consciousness of his godly behaviour (elsewhere

always (מִשְׁפָּט וְצֶדֶק וּמִשְׁפָּט) here in one instance (מִשְׁפָּט וְצֶדֶק) the poet hopes that God will surely not (בִּל) leave him to the arbitrary disposal of his oppressors. This hope does not, however, raise him above the necessity and duty of constant prayer that Jahve would place Himself between him and his enemies. עָרַב seq. acc. signifies to stand in any one's place as furnishing a guarantee, and in general as a mediator, [Job 17:3](#); [Isaiah 38:14](#); לְטוֹב similar to לְטוֹבָה, [Psalm 86:17](#), [Nehemiah 5:19](#) : in my behalf, for my real advantage. The expression of longing after redemption in [Psalm 119:123](#) sounds like [Psalm 119:81](#). "The word of Thy righteousness" is the promise which proceeds from God's "righteousness," and as surely as He is "righteous" cannot remain unfulfilled. The one chief petition of the poet, however, to which he comes back in [Psalm 119:124](#)., has reference to the ever deeper knowledge of the word of God; for this knowledge is in itself at once life and blessedness, and the present calls most urgently for it. For the great multitude (which is the subject to הִפְרוּ) practically and fundamentally break God's law; it is therefore time to act for Jahve (עָשָׂה לְ) as in [Genesis 30:30](#), [Isaiah 64:4](#), [Ezekiel 29:20](#)), and just in order to this there is need of well-grounded, reliable knowledge. Therefore the poet attaches himself with all his love to God's commandments; to him they are above gold and fine gold ([Psalm 19:11](#)), which he might perhaps gain by a disavowal of them. Therefore he is as strict as he possibly can be with God's word, inasmuch as he acknowledges and observes all precepts of all things (כָּל-פְּקוּדֵי כָל), i.e., all divine precepts, let them have reference to whatsoever they will, as יִשְׂרָיִם, right (יִשָּׂר, to declare both in avowal and deed to be right); and every false (lying) tendency, all pseudo-Judaism, he hates. It is true [Psalm 119:126](#) may be also explained: it is time that Jahve should act, i.e., interpose judicially; but this thought is foreign to the context, and affords no equally close union for עַל-כֵּן; moreover it ought then to have been accented עַתָּה לַעֲשׂוֹת לַיהוָה. On כָּל-פְּקוּדֵי כָל, "all commands of every purport," cf. [Isaiah 29:11](#), and more as to form, [Numbers 8:16](#); [Ezekiel 44:30](#).

The expression is purposely thus heightened; and the correction כָּל-פְּקוּדֵי (Ewald, Olshausen, and Hupfeld) is also superfluous, because the reference of what is said to the God of revelation is self-evident in this connection.