

“Law Lovers Live In Victory”

Psalm 119:165

October 16, 2022

INTRO: If you had to pick one verse from the Bible to help you explain Christianity to someone, what verse would you choose?

PRAYER

CONTEXT:

1. Sermon Series: Perspective – Psalm 119
2. Coming back to v.165
3. God’s glory story in a single verse!

PREVIEW:

1. v.165’s **Ten Points of Particular Peculiarities:**
 - a. People
 - b. Passion
 - c. Possessor
 - d. Precepts
 - e. Possession
 - f. Progression
 - g. Peace
 - h. Protection
 - i. Power
 - j. Posture

2. Three major movements:
 - a. **Overwhelming People**
 - b. **Overflowing Peace**
 - c. **Overcoming Power**

BIG IDEA: Those who love The Word
have eternal life & peace with the living God!

TEXT: [Psalm 119:165](#)

Those who love Your law have great peace,
And nothing causes them to stumble.

See...

- A. Particular & Peculiar PEOPLE
 - a. People of God's Word
 - b. People of God's Will
 - c. People of God's Ways
 - i. Worshipping Worshipers
 - ii. Warring Warriors
 - iii. Witnessing Witnesses
- B. Particular & Peculiar PASSION
 - a. Define love
 - b. Describe love
 - c. Deliver love
 - d. Defend love
- C. Particular & Peculiar POSSESSOR

- a. God over “self”
 - b. God over Government
 - c. God over Grumblers
 - d. God over Glory-stealing-thieves
 - e. God over Grace-cheapening-goats
- D. Particular & Peculiar PRECEPTS
- a. Law = Love
 - b. Law = Word, will, ways of God (cf. Psalm 119)
 - c. Law = Commands & Commission vs. suggestions
- E. Particular & Peculiar POSSESSION
- a. “Have” = present tense (NOW)
 - b. “Have” = future perfect tense (FOREVER)
 - i. Unpack eternal security
 - ii. Unpack “with you always...”
 - iii. Unpack “have”’s unbroken chain of blessing
 - c. “Have” = biblical declaration, promise, guarantee
 - d. “Have” = fruit of the Spirit’s power is in place
 - e. *“Have” includes feelings but is not limited to them!*
- F. Particular & Peculiar PROGRESSION
- a. Show the progression of good, better, best...
 - b. Show LIFE Cycle’s progression of sanctification...
 - c. Show how great grows w/ our spiritual maturity
- G. Particular & Peculiar PEACE
- a. Unpack “shalom”
- H. Particular & Peculiar PROTECTION
- I. Particular & Peculiar POWER
- J. Particular & Peculiar POSTURE
- a. Upright
 - b. Unhindered
 - c. Unified

Those who

- A. Identifies a person and/or people
- B. More than identify, it is a preface for a condition
- C. Creates both an inclusive & exclusive condition
- D. Note the declaration without hesitation, doubt, or nuance... no ambiguity at all.

VIDEO: Bible Project – *“Witnesses”*

Love

- A. Definition in context
- B. Defines & Describes the “conditional those” above...
- C. Verb
 - a. Action which includes attitude
 - b. Personal & plural
 - c. While it could stand alone as an umbrella, in this case, it does not.
- D. In context, this love-verb has a double condition:
 - a. Preface
 - i. Who loves (established grammatically)
 - ii. How one loves (established by context)
 - b. Post
 - i. What is loved (God’s Word, will, & ways)
 - ii. Where, When, & Why love (see context)

VIDEO: Bible Project – *“Love”*

Your

- A. Grammatically declares exclusive, unique ownership
- B. Theologically attaches ownership to God Almighty
- C. Note: “Your” serves as a bridge... connecting:
 - a. Before: LOVE
 - b. After: LAW
- D. See... Yahweh is The Bridge between love & law for the loveless and lawless! -JDP

VIDEO: Bible Project – “*Messiah*”

Law

- A. Context is critical here...
 - a. Broadest context = legal standard
 - b. Biblical context = God’s Word, will, & ways!
 - i. All the Bible
 - ii. The O.T.
 - iii. First 5 books of the O.T.
 - iv. Ten Commandments
 - v. Christ’s law (Galatians 6:2)
 - vi. Psalm 119
 - vii. Psalm 119:165
- B. Critical... God’s law is the conditional object of the conditional people’s love

VIDEO: Bible Project – “*Law*”

Have

- A. Possession
- B. Present-tense
- C. Presumes a past acquisition
- D. Personal by nature (given the “those” context)
- E. Statement of fact vs. mere hope or speculation

Great

- A. An exceeding excellence or measure & magnitude
- B. Note: could be both an adjective and/or adverb
 - a. Adjective = condition of “peace”
 - b. Adverb = living “shalom”
- C. Note: hyperbolic when used with double positives
 - a. Great peace/shalom = divine double positive
 - b. Example: consider hearing: “great perfection”

VIDEO: Bible Project – “*Strength*”

Peace,

VIDEO: Bible Project – “*Peace*”

And NOTHING causes them to stumble.

VIDEO: Bible Project – *“Sin”*

VIDEO: Bible Project – *“Eternal Life”*

VIDEO: Bible Project – *“The Gospel”*

CLOSE:

VIDEO: Bible Project – *“Loyal Love”*

PRAYER

WORSHIP: *“In Christ Alone”*

v. 165 as covered in last week's sermon:

v.165 **RESTFUL**

ILLUSTRATION: When was the last time you had peace?
(Note: non-Christians can't... and ALL Christians could!)

Those who love Your law have great peace,
And nothing causes them to stumble.

R = RESTFUL

DEFINITION: Being in & at biblical, divine peace.

To be rest-filled and at peace biblically is to be in a holy & healthy, refining and refreshing, relationship with the One true, living God... His name is Jesus the Christ.

ILLUMINATION:

- a. Esther
- b. Philip
- c. JESUS

APPLICATION:

The love of God's Law is the pathway to peace.

God's Word & those who stand on it don't stumble! - JDP

Will you BE a restful ambassador?

STUDY NOTES:

Spurgeon:

165. *“Great peace have they which love thy law.”* What a charming verse is this! It deals not with those who perfectly keep the law, for where should such men be found? but with those who love it, whose hearts and hands are made to square with its precepts and demands. These men are ever striving, with all their hearts, to walk in obedience to the law, and though they are often persecuted they have peace, yea, great peace; for they have learned the secret of the reconciling blood, they have felt the power of the comforting Spirit, and they stand before the Father as men accepted. The Lord has given them to feel his peace, which passed all understanding. They have many troubles, and are likely to be persecuted by the proud, but their usual condition is that of deep calm—a peace too great for this little world to break. *“And nothing shall offend them,”* or, *“shall really injure them.”* “All things work together for good to them that love God, to them who are the called according to his purpose.” It must needs be that offences come, but these lovers of the law are peacemakers, and so they neither give nor take offence. That peace which is founded upon conformity to God's will is a living and lasting one, worth writing of with enthusiasm, as the Psalmist here does.

Barnes:

165. *Great peace have they.* See Notes on **Isa. 26:3**; comp. Notes on **Phil. 4:6, 7**. *They have great calmness of mind. They are not troubled and anxious. They believe and feel that all things are well-ordered* by thee, and will be conducted to the best result. They, therefore, calmly leave all with thee. As a matter of fact, *the friends of God have peace and calmness in their minds, even amidst the troubles, the disappointments, and the reverses of life. The love of*

God is the best—the only—way to secure permanent peace in the soul.

Which love thy law. It is the love of *law*, and the belief that the law of God is in accordance with justice, that gives peace to their minds. God's government is a government of law, and therefore it is loved.

And nothing shall offend them. Marg., *They shall have no stumbling-block.* “Heb., “And to them no stumbling,” or stumbling-block. See Notes on [Matt. 5:29, 30; 18:6; 16:23; 1 Pet. 2:8; James 2:10](#). **The meaning here is, that they would not fall into sin; they would be kept safe; they would be preserved from the power of temptation.** The meaning is not, as it would seem to be in our version, that nothing would pain, grieve, or irritate them; but, as above, that as long as they were obedient to the law, and disposed to obey it, they would be safe from the power of temptation.

Verse 165.—“*Great peace have they which love thy law.*” *Amidst the storms and tempests of the world, there is a perfect calm in the breasts of those, who not only do the will of God, but “love” to do it.* They are at peace with God, by the blood of reconciliation; at peace with themselves, by the answer of a good conscience, and the subjection of those desires which war against the soul; at peace with all men, by the spirit of charity; and the whole creation is so at peace with them that all things work together for their good. *No external troubles can rob them of this “great peace,” no “offences” or stumbling blocks, which are thrown in their way by persecution, or temptation, by the malice of enemies, or by the apostasy of friends, by anything which they see, hear of, or feel, can detain, or divert them from their course.* *Heavenly love surmounts every obstacle, and runs with delight the way of God’s commandments.*—George Horne.

Verse 165.—“*Great peace have they which love thy law.*” There have been Elis trembling for the ark of God, and Uzzahs putting out their hand in fear that it was going to fall; but *in the midst of the deepest troubles through which the church*

has passed, and the fiercest storms that have raged about it, there have been true, faithful men of God who have never despaired. In every age there have been Martin Luthers... who have not only held fast their confidence, but whose peace has deepened with the roaring of the waves. The more they have been forsaken of men, the closer has been their communion with God.

And with strong hold of him and of his promises, and hearts that could enter into the secret place of the Most High, although there has been everything without to agitate, threaten, and alarm, they have been guided into perfect peace. —James Martin, in “The Christian Mirror, and other Sermons,” 1878.

Verse 165.—“*Great peace have they which love thy law.*”

Clearness of conscience is a help to comfortable thoughts. Yet observe, that peace is not so much affected as preserved by a good conscience and conversation;

for though joy in the Holy Ghost will make its nest nowhere

but in a holy soul, yet the blood of Christ only can speak peace; “being justified by

faith, we have peace:” Rom. 5:1. An exact life will not make, but keep conscience quiet; an easy shoe does not heal a sore foot, but it keeps a sound one from hurt.

Walking with God according to gospel rules hath peace entailed upon it, and that peace is such a treasure, as thereby a Christian may have his rejoicing from himself. Gal. 6:4, 16. **His own heart sings him a merry tune, which the threats and reproaches of the world cannot silence.**

The treasure of comfort is not expended in affliction; death itself doth not exhaust but increase and advance it to an eternal

triumph. O the excellency and necessity of it! Paul laid it up for a death-bed cordial: “Our rejoicing is this, the testimony of our conscience:” 2 Cor. 1:12. And Hezekiah dares hold it up to

God, as well as cheer himself up with it on approaching death. **A conscience good in point of integrity will be good also in point of**

tranquillity: “The righteous are bold as a lion”: they have great peace that love and keep God’s commandments: Prov.

28:1; Ps. 119:165. And saith the apostle, **“If our heart condemn us not, then have we confidence towards God” (1 John 3:2),** and I may

add also, towards men. Oh! what comfort and solace hath a clear conscience! A

conscientious man hath something within to answer accusations without; he hath such a rich treasure as will not fail in greatest straits and hazards. I shall conclude this with a notable saying of **Bernard**:—“The pleasures of a good conscience are the Paradise of souls, the joy of angels, a garden of delights, a field of blessing, the temple of Solomon, the court of God, the habitation of the Holy Spirit.”—*Oliver Heywood.*

Verse 165.—“**Great peace.**” Note that for “**peace**” the Hebrew word is **שְׁלוֹם** *shalom*: it signifies not only “peace,” but also perfection, wholeness, prosperity, tranquillity, healthfulness, safety, the completion and consummation of every good thing, and so it is frequently taken by the Hebrews; hence in salutations wishing one the other well, they say, **שְׁלוֹם לְךָ**, *shâlom lekha*, i.e., “peace be with thee”; as if one should say, “may all things be prosperous with thee.”—*Thomas Le Blanc.*

Verse 165.—“**They which love thy law.**” To love a law may seem strange; but it is the only true divine life. To keep it because we are afraid of its penalties is only a form of fear or prudential consideration. To keep it to preserve a good name may be propriety and respectability. To keep it because it is best for society may be worldly self-interest. To keep it because of physical health may be the policy of epicurean philosophy. To keep it because we love it is to show that it is already part of us—has entered into the moral texture of our being. Sin then becomes distasteful, and temptations lose their power.—*W. M. Statham, quoted in “A Homiletic Commentary on the Psalms,” 1879.*

Verse 165.—“**And nothing shall offend them.**” Hebrew, “**they shall have no stumblingblock.**” **1 John 2:10, “There is none occasion of stumbling in him”** who abides in the *light*, which makes him to see and avoid such stumblingblocks. Wealth, tribulation, temptation, which are the occasion to many of falling (Isa. 8:14, 15; Ezek. 3:20; 7:19; 14:3, 4, 7), are not so to him.—*A. R. Faussett.*

Verse 165.—Learn the true wisdom of those of you who are new creatures, and who love God’s holy law. All of you who are really brought to Christ are changed into his image, so that you love God’s holy law. “I delight in the law of God after the inward man.” **“The statutes of the Lord are right, rejoicing the heart”**: **Ps. 19. The world says:**

What a slave you are! you cannot have a little amusement on the Sabbath—you cannot take a Sabbath walk, or join a Sabbath tea-party; you cannot go to a dance or a theatre; you cannot enjoy the pleasures of sensual indulgence—you are a slave. I answer: Christ had none of these pleasures. He did not want them; nor do we. He knew what was truly wise, and good, and happy, and he chose God’s holy law. He was the freest of all beings, and yet he knew no sin.

Only make me free as Christ is free—this is all I ask. “Great peace have they which love thy law: and nothing shall offend them.”—*Robert Murray M’Cheyne*, 1813–1843.

Verse 165.—**“Nothing shall offend them.”** They that have this character of God’s children, will not be stumbled at God’s dispensations, let them be never so cross to their desires, because they have a God to fly unto in all their troubles, and a sure covenant to rest upon. Therefore the reproaches cast upon them, and on the way of God, do not scandalize them; for they have found God in that very way which others speak evil of; they are not so offended by anything that attends the way of God, as to dislike or forsake that way. Nevertheless we must take heed that we be not offended.—*John Bunyan*.

Wiersbe:

Praise and poise (vv. 164–165). The devoted Jewish worshiper would praise God and pray three times a day (55:17; Dan. 6:10–11), but the psalmist went beyond that and worshiped **seven times a day**. **The phrase means “often, many times, beyond what is expected.”** The legalist would set a goal and be proud that he reached it; the Spirit-filled believer sets no goal but goes beyond any goal he might have set. Just as prayer can bring peace to our hearts (Phil. 4:4–7), so praise can bring peace as well. **Focusing on the Lord, asking for nothing, and totally lost in our praise of Him, has a way of making the problems look much smaller and the future much brighter.**

But **praise also helps us to have poise in our Christian walk and to not stumble (Jude 24)** or cause others to stumble (1 Cor. 8:13; Rom.

14:13). The singing saint is a stable saint, walking on a level path even when the enemy digs pits and sets up obstacles.