49 Remember the word to Your servant,  
   In which You have made me hope.  
50 This is my comfort in my affliction,  
   That Your word has revived me.  
51 The arrogant utterly deride me,  
   Yet I do not turn aside from Your law.  
52 I have remembered Your ordinances from of old, O Lord,  
   And comfort myself.  
53 Burning indignation has seized me because of the wicked,  
   Who forsake Your law.  
54 Your statutes are my songs  
   In the house of my pilgrimage.  
55 O Lord, I remember Your name in the night,  
   And keep Your law.  
56 This has become mine,  
   That I observe Your precepts.

ז: God’s Word is eternally valuable, and the humble believer will pursue it no matter how the world derides him.

1. This strophe features three remembers and three Torahs and two comforts. Zechariah and Nahum provide our proper name word studies for this strophe.
2. The only imperative in this strophe is the Psalmist’s call upon the Lord to remember His word (ψ119.49). The only hope that believers have is that God remembers His promises (Gen. 8:1; 19:29; 30:22; 32:9-12; Ex. 2:24; Josh. 23:14–16; Ps. 105:42; Isa. 62:6).
3. Believers under affliction can only find comfort as the Word of God revives them (ψ119.50 cf. v.25; Jer. 15:16).
4. Humble believers will face derision from the arrogant and wicked, whose sole objective is to forsake God’s Word (ψ119.51,53).
   a. This should prompt our own indignation (ψ119.53,158 cf. Ezra 9:3,4).
   b. This should keep us focused straight ahead (ψ119.51,157 cf. Job 23:11; Heb. 12:1-3).
6. God’s Word provides our joyous expression of song during our temporal life (ψ119.54 cf. Ps. 30:11,12; 33:1; 118:15; Col. 3:16).
7. Observance of God’s Word has no “close of business” duration (ψ119.55,62,148 cf. Ps. 22:2; 63:6). Night-time meditation is when a human being in the sleepless silence of their own soul has to face the objective reality of God and His character.
8. Observance of God’s Word becomes a particular possession (ψ119.56).