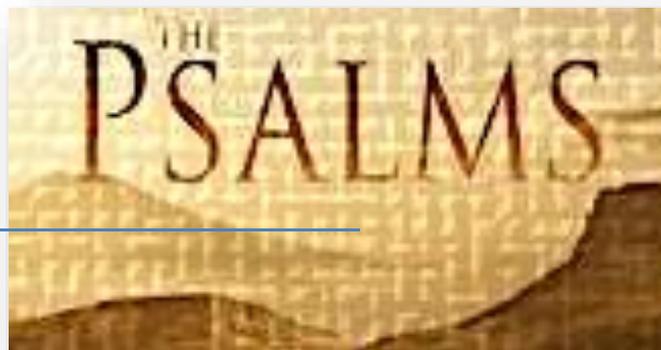


FAITH LUTHERAN CHURCH

Wednesday Bible Study



PSALM 119 – THE ACROSTIC POEM!

What is an acrostic? A fun illustration...

IN VERSES 1-3, WHEN did God lay down His ways, law and precepts/testimonies? DISCUSS...

TEACHING POINT → God loves His people so much that He gives His Law T_____!

According to the author in VERSES 1-3, HOW does one get “blessed”?

On a scale from Hitler to Mother Teresa, how are y’all doing with that?

HOPE!

READ VERSES 49-56... IN VERSES 49-50, to WHAT/WHOM does the Psalmist turn for HOPE? HOW does the Psalmist know about HOPE and COMFORT?

TEACHING POINT → God’s Law is bigger than “T_____ -S_____” and “T_____ -S_____ -Nots.”

REVIEW OF GENESIS 3 (AND THE GOSPEL IN THE OT)...

THE PSALMIST’S RESPONSE!

IN VERSES 105-112, what image does the Psalmist use? How is the light/darkness image helpful for us in our need for the Word?

READ MATTHEW 7:12-14.

TEACHING POINT → To be a man or woman of God, you must be a man or woman of the W_____.

AUTHOR: ??? FOUR CLEAR CHARACTERISTICS...

- 1) Was passionately devoted to the W_____ of G_____.
- 2) Humbly acknowledged his S_____.
- 3) Understood the value of God’s C_____ discipline.
- 4) Carried the “cross” of P_____.

ULTIMATELY! Is the Psalmist meditating on the WORD or meditating on the “Word-made-flesh”?

- 49 Remember your **word** to your servant, in which you have made me hope.
- 50 This is my comfort in my affliction, that your **promise** gives me life.
- 51 The insolent utterly deride me, but I do not turn away from your **law**.
- 52 When I think of your **rules** from of old, I take comfort, O Lord.
- 53 Hot indignation seizes me because of the wicked, who forsake your **law**.
- 54 Your **statutes** have been my songs in the house of my sojourning.
- 55 I remember your name in the night, O Lord, and keep your **law**.
- 56 This blessing has fallen to me, that I have kept your **precepts**.

Each color block is an individual vocabulary word

Each vocabulary word is tied to an action from YHWH and a change in the Psalmist

God Remembers his word —> gives us hope (future plans)

Promise —> gives life (eternal life) and comfort in affliction

Derision and scorn —> because I was faithful

Ancient Rules —> Comfort

anger —> at those who forsake

statutes —> cause me to sing in my homelessness

God's name —> is related to the torah

Blessing —> to keep, not from keeping, precepts

I think that Luther would be very willing to make a Trinitarian point in v. 49 - Your (Father) Word (Son) that you made me hope (Faith, work of the HS). While the Trinity is never named the work is seen all throughout the OT.

The wide variety of vocabulary points to the depth of YHWH's word in the OT. It is more than simple "Thou shalt" or "Thou shalt not", rather the Torah/Mishpat/etc is the full counsel of YHWH to give life to the faithful. That is to ask - how narrow and limited is our view of God's plan for our lives and all of creation? In what ways do we misconstrue our God (confusing his Alien and Proper Work)? There is more to God's word than simple commands - there is life and blessing and comfort and hope and guidance.

The OT in general points to YHWH's plan of salvation to restore the creation that was broken by the sin of Adam and Eve. Through the nation of Israel and the 'seed of Eve' salvation will come. The Psalms focus on the personal experience of the comfort this brings in the vagaries of this life. Much like the personal experience of the Christian today - there is indeed much to be said about "Jesus and Me" that Jesus has come to forgive your sins. But there is still the greater story and action of God to restore all of creation and subject it all under the Authority of Christ on the last day. For Israel the experience of the nation pointed to personal comfort. For Christians today we often cut ourselves short of the fulness of God's plan of salvation. We don't look beyond our personal experience and apply it to creation/church/humanity. It's as if we only had the Psalms and none of the rest of the OT.