



## Psalm 119

### Lesson 4

*The establishment of laws, commandments, judgments, etc. usually would give the impression that one has to conform to a higher authorities' standard or be condemned. Following those "rules" to many seems like legalistic adherence to a system just to keep God happy so He won't be mad and judge harshly. But that is not the response of the writer of Psalm 119 or of those who understand the purpose of the Law of God. In Jewish thinking the laws of God are not a burden but rather opportunity to agree with God about what is true and good, what man was originally created for, and to express gratitude to God for the gift of life. They were compared to "garments" or "angels" that accompany a person through their journey of life (Hebrewforchristians.com). They were understood to be the instrument of holiness that would enable man to once again have fellowship with God and enjoy His presence. That was the point of the covenant at Sinai that God made with the Israelites. He desired to be with them, but their unholy state made that impossible. Adherence to the law had several positive applications. It kept the reality of God's holy presence continually in their thoughts and actions, it gave them new understanding of how to love God, their neighbor, and the alien residents among them, and it set them apart as a unique people in the midst of all the pagan nations around them. God would be on display through the life they lived in adherence to His holy commands and judgments. It gave them the opportunity to restore, as much as possible in their fallen state, the relationship with their creator that was experienced in the garden. On the negative side it would show them how far from their original state of holiness they were, how unable they were to maintain that life of consecration, and how desperately they would need a permanent sacrifice that could take away their sin not just cover it over temporarily as the blood of animals did. They needed the true life that the Law represented, but they were not physically or spiritually able to attain it.*

*The author of Psalm 119 was wholly aware that following God's law was the only way to experience fullness of life as God had designed it. But he also understood that he was inadequate for the task of knowing God's desire and intention within the law and would need God's direct help to grasp and embrace it. That would require complete commitment to seeking God's assistance in the process of continually learning and applying His law in every aspect of life. That clear endeavor is identified throughout the entirety of Psalm 119. The psalmist uses several words repetitively in his poem to express what he knew would be necessary for the supreme experience of his goal.*

*Revive (NAS) Quicken (KJV) Chayah- As stated in the last lesson, the term is used metaphorically to describe spiritual revival or renewal. It is a versatile term that underscores the biblical themes of life, survival, and divine intervention. It highlights the belief in God's power to sustain life and bring about renewal, both physically and spiritually.*

1. *The Hebrew word chayah is translated in several ways into the Greek. How is the word expressed in the following verses?*

*Luke 10:28*

*Romans 6:10*

*2 Corinthians 5:15*

*Galatians 2:19-20*

*Philippians 1:21*

2. *Are there similarities and differences between the way the Law in the old covenant revived or quickened the psalmist and the way the Holy Spirit revives believers in the new covenant? Explain.*



*Teach- lamad - The verb is used in the Hebrew Bible to convey the act of teaching or learning. It often implies a process of instruction or training, sometimes with the connotation of being goaded or motivated to learn. It is a fundamental term that underscores the importance of instruction in the Hebrew tradition, particularly in the context of imparting knowledge of the Law and the ways of God. The concept extends beyond mere academic learning to encompass a holistic approach to understanding and living out the teachings of God. It involves both the acquisition of knowledge and the application of that knowledge in daily life, fostering a deep, personal relationship with God. (Biblehub.com)*

3. *What does the writer specifically want God to teach him? Psalm 119:12, 26, 33, 64, 68, 108, 124, 135, 171*
4. *Define the word "statute" from an English dictionary and a Bible dictionary.*

5. *What are some specific statutes given according to the following verses?*

*Exodus 27:20-21*

*Exodus 28:42-43*

*Leviticus 3:16-17*

*Numbers 18:22-23*

*Numbers 19:20-21*

6. *What was the purpose of those statutes?*

7. *What were the apostles told to “teach” when Jesus ascended to heaven? Matthew 28:20*

8. *What were some of the things Jesus commanded those who believed in Him to do?*

*Matthew 4:17*

*Matthew 5:16*

*Matthew 5:28-30*

*Matthew 22:19-21*

*Mark 12:28-34*

*John 15:4-5*

*John 15:12*

9. *How are the things Jesus commanded different from the statutes the writer of Psalm 119 loved?*

10. *Though the Old Testament commands have been fulfilled in Christ, why is it important to now keep Christ's commands? John 14:15, 23-26*



*A commandment is an order or charge given to us to observe (10 commandments or feast day observance). Judgments detail how to handle situation that arise between people in their applications of those commands. Statutes are the decrees or requirements that describe how to live in obedience to God. Law should be understood inclusively of commandments, judgments, and statutes as a whole.*

***Prayer requests:***

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***Group time notes:***

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