

## When You Experience Chronic Affliction Psalm 119:73-80

### The situation of the author

*He was experiencing* \_\_\_\_\_

119: 22, 23, 42, 51, 67

*He was* \_\_\_\_\_

Imprisonment, entrapment

119:61; 119:85, 110, 119

*He was* \_\_\_\_\_

119:67, 71, 75, 85, 87, 134

*He was* \_\_\_\_\_

119:55

*He was* \_\_\_\_\_

119:25, 28, 143,

*His enemies were* \_\_\_\_\_

119:157

*His enemies were* " \_\_\_\_\_ "

119:150

### The structure of the Psalm

*Psalm 119 is one of several alphabetic \_\_\_\_\_ in holy writ.<sup>1</sup> One reason authors wrote this way was as a mnemonic aid...<sup>2</sup>*

### The structure of the *yodh* strophe, 73-80

Consequently, in verses 73—80, the man of God echoes \_\_\_\_\_ of prayer requests based upon his chronic experience with affliction...<sup>3</sup>

### The hope of the afflicted, 119:73-80

*God wants you to long for spiritual \_\_\_\_\_, 73, 80.*

*You should pray with hope for more \_\_\_\_\_, 73.*

*God made you and formed your constitution.*

*Its proposal is phrased in the oft-repeated ... "give me understanding" (cf. vv. 27, 34, 125, 144, 169), i.e. grant me practical perception for real life (esp., amidst its many pressures).<sup>4</sup>*

*It is he who can grant you understanding if you ask, James 1:5.*

*You should pray with hope for more \_\_\_\_\_, v 80.*

*The desire for conformity, 80a.*

<sup>1</sup> These include Pss 9, 10, 25, 34, 37, 111, 112, 119, 145. Proverbs 31:10-31 and Lamentations 1, 2, 3, 4

<sup>2</sup> Zemek, *The Word of God in the Child of God*, pp. 24, 25. See also Rev 1:8; 21:6; 22:13.

<sup>3</sup> Zemek, pp. 193, 194.

<sup>4</sup> Zemek, pp. 195, 196.

Our author wanted to be \_\_\_\_\_

*The reason for conformity, 80b.*

Our author didn't want to be \_\_\_\_\_

**God wants you to care about and minister to other \_\_\_\_\_, 74, 79.**

In the midst of trials God calls on you to have a bigger picture. He wants you to see how what you learn in trials might benefit others, 2 Cor 1:3-7.

**God wants you to have the \_\_\_\_\_ on all hardships, 75, 78.**

God wants you to see the \_\_\_\_\_ of all trials and hardships, 75.

*See also Gen 50:19,20; Job 1, 2; Eph 1:11-12; Hebrews 12:7-11; James 1:2-8, 17.*

God wants you to see your \_\_\_\_\_ to those who hurt you, 78.

*Gen 50:20, "Am I in the place of God?" 1 Peter 1:21-22*

...he also understood that these malignant servants of trial were nonetheless morally responsible and therefore deserving of retributive justice. ... But it wasn't his responsibility. As for me" I (characteristically, customarily) meditate <sup>on</sup> Your precepts."<sup>5</sup>

Our author did not consider going to court for defamation of character, rather he "meditated on God's word."

**God wants you to see your deepest \_\_\_\_\_ in trial , 76, 77.**

What it is \_\_\_\_\_ ... What it is...

The \_\_\_\_\_ of God...

*The afflicter is also the comforter...*

\_\_\_\_\_, v 76.

This entreaty for "loyal love" seems to point to that essentially rational and volitional dimension of his LORD's great grace which he anticipated would be manifested in a fatherly form of firm and unfaltering consolation.<sup>6</sup>

\_\_\_\_\_, 77.

"Your 'tender mercy.'" This root refers to deep love (usually of a "superior" for an "inferior") rooted in some "natural" bond. This root is frequently used of God. It incorporates ... the strong tie God has with those whom he has called as his children (Ps 103:13). God looks upon his own as a father looks upon his children; he has pity on them (cf. Mic 7:17).<sup>7</sup>

...revealed in the \_\_\_\_\_ of God

*according to your promise, 76b*

*your law is my delight, 77b.*

<sup>5</sup> Zemek, pp. 202, 203.

<sup>6</sup> Zemek, p. 199.

<sup>7</sup> Zemek, p. 200.