

The Gospel in Psalm 119
 Psalm 119
 ABC 7/22/18

Have you ever thought about what life would be like if God had never spoken? What if He'd never communicated with us? What if He'd never given us His written Word? We would know there is a God, because **the heavens declare the glory of God** (Ps 19:1). But how would we know what He's like? How would we know what pleases Him? Had God not chosen to speak, to reveal Himself, we'd have no standard of right & wrong. We wouldn't know how we're to live. We might experience some sense of guilt when we sinned, but we wouldn't know why. Neither would we know what to do about our sin. We'd have no way of communicating with our Creator. Our lives would be pointless & frustrating. Imagine having to go through life without knowing anything of the promises of God, the commands of God, the love & mercy of God, the will of God, or the ways of God. Aren't you thankful for His Word? I pray that our time in Ps 119 has given you a greater love for & appreciation of God's Word to us. Back in 2011-12 we went through the OT one book a Sunday to get an overview of God's plan of redemption & saw how the Bible, both the Old & NTs, are about Jesus. We know this because Jesus Himself says the OT teaches about Him (Lk 24:44). Again, the message of the Bible, from cover to cover, is Jesus Christ & Him crucified & risen again. God, in His great mercy & grace, has given us His Word in one volume & in our language so that we can read it, hear Him speak, & learn of Him & His plan for our salvation through Jesus Christ. When we pick up our Bibles do we realize what it is we're holding? Do we stop to think that this is actually the Word of God. God has expressed His thoughts in words which He has given us. It's been well said, *When the Bible speaks, God speaks!*¹ We must never forget this.

But what about the psalms? From the NT through the early church Fathers to interpreters of more recent times, Christians have seen Jesus as one of the chief subjects of the Psalms. Jesus is seen as the One who sings the Psalms. He experienced the full range of human emotions & the full, intimate, honest relationship with God depicted in the Psalms. In a sense, Jesus even knew

¹ Attributed to Augustine, John Owens, Enoch Pond, & others

guilt, as He experienced the crushing weight of our sin & God's judgment on sin (2 Cor 5:21, 1 Pt 2:24). The incredible variety of emotions & situations in the Psalms reflects Jesus' own experience as God in human form, walking & living among us, experiencing what we experience. We also see Jesus in the Psalms as we remember His role as God Incarnate, the God who stoops to be with His people in their journey, their trials, their afflictions, their disappointments, & their disasters. He is the Shepherd who won't take us where He Himself has not gone. & having trusted God as He went through the valley of death Himself, He won't fail to take us through to the other side with Him (Ps 23). In my sermon covering the book of Psalms in that series I said this:

*Do the Psalms Speak of Jesus? Yes, many times! In the Psalms we read of the incarnation, the deity, the Sonship, & the offices of Jesus as Prophet, Priest, & King. Here we see His betrayal, agony, trials, rejection, crucifixion, resurrection, ascension, & 2nd coming to judge the world. The Psalms tell us much of Jesus. Remember Jesus' words in Lk 24:44? **These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses & the Prophets & the Psalms must be fulfilled.** Peter, John, & the writer of Hebrews all tell us Jesus is seen in the psalms. Beyond that, they put the words & experiences of David into the mouth & life of Jesus. Jesus clears the temple (Jn 2:14-17) because, quoting from Ps 69:9, **Zeal for Your house has consumed me.** Jesus goes to His death (Jn 15:25) because, quoting from Ps 35:19 & 69:4, **They hated Me without a cause.** A number of Jesus' last words are taken from the Psalms: **My God, my God, why have You forsaken me? (Ps 22:1); I thirst (Ps 69:21); Into Your hand I commit My Spirit (Ps 31:5).** But it's not just Jesus' suffering, but also His vindication: Peter points to Ps 16 to explain the resurrection: **For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay (Acts 2; Ps 16:10).** Perhaps Jesus is best seen in Ps 22-24... Ps 22 brings us to Calvary. In its light we stand at the foot of the cross. There, & in Isaiah, 53 the crucifixion is portrayed more clearly than in any other part of the OT. Isaiah 53 speaks primarily of the sin-atonement aspect of Christ's death, while Ps 22 speaks of His sufferings. It begins with the cry uttered by Jesus, **My God, My God, why have You forsaken Me?** It closes with the words, **He***

has performed it (31), or **It is finished** (Jn 19:30). *It is a Ps of shame & sorrow & suffering... Read Ps 22 & 69 together, & you'll see a tremendous prophetic picture of our Savior's sufferings.... In the Gospels we read of what He said & did, & what was done to Him; in Ps 22 we're allowed to get a glimpse of what He felt. Next comes Ps 23, probably the most loved psalm. Ps 23 isn't a song about a dying or a dead shepherd, but of a risen, living, reigning Shepherd. It's in the present tense; it speaks of today. Jesus rose from the dead to be our Great Shepherd. Now the God of peace who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord (Heb 13:20). Ps 24 follows & speaks of Jesus as the Chief Shepherd, who shall bring us with Him into His glory, the glory He earned & purchased as our Substitute. Peter wrote, when the Chief Shepherd appears, you will receive the unfading crown of glory (1 Pt 5:4). Jesus is found throughout the psalms.²*

If that is true, Jesus is found throughout the psalms, & I still believe it is, what do we find of Jesus in Ps 119? I've tried to bring something out each week but today, as we're ½ way through this acrostic poem of 22 stanzas, I want to focus on Jesus & the gospel in Psalm 119. PRAY

Do we see Christ & the gospel in Psalm 119? Let's start with the beginning words which say, **1-4** We see the gospel start to unfold in Psalm 119 in its very 1st vss. Here God gives us His standard. God's holy righteous standard for us is what? Holiness! Perfection! It talks about being **blameless**, keeping His testimonies, seeking Him with a whole heart,² doing no wrong, & obeying His Word diligently. Perfection. As we read this great opening, **Blessed are those . . .** We think, *Wow! I want to be blessed. How can I be blessed? Blessed are those whose way is blameless.* It reminds me of Mt 5:48 in the Sermon on the Mount where Jesus says, **you are to be perfect, as your heavenly Father is perfect.** That doesn't sound like good news, does it? But you can't really understand the gospel until you realize what God's standard is & His standard is perfection. Throughout Psalm 119 we see that God's standard, His law, is righteous. It isn't unfair that He says we have to be perfect because He & His law are perfect. Vs 137 tells us, **Righteous are You, O Lord, & upright are Your judgments or right are Your rules (ESV).** Not only does God have this standard of

² Christ in the OT: Psalms, preached 3/18/12 at ABC

perfection for every one of us, but His standard is just. It is right. What's the problem with this? There's no way we can keep that standard. It's impossible. Think about that 1st line we just read: **Blessed are those whose way is blameless** (1). The problem is, according to God's Word & according to our own experience, we've all sinned. So who can be **blessed**? Nobody. Not by this standard. **Blessed are those ... who walk in the law of the Lord** (1). The problem is, we don't **walk in the law of the Lord**. We've gone our own way. We've gone astray. **Blessed are those who observe His testimonies**. The problem is we're all lawbreakers & we don't keep His **testimonies**. One of the things we learn from God's Law is that nobody can keep it. James says that even if someone keeps the whole law & then slips just once, he's guilty of breaking the whole thing (Jas 2:10). David & Paul both tell us it's a standard we can't meet. **There is none righteous, not even one; There is none who understands, There is none who seeks for God** (Ps 14:2-3; Rom 3:9-18). But then we read in Psalm 119:2 says, **How blessed are those who ... seek Him with all their heart**. Which is it? No one seeks for God or those who seek Him are blessed? & the answer, of course, is **YES!** No one seeks for God until God draws them to Himself (Jn 6:44). **Salvation is of the Lord** (Jonah 2:9). He draws us & does a work within us & then we seek Him. Too often we think, *These great men & women of God sought Him with their whole heart*. Not quite. No one seeks after God unless God turns their heart to seek after Him. So there is none righteous, no, not one. There is none who seeks after God. We've all gone astray. That's a problem. We can't keep God's standard; it's impossible. We all realize that making resolutions & having a deep resolve isn't sufficient to meet the standard. We can make all the resolutions we want & determine to keep God's Word with the deepest resolve possible & say to ourselves, *I will obey, I will obey, I will obey*. But we still won't keep His Word perfectly. We can't keep His standard. We are bent on disobeying God's Word. We are born sinful (Rom 5:15-18). But we've already seen throughout this psalm the author repeatedly saying, **I will keep Your statutes** (8). He says, *I'm determined to do this*. Which is good. We all should. But what it comes down to is, *I want to keep Your statutes*. That's our desire. The problem we learn through Scripture is we can't keep them. Let me give

you a couple of illustrations. In Joshua 24, Joshua says to the people of Israel as they're getting ready to go into the Promised Land,

Now, therefore, fear the LORD & serve Him in sincerity & truth; & put away the gods which your fathers served beyond the River & in Egypt, & serve the LORD.... The people answered & said, "Far be it from us that we should forsake the LORD to serve other gods; for the LORD our God is He who brought us & our fathers up out of the land of Egypt, from the house of bondage, & who did these great signs in our sight & preserved us through all the way in which we went & among all the peoples through whose midst we passed... Therefore, we also will serve the LORD, for He is our God.

Then Joshua said to the people, "You will not be able to serve the LORD, for He is a holy God..." The people said to Joshua, "No, but we will serve the LORD" (14, 16-18, 19, 21).

They were resolved at that moment to do what is right. Just like we're determined to **walk in the law of the Lord (1) & to seek Him with all our heart (2)**. But what happens to that resolve tomorrow when we're tired, vulnerable, weak, & not keeping our eyes on God & His Word? Our resolve goes out the window, doesn't it? How did the nation of Israel do? Not well. What about us? We resolve & we mean it. We intend to keep God's law, to love, obey, & meditate on it. But as Joshua said, **You will not be able**. That's our problem. Making resolutions isn't sufficient to meet the standard. Paul understood that in Romans 7 beginning at vs 15.

For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.... For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, (that is evidence of being a child of God), but the doing of the good is not. For the good that I want, I do not do, but I practice the very evil that I do not want.

I find then the principle that evil is present in me, the one who wants to do good. (Anybody relating to this? I know I do). For I joyfully concur with the law of God in the inner man, (sounds like Ps 119, doesn't it?), but I see a different law in the members of my body, waging war against the law of my mind & making me a prisoner of the law of sin which is in my members. Wretched man that I am! Who will set me free from the body of this death? (15, 18, 19, 21-24)

What's Paul's answer to that question? **Thanks be to God through Jesus Christ our Lord! (25).**

Death is the wage for sin. We can't keep God's law. His law is holy & good & righteous & pure. & we can't keep it. Even when we make resolutions, we can't keep them. We're failures & we see all of this in Psalm 119. It talks about those who are far from God's law. Vs 155 says, **Salvation is far from the wicked for they do not seek Your statutes**. We're all failures when it comes to God's standard of perfection. Here's more bad news—& yes, we'll get to the good news of the gospel—but first you have to hear the bad news. At the beginning, the poet writes, **Blessed are those**

whose way is blameless. That's good news if you're sinless. But none of us are. Therefore, that's bad news. Here's worse news. If you're not **blameless**, not only do you not get blessed, but you're cursed. **The wages of sin is death** (Rom 6:23). & so not only can we not keep God's law, but we are cursed. This psalm begins by saying *blessed are those who are blameless*. What good is that if we know we're not blameless? How can we be blessed because we don't keep His law & we don't walk in His ways? Vs 21 says, **You rebuke the arrogant, the cursed, who wander from Your commandments.** Sin has consequences, & those consequences include separation from God now & for all of eternity. But if we can't keep the law, how are we supposed to be one of those **blessed** people who keep God's Word. Thanks be to God, Jesus kept the law, but took our punishment for breaking it. Because of Jesus' sacrifice, we can give thanks for God's judgments all the more (119:7). What we need to remember is that Jesus is the only One who is **blameless**. He perfectly fulfilled God's law. So as we read these wonderful vss in Psalm 119 about being blameless, about walking in God's laws & His ways, we're really seeing glimpses of Jesus Christ. We're seeing hints of what's to come in the fullness of time (Gal 4:4), when God took on human flesh & was born in Bethlehem. Of course, the psalmist didn't know Jesus, because He hadn't yet come to earth. But by faith these OT writers looked ahead to Christ & His cross. By faith they saw that God would make a provision for their sinfulness. God, in eternity past, already had this plan in mind & He was unfolding it throughout the OT. But part of the purpose of the OT era was for people, including us, to realize how very lost we all are apart from Christ. How helpless & how desperately we all needed a Savior. Jesus is the only One who can fulfill God's law. Heb 1 says,

But of the Son He says, "YOUR THRONE, O GOD, IS FOREVER & EVER, & THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM. YOU HAVE LOVED RIGHTEOUSNESS & HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS" (8-9).

We need the divine, enabling power of Jesus. He is our righteousness. He is the only One who has fulfilled God's law.

I challenge you to read through Ps 119 looking for every vs or phrase that is true of Jesus. There are many of them, but let me read some of them. There are some vss in Psalm 119 that really couldn't be fully true of anyone other than Jesus Himself. I want you to see the glimpses of Christ

in Psalm 119. He perfectly fulfilled every resolution. The psalmist said, *I will obey You, I will keep Your law*. But he never did perfectly. Jesus, however, fulfilled them completely. Jesus Himself said, **Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill** (Mt 5:17).

We read in vss 99-100, **I have more insight than all my teachers, For Your testimonies are my meditation. I understand more than the aged, Because I have observed Your precepts**. Does that remind you of any event in Jesus' life? Remember when He was 12 & was confounding the teachers of the law in the Temple? His parents eventually found Him **in the temple, sitting in the midst of the teachers, both listening to them & asking them questions. & all who heard Him were amazed at His understanding & His answers** (Lk 2:46-47). Here we have a glimpse into the mystery of how the divine nature & human nature of Jesus are united in one person. Though He was God, Jesus still had to learn the Torah through study & hard work. Paul wrote that Jesus **emptied Himself** (Phil 2:7) when He humbled Himself & took on human flesh. What does that mean? Although He was absolutely *full* of deity, completely 100% God, He emptied Himself of all His rights. **Emptied** means to empty completely. It's translated **nullified** in Rom 4:14 & **made void** in 1 Cor 1:17. Jesus emptied Himself of every mark of advantage & privilege, refusing to assert any divine right on His own behalf. He who created & owned everything, forsook everything. But keep in mind that Jesus emptied Himself only of certain aspects of His privileges of being God, not of His deity itself. He was never, & never will be, anything but fully & eternally God, as Paul was careful to state in vs 6. All 4 gospels make it clear that Jesus didn't forsake His divine power to perform miracles, to forgive sins, or to know the minds & hearts of people. Had He stopped being God (an impossibility), He couldn't have died for the sins of the world. He would have perished on the cross & remained in the grave, with no power to conquer sin or death. As R. C. H. Lenski writes, *Even in the midst of His death, He had to be the mighty God in order by His death to conquer death*.³ Jesus emptied Himself of the voluntary exercise of some of His divine attributes, though not the essence of His deity. He did not stop being omniscient, omnipresent,

³ *The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians, & to the Philippians*, p 782

omnipotent, or immutable. But He chose not to exercise the fullness of those attributes during His earthly life & ministry. When Jesus asked questions of the religious leaders as a boy in the Temple, He wasn't pretending not to know. This was the process by which He **grew in wisdom** (Lk 2:52). Of course, as we know, the approval & favor of the religious leaders wouldn't last. Whereas the religious leaders in the Temple were amazed at Jesus' understanding when He sat with them as a youth, they would one day resent it when He began to teach in the Temple as a man. Rather than answering His questions, they'd question His authority. Rather than listen to Him, they'd conspire against Him. Rather than smile on Him, they'd spit on Him. Rather than sit with Him, they'd condemn & kill Him.

As I said, we see many vss in Psalm 119 that are a picture of the perfect obedience of Jesus.

I have chosen the faithful way; I have placed Your ordinances before me (30).

I will keep you law continually, Forever & ever (44).

I shall delight in Your commandments, which I love (47).

I hastened & did not delay to keep Your commandments (60).

I rise before dawn & cry for help; I wait or hope for Your words (147). Does that remind you of something in the life of Christ? After a long day of ministry we read, **in the early morning, while it was still dark, Jesus got up, left the house, & went away to a secluded place, & was praying there** (Mk 1:35). He was seeking His father. **Rise before dawn & cry for help.** While the psalmist did this, & we should as well, Jesus did it perfectly.

Ps 119:28 says, **My soul weeps because of grief. Weep** literally means to drip. Can't you see the teardrops dripping down? *My soul drips, my soul weeps, my soul melts away with sorrow.* Then in vs 136 we read, **My eyes shed streams of water, because they do not keep Your law (136).** Remember Jesus weeping over Jerusalem (Lk 19:41, cf 13:34)? Weeping over the tomb of Lazarus, seeing the consequences of sin & death (Jn 11:35)? **My eyes shed streams of water.** When I read that I think, *I don't have that kind of heart, but Jesus does.* That is why I need Him.

In vs 139 the psalmist says, **My zeal has consumed me, because my adversaries have forgotten Your words.** Does that bring to mind an event in Jesus' life? The cleansing of the temple, throwing

out the money changers (Mt 21:12-13). *My zeal, zeal for My Father's house has consumed me.* Ps 119:126 says, **It is time for the Lord to act, for they have broken your law.** Who knows? Maybe Jesus was reciting that Scripture to Himself as He cleansed the temple. I don't have that kind of zeal for God but Jesus does.

Vss 54-55: **Your statutes are my songs in the house of my pilgrimage. O Lord, I remember Your name in the night, & keep Your law (54-55).** Can you think of a night when Jesus sang? The night of the Last Supper, the night in which He was betrayed. So as they were heading to Gethsemane, they sang a hymn (Mt 26:30). Do you think that's significant? Why did God inspire the writing of that little detail? Because Jesus was fulfilling the law, the old covenant.

Do you think of the betrayal of the Son of God when you read vs 85 of Psalm 119? **The arrogant have dug pits for me, men who are not in accord with Your law.** Think of the passion of Christ, His arrest & trials, when you read these vss in Psalm 119:

Though the cords of the wicked have encircled me, but I have not forgotten Your law (61).

The arrogant have forged a lie against me; with all my heart I will observe Your precepts (69).

The wicked wait for me to destroy me; I shall diligently consider Your testimonies (95).

Many are my persecutors & my adversaries, yet I do not turn aside from Your testimonies (157).

Could Jesus say all these things? Absolutely. What about vs 71? **It is good for me that I was afflicted, that I may learn Your statutes (71).** Does that apply to Christ? Remember Heb 5:8 that tells us the Son of God **learned obedience from the things which He suffered.** This is a picture, a portrait in many senses of Christ. **All Your commandments are faithful; they have persecuted me with a lie; help me! (86).** Could He have spoken or recited those words on the cross? Yes! **I have done justice & righteousness; do not leave me to my oppressors (121).** What does Jesus say from the cross? **My God, my God! Why have You forsaken Me? (Mk 15:34).** What does the psalmist say? **Trouble & anguish have come upon me, yet Your commandments are my delight (143).** & what about vs 88? **Revive me according to Your lovingkindness, so that I may keep the testimony of Your mouth.** Could that be anticipating the resurrection?

Vs 74 says, **May those who fear You see me & be glad.** & vs 79, **May those who fear You turn to me.** Isn't that fulfilled in Christ? Jesus is the only one who fully fulfilled the law of God & perfectly obeyed God's Word. & when we see Him for who He is & what He's done, we turn to Him in faith & are saved & we rejoice in Him & that salvation. We see His portrait here & we're reminded as we get these glimpses of how desperately we need Him. Then in this psalm we also see that God has great mercy & compassion.

May Your compassion come to me that I may live (77).

Great are Your mercies, O LORD; Revive me or give me life (156).

Compassion or **mercy** is a word in Hebrew that's connected with the word for womb. It has to do with a safe, protected, & sheltered place. God has great mercy & compassion on fallen sinners. That's why He sent Christ to this earth & why Jesus willingly did so, including going to the cross. We know that at the cross, something the psalmist had no way of knowing, Jesus bore the curse that we deserved for breaking God's law. He was forsaken by the Father so we wouldn't have to be. Could Jesus have prayed vs 8, **I shall keep Your statutes; do not forsake me utterly.** He kept God's statutes, but God forsook Him in that moment on the cross as Jesus took our place as lawbreakers. He took my sin & yours upon Himself & experience God's wrath so He might give His righteousness to us. Those who have put their faith in Christ have been made **blameless** before our holy God. **Blessed are those whose way is blameless (1).** We can't be blessed because our way isn't blameless. Jesus was blameless. He was blessed. He is blameless, but He took the place of sinners, including us. He took our curse so we could have His blamelessness, so we could be blessed (2 Cor 5:21). We've been made **blameless** now in Christ. Eph 1 tells us, **He chose us in Him before the foundation of the world, that we would be holy & blameless before Him (4).** God's grace is amazing! Psalm 119 points us to all of that.

We could go on. Jesus is our **portion (57).** He is the **lamp to my feet & a light to my path (105).** He is the *hesed* of God to us, that is, He's the ultimate expression of loyal, faithful lovingkindness toward us. Vs 41 & 76 say, **May Your lovingkindnesses also come to me, O LORD, Your salvation according to Your word.** & **O may Your lovingkindness comfort me, According to Your word to Your**

servant. With Him we can say, **O how I love Your law!** (97). Without Him, we're left to face the punishment for our sins on our own. With Him we can say, **the law of the Spirit of life in Christ Jesus has set us free from the law of sin & of death** (Rom 8:2).

Look at the last vs of the psalm, vs 176. **I have gone astray like a lost sheep; seek Your servant.** That describes us, doesn't it? Like lost sheep, we go astray. The verb there isn't just referring to past wandering, but that we are prone to wander, we're bent toward wandering, we keep wandering off. **Do not let me wander from Your commandments** (10). We've all gone astray & we keep wandering away. Please, **seek Your servant.** It's a humble & truthful acknowledgement of our true heart condition. It's a confession of sin & a confession of helplessness. *I can't save myself. I need You to seek me; I need You to save me.* We can't rescue ourselves, we can't restore ourselves, & we can't revive ourselves. Sheep just keep wandering off. A shepherd has to bring them back. We can't find our way back on our own. By the way, that's what religion is all about. It's man's effort to find his own way back to God. But we can't find our way back. God must seek us; God must restore us. The good news of the gospel is that He has come to seek & to save the lost (Lk 19:10). Aren't you glad for a Good Shepherd, a Great Shepherd who goes out to bring in lost & wandering sheep like us? **I've gone astray like a lost sheep; seek Your servant ...** (176). This is a reminder that God comes to us & He seeks us & draws us through His Word.

I'm sure some of you today are wandering. You're like a lost sheep with no hope to find your way home. You've never come into a relationship with Jesus. But it's not too late. The good news of the gospel of Jesus Christ is that He, our Shepherd, has given His life to save your life. Today is a day that you can repent of your sin, come to Him in faith, & say, *Lord, I have wandered like a lost sheep. I've gone astray. Seek your servant.* & He will do so.

But I also know many of you have been rescued by Christ; you have relationship with Him, but your heart might be currently wandering away from Him today. God will use His Word to seek your heart, to draw you back, to restore you, to bring you back to a safe place, back to the Shepherd, back to the fold, back to Christ. Repent, confess your sins, & enjoy the lovingkindness, mercy, & forgiveness of our great God.

Let me close as I did with the opening sermon on the serious through the OT.

Jesus is the seed of the woman who will crush the serpent's head. He is the ark to rescue the people of God. He is the holy Angel of Yahweh. He is the seed of Abraham in whom all the families of the earth will be blessed. He is the Passover Lamb. He is the prophet greater than Moses. He is the pillar of fire in the wilderness. He is the rock struck by Moses. He is the heir to David's throne. He is the thrice holy Lord of Isaiah 6. He is the greater shepherd of Ezekiel 34. He is Mary's baby, Herod's enemy, & Simeon's joy. He is the 12-year-old boy in the temple & the beloved Son to be baptized. He is the healer of the blind, the provider for the hungry, & the friend of the outcast. He is the new temple, the source of living water, the manna that gives life, the light of the world, the resurrection & the life, & the Father's true vine. He is the spotless Lamb of God who takes away the sin of the world & the resurrected Lion from the tribe of Judah. He is the ascended Lord, the ruler of the Church, & the returning Judge of all men. The story of the Bible is one story. It has great variety & diversity, but it's still one story. It begins with Christ the Creator (Jn 1:1-3), it climaxes with Christ the Savior, & it ends with the return of Christ in glory.⁴

If you do not yet know Him in this way, don't leave here until you do. PRAY

⁴ *Why the Old Testament*, preached 9/18/11 at ABC