
An Inductive Study on
Psalms

~1, 14, 16, 19, 27~



By Cecilia Perh & the 2Tim2-2.com Committee



Entrusting the Word
to the Faithful

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Author's Preface

Dear Students of God's Word,

As a ministry, we are always trying to help people get into the Word of God in every possible way, and this is an attempt by members in the 2Tim2-2.com committee to exercise their giftings, and edify the Body of Christ.

The various authors have been students of the Inductive Bible Study method for many years, and we first proposed the project because I wanted more people to be equipped to write and produce Singaporean based materials for the study of God's Word and not be dependent always on the West. These ones have responded and we pray that God will use their work to bless you and enable you to enter more into the Prayer Book of the Bible, the Psalms.

Our General Editors are Kelly Nandar and I and we thank God for her and the various authors for their contributions and Lim Wei Teck for his skills in making this workbook as presentable as possible.

Feel free to contact us at www.2Tim2-2.com if you have any questions or suggestions. If you ever feel a need to express your love for God by writing, we would be most happy to have you join us on the team.

Blessings,
Cecilia Perh
December 27, 2006
First Edition

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INTRODUCTION

> PSALMS

THE PSALMS are a window into the life of the Old Testament Jews who believe in a sovereign God who created the world and who called them into a special relationship of being His covenant nation and people. We see them in every imaginable situation of life, in joy, in sorrow, in despair, in trouble, in sin, in temptation, and there is a psalm for everybody. The basic theme is how to live life in a real world by clinging to God in prayer, supplications and thanksgiving.

The Psalms will be a study unlike anything you've done before! Psalms, the longest book in the Bible, is a compilation of Israel's songs, hymns, and laments written from the 15th to the 5th century B.C. and collected into a canon by the 3rd century B.C.

Unlike the New Testament letters we often study which were written in prose, the language of everyday speech, the Psalms were entirely written in poetry and poetry is capable of revealing so much in very few words.

*"Poetry reveals to us the loveliness of nature,
brings back the freshness of youthful feelings,
reviews the relish of simple pleasures,
keeps unquenched the enthusiasm
which warmed the springtime of our being,
refines youthful love,
strengthens our interest in human nature,
by vivid delineations of its tenderest and softest feelings,
and through the brightness of its prophetic visions,
helps faith to lay hold on the future life."*

William E. Channing

Rendered *Tehillim* in Hebrew, it is one of the books in the Writings (one of the three main sections into which the Hebrew Bible is grouped). With 150 psalms to draw on, there is no lack of words from which we can springboard into fervent and unceasing prayer.

The Psalms are unique in that the whole book records mostly words which are spoken directly to God or about God, because its major purpose is to produce proper praise and worship of God as well as to teach God's people how to pray and what to pray for. Thus it is no surprise that Psalms is one of the two Old Testament books most frequently quoted by Jesus and His apostles.

"Asking is the rule of the kingdom" and that is what we want every believer to learn so that we can claim the inheritance our Lord Jesus died to give us, all for the glory of God.

DIVISION OF THE BOOK AND AUTHORS

The book of Psalms is divided into five divisions. The table below shows an overview of the division and the main author of each division. Each of the following book division concludes with a doxology while Psalm 150 occupies the place of the doxology and forms an appropriate conclusion to the entire collection.

Book I	Psalms 1-41	David
Book II	Psalms 42-72	David & Korah
Book III	Psalms 73-89	Mainly Asaph
Book IV	Psalms 90-106	Mainly Anonymous
Book V	Psalms 107-150	David and Anonymous

"King David wrote at least 73 of the 150 psalms; the sons of Korah accounted for 10 (Pss 42, 44-49, 84, 85, 87); and Asaph contributed 12 (Pss 50, 73-83). Other penmen included Solomon (Pss 72, 127), Moses (Ps 90), Heman (Ps 88), and Ethan (Ps 89). The remaining 50 psalms remain anonymous in their authorship, although Ezra is thought to be the author of some. The time range of the Psalms extends from Moses, ca. 1410 B.C. (Ps 90), to the late sixth or early fifth century B.C. post-Exilic period (Ps 126), which spans about 900 years of Jewish history" (John MacArthur, *The MacArthur Study Bible*, p729).

CHARACTERISTICS

The Psalm is also a poem, a song and a prayer at the same time. It is an expression of worship and, more often than not, the worship it

expresses is more public than private.

There are also certain recurring genres or literary types in Psalms. Some of the most obvious are: 1) the wisdom type with instructions for right living; 2) lamentation patterns which deal with the pangs of life (usually arising from enemies without); 3) penitential psalms (mostly dealing with the "enemy" within, i.e., sin); 4) kingship emphases (universal or mediatorial; theocratic and/or messianic rule); and 5) thanksgiving psalms. A combination of style and subject matter help to identify such types when they appear." (*Ibid*, p 730)

But, in "How to read the Bible for All Its Worth", Fee and Stuart suggested seven categories for grouping the psalms, although some psalms can be allocated to more than one category. They are laments, thanksgiving, hymnal psalms, salvation-history, celebrative and affirmative psalms, wisdom psalms and songs of trust.

LITERARY TOOLS EMPLOYED

In studying the Psalms, there are two key literary tools that one has to remember pertaining to Hebrew poetry. One is "parallelism" and the other is "figures of speech" which are also used in English poetry and include similes, metaphors, and hyperbole, etc.

In Hebrew poetry, it is not the rhythm, the rhyming of words, nor the metre which is most important,

but the relationship of one line of poetry to the other. This is the heart of Hebrew poetry and is most frequently referred to as *parallelism*. There are seven kinds of parallelism (taken from www.bible.org).

- 1) *Synonymous parallelism*: the first line is echoed in the second, with only a slight change of terms:

*Why do the nations rage
and the peoples plot in vain?*

(Ps. 2:1; cf. also 3:1).

- 2) *Antithetical parallelism*: the words of the first line are affirmed in the second, not by repetition, but by contrast:

*For the Lord watches over the way
of the righteous,*

*but the way of the wicked will
perish* (Ps. 1:6; cf. 40:4).

- 3) *Climactic parallelism*: the second line refines, develops and completes the thought of the first:

*Ascribe to the Lord, O families of
nations,*

*ascribe to the Lord glory and
strength* (Ps. 96:7).

- 4) *Synthetic parallelism*: the second line develops the thought of the first, but without quoting words from the first line (as does climactic parallelism):

Come, let us bow down in worship,

*let us kneel before the Lord our
Maker* (Ps. 95:6).

- 5) Emblematic parallelism: the first line introduces a figure of speech which is explained in the second:

As the deer pants for streams of water,

so my soul pants for you, O God

(Ps. 42:1).

- 6) Formal relationship: the first and second lines have only a formal, structural relationship—more a relationship of proximity (neighbors, so to speak), than of logic or sequence of thought:

O God, whom I praise,

do not remain silent (Ps. 109:1).

PSALMS IN JEWISH CONTEXT

Orthodox Jews read Psalms in two ways. One is to read through the entire Book of Psalms every week. The other is to read through it every month. One can easily find the schedule for each method in the worldwide web. In addition to that, Psalms pervade the established Jewish liturgy of morning, afternoon and evening prayer services. During festival services, the Psalms are also read.

One profound Jewish practice organizes members of a Jewish community into a *Hevra Tehillim*, a "Psalm Fellowship," which gathers with some regularity to study or chant the Psalms together. In some places, when an individual is ill, the community has divided the 150 psalms among all its members, so that the entire book of Psalms is

read and dedicated daily to cure, healing, strength, solace, and/or recovery. Community is the essential component of Jewish healing, www.myjewishlearning.com

SIGNIFICANCE TO BELIEVERS

The Psalms frequently depict believers at their darkest moments and thus no little amount of raw emotions is revealed. Because of its honesty, the Psalms speak for the believers "out of the depths" of their innermost beings. It can become a spiritual reservoir of words to draw from when life, in its darkest and most excruciating moments, plague us and mute us.

Dietrich Bonhoeffer, who was executed by the Nazi regime, was a man deeply influenced by the Psalms. His last publication before his death was *The Prayer Book of the Bible: An Introduction to the Psalms* (1940). After his arrest by the Nazi regime, on May 15th, 1943, he wrote these words: "I am reading the Psalms daily, as I have done for years. I know them and love them more than any other book in the Bible."

In addition, the Psalms provide us with a pattern of worship even when various moods assail us. The worship of each individual and congregation often employed the Psalms. For example, the Israelites sang a song of praise to God after passing through the Red Sea at the Exodus (Ex. 15:1-18). Hannah sang a psalm of praise to God for the gift of her son, Samuel (1 Sam. 2:1-10).

Likewise in the New Testament, we are told to sing when we are cheerful, and pray when we are suffering (James 5:13). The Psalms are able to help us to do just that.

OUR APPROACH

In producing of this devotional study on psalms, our goal is that God's people will become better worshippers through an inductive study of the psalms because we know what God means by what He says and have a confidence that comes from prayer that is in accordance with His will.

If you are familiar with Inductive Bible study, you know that we go directly to the Word to see what God has to say to us first. We learn to use "the mind of Christ" (1 Corinthians 2:16), given to us by God to help us understand His message to us. Trusting in the guidance of God's Holy Spirit within every true born-again believer, we know that we can understand how to pray in any situation, how to approach God and use words to appeal to our Almighty God so that He will move mightily on our behalf.

THE VARIOUS AUTHORS

Each psalm is written by a different author, and the insights are their own though a commonality is imposed on all the lessons.

Jeffrey Loh Foo Keong is no stranger to those who have studied under

him or have been trained by him. He is a medical doctor by training, and a lover of God's Word who studies, teaches and trains others in God's Word despite his busy schedule.

Koh Chin Gay was a school teacher, who has now taken on private tutoring in order to be in more control of his life, as well as to spend time with God's Word. His wife, Peng Peng, is likewise a lover of God's Word and both of them strive to build a godly home for others to model after.

Koh Jean Shen is a medical doctor by profession and, besides loving God's Word, is a fine tenor who has gone to China to sing and train others in singing. He has blessed us by leading us in praise and worship to our God.

Kelly Nandar is a school teacher, who works with the youths in her church to inspire them to greater love for God's Word by her own love for God.

Jeffrey Yue has a scholarly approach to the Bible which motivated him to study the original languages. God has also raised him up to be one of those who help ensure the purity of the faith.

Florence Lim has a very pastoral heart for those who need loving and her loving nature and open heart draws many to her for comfort and solace.

LESSON 1

> PSALM 1 – JEFFREY LOH

PSALM 1 APPROPRIATELY OPENS THE BOOK OF PSALMS with a summary of two kinds of people in life: one who worships God and the other who does not. What will be the outcome of each one? What would you want the outcome of your life to be? What things must change or be incorporated into your life if you want a good outcome?

DAY 1

PSALM 1

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|---|--|
| <p>¹ How blessed is the man
who does not walk in
the counsel of the
wicked,
Nor stand in the path of
sinners,
Nor sit in the seat of
scoffers!</p> <p>² But his delight is in the law
of the LORD,
And in His law he
meditates day and night.</p> <p>³ And he will be like a tree
<i>firmly</i> planted by
streams of water,
Which yields its fruit in its
season,</p> | <p>And its leaf does not
wither;
And in whatever he does,
he prospers.</p> <p>⁴ The wicked are not so,
But they are like chaff
which the wind drives
away.</p> <p>⁵ Therefore the wicked will
not stand in the
judgment,
Nor sinners in the assembly
of the righteous.</p> <p>⁶ For the LORD knows the
way of the righteous,
But the way of the wicked
will perish.</p> |
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DAY 2

1. Review the work you did yesterday and then use the “Who, What, Where, When, Why and How” questions (5Ws and an H) to help you analyze your lists. Write a summary of what you learn about them in the space provided.

THE RIGHTEOUS

THE WICKED

GOD

2. Which group do you belong to? What characterizes you and what is your destiny?

3. The list on “God” is a very special list because it helps you to know your God more. Review your list and your analysis and then write down a statement about God: God’s character, His ways, and His judgments.

4. What is God’s standard and what does He require of you?

5. Now write a prayer to God, using what you learn about God through this Psalm.

DAY 3

1. As you've read through Psalm 1, you would have noticed some words that are repeated. These are called "key words" which are always important because they reveal to us the major topics and subjects. They direct you to the major theme of this Psalm, which is the message that God wants you to know and live out. You have marked three already, but you may have noticed others. Write them down.

2. If you have marked any new "key words", this is a good time to reread Psalm 1, marking and then making lists of those words. This constant reading of Psalm 1 will cause you to semi-memorize it, thus enabling you to call these truths to mind when in need of counsel from God! Writing and rewriting the facts also help to pin these thoughts of God in your head and heart.

The Jewish method of learning is to repeat and keep on repeating until your thinking patterns are changed into a Biblical mindset, oriented towards God and His ways. This is so desperately needed to combat the thoughts of the

world brought to us by constant exposure to media and the Internet.

3. Now give a title to each paragraph. You may use the paragraphs as given, but do feel free to change them because they are not inerrant, i.e., man have imposed this format on God's Word based on thought, but if you have a better way of organizing it, then change it. Please note that *this* is the only thing we can change, the way the Word is formatted, *not* the content or any word in the Scriptures.

VERSES 1-3:

VERSES 4-6

4. Now title the whole psalm.

DAY 4

In English poetry, the verses emphasize the sound and rhythm of words. However Hebrew poetry repeats and rearranges thoughts rather than sounds.

This is known as *parallelism* in Hebrew poetry (see pages 7-8 for more details).

1. **Synonymous** – the same thought of the first line is basically repeated in different words in the second line.

1a. Underline the synonymous parallelism that you find in verse 1

How blessed is the man who
does not walk in the
counsel of the wicked,
Nor stand in the path of
sinners,
Nor sit in the seat of scoffers!

1b. What do you learn? What is being emphasized? If you want to be blessed, what then must you do?

2. **Antithetical** – the thought of the first line is emphasized by a contrasting thought in the second line. They are often identified with “but.”

2a. State the contrast that is brought forth in verses 1-2. Write down the contrast and what you learn from it.

1 How blessed is the man who
does not walk in the
counsel of the wicked,
Nor stand in the path of
sinners,
Nor sit in the seat of scoffers!

2 **But** his delight is in the law of
the LORD,
And in His law he meditates
day and night

2b. Do the same for verse 6.

6 For the LORD knows the way
of the righteous,
But the way of the wicked will
perish.

3. **Synthetic**—the second line explains or further develops the idea of the first line (1:1a,2).

- ¹ How blessed is the man
- ² ... his delight is in the law of the LORD,
And in His law he meditates day and night

3a. What do you learn from this?

4. There is something else in the Scriptures and the Psalms that we can find, i.e., a *Chiasmus*, or a *chiastic* structure. A *Chiasmus* is a "Rhetoric inversion of the second of two parallel phrases, clauses... (Webster)

Example:

*She went to Turkey;
to Singapore went he.*

4a. If you had done your observations diligently, you would have noticed a chiastic structure in Psalm 1.

- A How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers!

B And he will be like a tree firmly planted by streams of water, Which yields its fruit in its season, And its leaf does not wither; And in whatever he does, he prospers.

B' The wicked are not so, But they are like chaff which the wind drives away.

A' Therefore the wicked will not stand in the judgment, Nor sinners in the assembly of the righteous.

- A Blessedness of the Righteous
- B Permanence of the Righteous
- B' Temporality of the Wicked
- A' Condemnation of the Wicked

4b. What new insights do you gain into Psalm 1 from understanding its structure?

DAY 5

Let us analyze the psalm for more truths.

¹ How blessed is the man

who does not **walk** in the **counsel** of the **wicked**,

Nor **stand** in the **path** of **sinners**,

Nor **sit** in the **seat** of **scoffers**!

1. Look at the structure given above, and then note down in the chart below what you notice concerning the verbs, and the nouns which can be divided into things and people.

Verbs	Nouns	

2. Now analyze your chart and then write down what you learn. Use the following questions to help you. What do the verbs show you: a level of participation, a progression or level of activity? What about the nouns?

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Let's do a study of the words highlighted in the table above.
Taken from www.bible.org.

Walk, הִלַּךְ *halak* □ AV 500x
□ Qal Perfect

☞ Metaphorically means, "to go along with, follow a course of action," or "to live, follow a way of life." It has the idea of "go along with, use, follow." The tense is decisive, he is one who has chosen not to follow this path.

Stand, עָמַד *`amad* □ AV 521x
□ Qal Perfect

☞ It means “to stop, to be firm.” From merely walking in their counsel, one becomes more confirmed in the way of the wicked, more involved and influenced. It connotes movement toward the formation of habits or patterns.

Sit, יָשַׁב *yashab* □ AV 1088x
□ Qal Perfect

☞ This means, “to sit, dwell, remain, abide.” It emphasizes a thoroughly settled state or condition—settled down, comfortable, content with the world with its patterns entrenched in our lives.

3. Put the meanings of these verbs back into the text and write down what else you learn.

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Counsel, עֵצָה *`etsah* □ AV 88x

☞ This means, “purpose, plan, resolution of the will,” or “deliberation, viewpoint, way of thinking.” It refers to a mental attitude, a state of mind, or viewpoint that determines the decisions that we make. “As a man thinketh in his heart, so is

he.” The man of blessedness is one who has determined to walk by the whole counsel of the Word, not by his emotions, experience, tradition, by popular opinion or by what is politically correct.

Path, דֶּרֶךְ *derek* □ AV 705x

☞ This means, “a way, course of action, journey, manner, work.” It refers to one’s conduct, behavior patterns, habits and responses. Here we see patterns forming and becoming entrenched. From thinking like the world, these begin to act like the world. (www.bible.org)

Seat, מוֹשָׁב *mowshab* or מוֹשֵׁב
moshab □ AV 44x

☞ It means: (a) a seat, a place of sitting, or (b) an assembly where many are gathered together to sit and make deals or have close associations. The point is, when you sit in someone’s seat, according to the idiom, you act like or become what they are. You are viewed as in a confederacy with them.

4. Put the meanings of these nouns back into the text and write down what else you learn.

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Wicked, רָשָׁע *rasha* □ AV 263x

☞ “Wicked” is a Hebrew word (r’sh`u) which has as its root idea, “to be loose, unstable.” This word carries two ideas. First, it means to be loose with reference to morals. It means immoral and without godly restraint or controls. It also means ungodly, godless, or negative toward God, loose from God, without Him as an anchor or controlling factor. It refers to those who are guided and controlled by their own desires, emotions, impulses of the mind and flesh rather than by the Word and the Holy Spirit.

Sinners, חַטָּאִים *chatta* □ AV 18x

☞ It was an archery term and meant “to fall short, miss the mark.” The mark is the will and plan of God as revealed in Scripture. Sin is the transgression of the Law. It is whatever misses the will of God for man doctrinally or morally. But “sinners” here refers to those who have deliberately chosen a way of life, a path contrary to the plan of God as revealed in the Word of God. The man of blessedness chooses to direct his life by God’s plan according to His inspired and inerrant Word.

Scoffers, לוֹזְנִים *luwts* □ AV 27x

☞ It means “to mock, deride, ridicule, scoff.” Grammatically, it is a participle of habitual action. It refers to one who is actively engaged in putting down the things of God and His Word. But please note that scoffing can occur by declaration of words or by declaration of a way of life that

scorns the moral absolutes of Scripture and its way of life.

5. Now put these meanings back into verse 1 and write down what else you learn about these wicked people.

6. What is God saying to you about the blessed man? If you want to be blessed what must you do or not do?

Notice that although your answer may be similar to previous answers, yet you now have a depth and a conviction of its meaning – all because you now know what these words actually mean.

DAY 6

1. Continuing from where we left off yesterday, note the contrast between verses 1 and 2. What will the righteous man do if he does not want to participate in the deeds of the wicked? In other words, what is your safe guard against sin?

2. How does one know whether “his delight is in the law of the Lord” or not? Where is the law of the Lord to be found? (Answer from the text itself; also note the frequency.)

3. How often are we meditating on the Word of God? Can you see why many of us sin most of the time? Why?

4. In this psalm, the righteous man is likened to a tree planted by streams of water.

When we envision this tree, we tend to think it is planted beside a river. Is that what this verse means?

Think: what type of root systems would such trees develop? Would it be able to withstand a strong storm?

What then does God mean by what He says? An easy way is to look for the meanings of the Hebrew words.

Planted, שָׁתַל *shathal* □ AV 10x
□ Qal Passive Participle

☞ “Planted” is a participle of the Hebrew verb, *shatal*. This verb actually means “to trans-plant,” not merely “plant.” “To plant” means to cause to take root, to become firmly established for the purpose of stability, nutrition (food and water), growth, and eventually production.

“To transplant” includes the above, of course, but it also includes taking a plant out of one environment and placing it into another which is more conducive to production, growth, and stability. Like taking wild trees growing in

barren and desert-like conditions and carefully transplanting them in rich prepared soil by streams of water.

Streams, פְּלֵג, *peleg* □ AV 10x

☞ 1) channel, stream

http://www1.itech.net/~ydl/A_Study_Of_Psalm_One.htm

Another foundational point that needs to be understood are the customs and peculiarities of Eastern culture better known as Orientalisms. In the above verse, the phrase “*rivers of water*” is in the Hebrew “*palgey mayim*”. ‘*Palgey*’ means ‘*divisions of*’ and ‘*mayim*’ is referring to any small artificial channel. So “*palgey mayim*” are little channels or gullies of water which divide the Eastern garden into small 12 foot squares, for the purposes of irrigation. We know now that the phrase “*rivers of water*” are channels by which the water is distributed or divided, especially the channels which divide up the Eastern garden.

Each little channel in the garden was filled by the gardener with water from the spring, or well, or fountain, which every Eastern garden must possess. Do you know how the water was distributed? By the simple movement of the gardener’s foot, the water was sent first into one channel, then into another. By simply moving His foot, he damned up one little stream, or by

a similar movement, he released the water in another.

In Psalm 1: 3, the man who meditates on God's Word is like a tree planted by the *palgey mayim*, i.e., in a garden, where it will have an adequate supply of water and the constant care of the gardener. It is not left out in the plain to care for itself; to thrive if it gets water, or to die if it does not.

CLARKE'S COMMENTARY

Alluding to the custom of irrigation in the eastern countries, where streams are conducted from a canal or river to different parts of the ground, and turned off or on at pleasure; the person having no more to do than by his foot to turn a sod from the side of one stream, to cause it to share its waters with the other parts to which he wishes to direct his course. This is called "watering the land with the foot," Deut. xi. 10, where see the note.

5. Write down what else God says about the blessed man. Do you want to be blessed? What then must you do?

DAY 7

1. In verses 3-4, write down the contrast between the righteous and the wicked and the figure used to compare them both. What is the result of a life that is lived or not lived unto God? Which destiny do you want?

2. According to verses 5-6, what is the fate and end of the righteous and of the wicked?

3. In order to better understand what will happen in the end, let the Apostle John enlighten us from the book of Revelation. How does this compare with Psalm 1:5-6?

REVELATION 21:1-8

¹ And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer *any* sea. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. ³ And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them, ⁴ and He shall wipe away every tear from their eyes; and there shall no longer be *any* death; there shall no longer be *any* mourning, or crying, or pain; the first things have passed away."

⁵ And He who sits on the throne said, "Behold, I am making all things new." And He said, "Write, for these words are faithful and true." ⁶ And He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. ⁷ He who overcomes shall inherit these things, and I will be his God and he will be My son. ⁸ But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part *will be* in the lake that burns with fire and brimstone, which is the second death."

into it, 80 gallons of water gushed out. They later discovered that its root system reached under our west parking lot all the way to Lake Street, a distance of over 100 feet. No wonder the tree lasted for more than a century.

That's what a good root system will do for you. How do you know when a tree has good roots? Answer: When the storms come. All the trees look pretty much alike when the sun is shining or a gentle rain is falling, but let a mighty storm with fierce rain and howling winds pass through. Then the true difference is apparent. The trees with few roots are blown over, but the trees with deep roots are still standing when the storm has passed. So it is for the child of God. You won't know how good your root system is until the storms of life crash against you. Only then will you discover the strength of your spiritual foundation. The only way to be ready for the storm is to spend time now delighting in God's Word day by day, meditating on its truth, and building a foundation deep and strong for whatever may come your way.

2) FRUITFULNESS

To speak of "fruit in its season" means that the tree produces fruit that expresses its true inner character. How do you spot an orange tree? By the oranges it produces. And how do you spot an apple tree? Look for the apples. Whatever is on the inside must eventually be seen on the outside. Applied to the spiritual life, this

means that when our roots are deep in the Word, we will be given whatever we need, whenever we need it. If we need love, from the Word of God will come the strength to produce the fruit of love. If we need a forgiving spirit, from the Word of God will come the strength to forgive. If we need courage, we will produce the fruit of courage. If we need patience and perseverance, the Word of God will produce it in us. This sort of supernatural life is available to every believer, but it will only be fully realized over time as we continue to walk with the Lord and to delight in his Word.

THAT BLESSEDNESS PROSPERS IN ALL SITUATIONS

The last two phrases of verse 3 offer wonderful promises to those who delight in God's Word. First, their "leaf does not wither." The phrase pictures a leafy tree that seems like an evergreen because its leaves are in season all year round. People like this are constantly refreshed by the Word of God, constantly renewed, constantly drawing on new strength for new situations. They are never boring, never dull, never living off yesterday's blessings, but living each day in the strength of the Lord whose mercies are new every morning.

Second, they prosper in all that they do. Don't jump to the conclusion that prosperity refers only or mainly to material success (though that is not excluded). They prosper in the sense that no matter what happens, they find strength for the day and hope in the midst

of the hardest difficulties. They bring forth godly fruit in good times and bad times. Why? Because they are planted deep in the good soil and their roots reach out to the water of the Word of God. Finding constant nourishment therein, they can face whatever life throws at them. The thought here is similar to Romans 8:37 where in the midst of struggles, sorrow, persecution, famine, distress, nakedness and the sword, those who know Jesus are *“more than conquerors”* through His divine power. And that triumphant deliverance comes to us in large part through the Word of God. In this world we may face disappointment, sorrow, rejection, failure, sickness, abandonment, and discouragement. We may hear things about our children we prayed to God never to hear, our dearest friends may desert us, our spouse may leave us, and we may face an unremitting series of earthly tragedies. Illness, physical weakness, and death itself may visit our door time and again. Even then, we prosper, we thrive, we survive, we are not destroyed. Sometimes when I ask friends going through hard times how they are doing, the answer comes back, *“I’m surviving.”* Years ago I foolishly thought that was a wimpy response. Now I see that it is a powerful statement of faith. Sometimes surviving is the same as thriving. Some days to survive is to prosper. That, too, is a kind of prosperity for the people of God.

MY RESPONSE TO THIS ARTICLE

MY RESPONSE TO PSALM 1

MY RESPONSE TO GOD

LESSON 2

> PSALM 14 - KELLY NANDAR

LACKING GOOD JUDGMENT in eternal things is not trivial, for the Scripture calls such people “fools”. In the unjust world in which we live, you may find some of them governing unfairly over you, perhaps in your home, workplace or country. What can you do? It seems impossible to change the circumstances for the better, try as you will. When you have exhausted all means, learn from this psalmist to live as more than a conqueror!

DAY 1

PSALM 14

For the choir director. A Psalm of David

¹ The fool has said in his heart, “There is no God.”

They are corrupt, they have committed abominable deeds;

There is no one who does good.

² The LORD has looked down from heaven upon the sons of men,

To see if there are any who understand,

Who seek after God.

³ They have all turned aside; together they have become corrupt;

There is no one who does good, not even one.

⁴ Do all the workers of wickedness not know,

Who eat up my people *as* they eat bread,

And do not call upon the Lord?

⁵ There they are in great dread,

For God is with the righteous generation.

⁶ You would put to shame the counsel of the afflicted,

But the LORD is his refuge.

⁷ Oh, that the salvation of Israel would come out of Zion!

When the LORD restores His captive people,

Jacob will rejoice, Israel will be glad.

DAY 4

1. Let's learn more about "the fool". Read the following word studies given, then refer to your homework on Day 1 and 2 before you write down a Biblical definition of a fool, based on Psalm 14. Can you briefly describe in your own words what kind of men they are?

Fool, נָבָל *nabal* □ AV 18x

- ☞ 1) foolish, senseless, fool

**They are Corrupt, שָׁחַת *shachath*
□ AV 147x □ Hiphil Perfect**

- ☞ □ to destroy, corrupt, go to ruin, decay; (Hiphil) 1) to spoil, ruin, destroy 2) to pervert, corrupt (morally) 3) destroyer (participle)

**They have committed
Abominable, תֵּעַב *ta`ab*
□ AV 22x □ Hiphil Perfect**

- ☞ to abhor, be abominable, do abominably (Hiphil) to make abominable, do abominably 1) in the ritual sense 2) in the ethical sense

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2. Paul quoted part of the psalm in Romans 3:10-12. Read the following passage for his reason for quoting this. Does it shed light to your understanding of the “fool”?

ROMANS 3:9-12

⁹ What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;¹⁰ as it is written,

“THERE IS NONE RIGHTEOUS,
NOT EVEN ONE;

¹¹ THERE IS NONE WHO
UNDERSTANDS, THERE IS
NONE WHO SEEKS FOR
GOD;

¹² ALL HAVE TURNED ASIDE,
TOGETHER THEY HAVE
BECOME USELESS;

THERE IS NONE WHO DOES
GOOD,

THERE IS NOT EVEN ONE.”

3. What are some of the abominable deeds that fools will commit? Read Romans 1:21-32 and underline them in the text and summarize your answer.

ROMANS 1:21-32

²¹ For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. ²² Professing to be wise, they became fools, ²³ and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

²⁴ Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them. ²⁵ For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

²⁶ For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, ²⁷ and in the same way also the men abandoned the natural function of the woman and

burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

²⁸ And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, ²⁹ being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; *they are* gossips, ³⁰ slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, ³¹ without understanding, untrustworthy, unloving, unmerciful; ³² and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

DAY 5

- 1. Psalm 53 is a parallel psalm to this. Read it and write down any insights gained.

PSALM 53

For the choir director; according to Mahalath. A Maskil of David.

- ¹ The fool has said in his heart, "There is no God,"
They are corrupt, and have committed abominable injustice;
There is no one who does good.
- ² God has looked down from heaven upon the sons of men,
To see if there is anyone who understands,
Who seeks after God.
- ³ Every one of them has turned aside; together they have become corrupt;
There is no one who does good, not even one.
- ⁴ Have the workers of wickedness no knowledge,
Who eat up My people *as though* they ate bread,
And have not called upon God?
- ⁵ There they were in great fear *where* no fear had

been;

For God scattered the bones of him who encamped against you;

You put *them* to shame, because God had rejected them.

- ⁶ Oh, that the salvation of Israel would come out of Zion!

When God restores His captive people,

Let Jacob rejoice, let Israel be glad.

- 2. What new thoughts and insights can you add to your understanding of Psalm 14?

- 3. Write down one practical way you can apply what you learnt to life.

DAY 6

1. Read Psalm 14:4-7. What was happening to the Lord's people? How did the wicked treat the people belonging to the Lord? Try to discern the reasons for the current state of the righteous. What would make the righteous rejoice again in such circumstances?

2. Let us do some word studies in order to better understand how the wicked treat the righteous. Note down your observation.

Eat up (v4) אָכַל 'akal
 □ AV 810x □ Qal Participle

- ☞ to eat, devour, burn up, feed -
 (Qal) 1) to eat (human subject)
 2) to devour, consume (of fire)
 3) to devour, slay (of sword) 4)
 to devour (of oppression)

Put to shame (v6) בוּשׁ buwsh
 □ AV 109x □ Hiphil Imperfect

- ☞ to put to shame, be ashamed,
 be disconcerted, be disap-

pointed - (Hiphil) 1) to put to
 shame 2) to be ashamed

The primary meaning of this root is "to fall into disgrace, normally through failure, either of self or of an object of trust." The force of bōsh is somewhat in contrast to the primary meaning of the English "to be ashamed," in that the English stresses the inner attitude, the state of mind, while the Hebrew means "to come to shame" and stresses the sense of public disgrace, a physical state.

3. How are the righteous ones described in relation to the wicked? We shall see later why they are in such a state.

Afflicted (v6) אָנִי `aniy □ AV 80x

- ☞ 1) poor, afflicted, humble,
 wretched

The אָנִי is primarily a person suffering some kind of disability or distress.

Captive (v7) שְׁבוּתָהּ *sh@buwth* or
שְׁבִייתָהּ *sh@biyth* □ AV 44x

- ☞ 1) captivity, captives

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4. What would be the outcome of the righteous ones? Even if their sins may have landed them in trouble, have they no more hope?

REFUGE (v6)

Refuge (v6) מַחְסֵה *machaceh* or
מַחְסֵה *machceh* □ AV 20x

- ☞ 1) refuge, shelter 1a) from rain or storm, from danger 1b) of falsehood

This idea of taking refuge may well derive from the common experience of fugitives or of men at war, for whom the adjacent hills provided a ready "safe height" or "strong rock" to which the often helpless defender could hurry for protection.

Salvation (v7) יְשׁוּעָהּ *y@shuw`ah*
□ AV 78x

- ☞ 1) salvation, deliverance 1a) welfare, prosperity 1b) deliverance 1c) salvation (by God) 1d) victory

KINDS OF SALVATION

Salvation may be not only offensive, but also defensive. When opposition comes, one may retreat to a refuge for safety. God is frequently viewed as this refuge for His people; "On God rests my deliverance and my honor; my mighty rock, my refuge is God" (Psa 62:7). One who experiences salvation does not need to be tormented by internal anxiety. It is true that he will have to endure opposition, but God will ensure that his opponents do not destroy him. The protective nature of salvation is seen in other concepts, namely "the shield of salvation" (Psa 18:35), "a helmet of salvation" (Isa 59:17; Eph 6:17), "the garments of salvation" (Isa 61:10). Thus salvation is not merely a momentary victory on the battlefield; it is also the safety and security necessary to maintain life unafraid of numerous dangers. As the OT looks for the city of God at the end of the age, it sees that its walls will be called "Salvation" (Isa 60:18). This city is only for the righteous, and it provides all the security attending salvation (Isa 26:1). (TWOT)

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Restore (v7) שׁוּב *shuwb*
 □ AV 1066x □ Qal Infinitive

☞ (Qal) 1) to turn back, return 1a) to turn back 1b) to return unto, go back, come back 1c) of human relations (fig) 1d) of spiritual relations (fig) 1d1) to turn back (from God), apostatise 1d2) to turn away (of God) 1d3) to turn back (to God), repent 1d4) turn back (from evil)

The Bible is rich in idioms describing man's responsibility in the process of repentance. All these expressions of man's penitential activity, however, are subsumed and summarized by this one verb *shûb*.

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5. If you are in a difficult situation today, even though it may be the consequence of your own sins, can you still hope in God? Will the Lord deliver you? How would you entreat Him?

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6. What principle can you draw from these verses that you can use to apply to yourself and your own situation if you are one of those who are in "captivity"? Are you in "captivity" to anything?

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3. How can you pray today and what could you hope for if you are the righteous one in the "captivity" of unfair situations?

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DAY 7



DEVOTIONAL READING

NABAL (FOOL)

adapted from Warren Wiersbe

The word fool in Psalms or Proverbs does not refer to an unintelligent person. It refers to a person who is morally perverse. Why is he a fool? Because “the fool has said in his heart, ‘There is no God’” (v. 1). And what is the result of this? “They are corrupt, they have done abominable works, there is none who does good” (v. 1). God looks down and says, “Does anybody have a clean heart?” The answer is no.

The fear of the Lord is the beginning of wisdom (Prov. 9:10). When people don’t fear God, they have no wisdom, spiritually or otherwise. The fool says, “There is no God,” which is practical atheism. Most of the world today lives by the philosophy that says, “There may be a God, but I’m not

going to think about Him.” God is not in their thoughts, and consequently, He is not in their lives.

The two words “there is” in verse 1 are in italics, which means they were added by the translators to help complete the meaning of the verse. We can read this: “The fool has said in his heart, ‘No God.’” The fool not only says that there is no God; he also says no to God. When we say no to God, we are telling Him that we know more about life than He does and that we have more authority than He has. We cut off ourselves from the blessing He wants to give us.

Rejecting God involves a man’s whole being. “The fool has said in his heart” (v. 1). There we have the heart. In verse 2 God looks down to see if any understand. That involves the mind. “They have all turned aside, ... there is none who does good, no, not one” (v. 3). There we have the will. Verses 1-3 show the heart, mind and will possessed by sin, because somebody has said, “No God.” If you want peace, say yes to God. All of His promises are yes in Jesus Christ (II Cor. 1:20).

The most foolish thing you can do is leave God out of your life. If you do, you cut off your source of life and blessing. Don’t make the mistake of the fool. Turn to the Lord and submit to His authority.

LESSON 3

▶ PSALM 16 – KOH CHIN GAY

PSALM 16 IS A SONG OF TRUST. As a man who has experienced the deathly pursuit of his enemies, David knew what it was like to have death looming over him. But he trusted God to show him the “path to life” wherein there is “fullness of joy” and “pleasures forevermore”. Do you know this path of life? Are you walking in it?

DAY 1

PSALM 16

A Mikhtam of David.

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| <p>1 Preserve me, O God, for I take
refuge in Thee.</p> <p>2 I said to the LORD, “Thou art
my Lord;
I have no good besides Thee.”</p> <p>3 As for the saints who are in the
earth,
They are the majestic ones in
whom is all my delight.</p> <p>4 The sorrows of those who
have bartered for another
god will be multiplied;
I shall not pour out their
libations of blood,
Nor shall I take their names
upon my lips.</p> <p>5 The LORD is the portion of my
inheritance and my cup;
Thou dost support my lot.</p> <p>6 The lines have fallen to me in
pleasant places;
Indeed, my heritage is
beautiful to me.</p> | <p>7 I will bless the LORD who has
counseled me;
Indeed, my mind instructs me
in the night.</p> <p>8 I have set the LORD
continually before me;
Because He is at my right
hand,
I will not be shaken.</p> <p>9 Therefore my heart is glad,
and my glory rejoices;
My flesh also will dwell
securely.</p> <p>10 For Thou wilt not abandon my
soul to Sheol;
Neither wilt Thou allow Thy
Holy One to undergo
decay.</p> <p>11 Thou wilt make known to me
the path of life;
In Thy presence is fulness of
joy;
In Thy right hand there are
pleasures forever.</p> |
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DAY 5

Today, we will be doing word study on the following words.

Mind (v7) כְּלִיָּהּ *kilyah* AV 31x

☞ 1) kidneys 1a) of physical organ (lit.) 1b) of seat of emotion and affection (fig.)

1. Put this meaning back into verse 7 and write down what you learn.

Heart (v9) לֵב *leb* AV 592x

☞ 1) inner man, mind, will, heart, understanding 1a1) inner part, midst 1a2) heart (of man) 1a3) soul, heart (of man) 1a4) mind, knowledge, thinking, reflection, memory 1a5) inclination, resolution, determination (of will) 1a6) conscience 1a7) heart (of moral character)

2. Put this meaning back into verse 9 and write down what you learn.

Flesh (v9) בָּשָׂר *basar* AV 269x

☞ 1) flesh 1a) of the body 1a1) of humans 1a2) of animals 1b) all living things 1c) animals 1d) mankind

3. Put this meaning back into verse 9 and write down what you learn.

Soul (v10) נֶפֶשׁ *nephesh* AV 751x

☞ 1) soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion 1a) that which breathes, the breathing sub-stance or being, soul, the inner being of man 1b) living being 1c) living being (with life in the blood) 1d) the man himself, self, person or individual

4. Put this meaning back into verse 10 and write down what you learn.

DAY 6

1. The Apostle Peter on the day of Pentecost expounded on verses 8 to 11 of this Psalm. Now read Acts 2:22-36 and note whom Psalm 16:8-11 refers to and its significance.

ACTS 2:22-36

²² “Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know - ²³ this *Man*, delivered up by the pre-determined plan and fore-knowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death. ²⁴ And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. ²⁵ For David says of Him,

‘I WAS ALWAYS BEHOLDING THE LORD IN MY PRESENCE;

FOR HE IS AT MY RIGHT HAND, THAT I MAY NOT BE SHAKEN.

²⁶ THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL ABIDE IN HOPE;

²⁷ BECAUSE THOU WILT NOT ABANDON MY SOUL TO HADES,

NOR ALLOW THY HOLY ONE TO UNDERGO DECAY.

²⁸ THOU HAST MADE KNOWN TO ME THE WAYS OF LIFE;

THOU WILT MAKE ME FULL OF GLADNESS WITH THY PRESENCE.’

²⁹ “Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. ³⁰ And so, because he was a prophet, and knew that God had sworn to him with an oath to seat *one* of his descendants upon his throne, ³¹ he looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay. ³² This Jesus God raised up again, to which we are all witnesses. ³³ Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. ³⁴ For it was not David who ascended into heaven, but he himself says:

‘THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND,

³⁵ UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET.’”

³⁶ “Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ - this Jesus whom you crucified.”

DAY 7

DEVOTIONAL READING

ORACH CHAYIM (PATH OF LIFE)

WWW.HEBREW4CHRISTIANS.COM

Consciously or not, every day billions of people all over the world are seeking that which will satisfy their heart's deepest longings for unending life, unbounded joy, and abiding pleasure. As C.S. Lewis pointed out, this ultimate longing is a "message" from another world.

Many people are seduced from heeding this message by believing that life consists of a series of *sensual* pleasures – eating, drinking, having sexual relations, etc. – or by "losing themselves" in various kinds of entertainment. However, such fleeting moments of pleasure invariably cause an inward fragmentation of the soul, thereby weakening the will and inducing a state of forgetfulness regarding the deepest needs of life.

Others are deluded into attempting to find life by means of creating some sort of "legacy" for themselves. To earn respect, to experience fame, or to be heroically remembered is considered the path of life. However, as Shakespeare poignantly reminds us, *human* history is at best a "tale told by an idiot, full of sound and fury, signifying nothing."

Still others hope to find life through various placating religious rituals and practices. In Orthodox Judaism, for example, the *Orach Chayim* is a handbook that meticulously provides a set of rules and regulations (*halakhah*) regarding sleeping, waking, wearing clothes, reciting blessings, observing Sabbath and the holidays, and so on. The path of life, according to the religionist, is the performance of various ritual acts in order to win God's approval and blessing.

Now let's look at our verse. Notice that the Hebrew verb *todieini* is the Hiphil form of *yada'* (to know) and could better be translated "you will *cause* me to know," indicating that God is active in the knowing process. Here King David, despite the anxiety he felt regarding death, voiced his trust that God's love would personally intervene to deliver him from the prospect of physical corruption in the grave (v10).

From the New Testament, we know that this verse ultimately refers not to David (who eventually died), but to the Messiah Jesus, the greater Son of David (Psalm 110:1), who was raised from the dead by God (Gal. 1:1). Peter cited this verse on the day of Pentecost (Acts 2:25-28), as did Paul at Antioch (Acts 13:35-37). Despite the grisly prospect of

the crucifixion, Jesus trusted that God would not allow him to suffer corruption by raising him from the dead.

Interestingly, the word *netzach* (“forever”) denotes both “victory” and “eternity,” and reveals that Jesus’ resurrection provides the everlasting victory over the sting of death itself. Jesus is forever enthroned at the very side of the Majesty on High as the Key Holder to life and death (Rev. 1:18).

The ultimate longing we have in our hearts is really a message from God – to come to Him to have our deepest needs met. The true *orach chayim* is only found in a personal, trusting relationship with the resurrected Lord Jesus Christ (John 14:6). When we receive the message of His gracious love, our heart’s deepest longings will be truly satisfied. We will experience fullness of joy in God’s loving presence, and we will enjoy abiding pleasures in our communion with God.

MY RESPONSE TO THIS ARTICLE

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MY RESPONSE TO PSALM 16

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MY RESPONSE TO GOD

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Do your own commentary work and take good notes below.

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LESSON 4

> PSALM 19 - KOH CHIN GAY

“GOD NEVER WROUGHT MIRACLES to convince atheism, because His ordinary works convince it”, remarked Francis Bacon, the late 16th century Englishman best known for leading the scientific revolution with his ‘observation and experimentation’ theory. He must have been thinking of psalm 19 when he said that. In probably the most popular creation psalm, you will learn to see God’s glory in the nature and His Word. And it is exciting to know that He wants to manifest His glory in your life too. Let us find out!

DAY 1

1. We are now at Psalm 19. What is your first assignment? You know it, don’t you?

Step 1: Read through the text of Psalm 19.

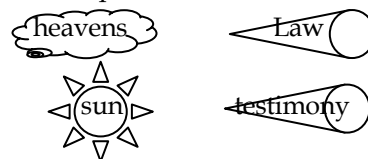
Step 2: Mark on it with a different color/demarcation every reference to the people found in this psalm. List down them below. See question 2 for these people.

Example: You could mark every reference to the author (i.e. “I” and its pronouns) with a blue circle and every reference to God with a triangle.



Now, mark every noun and its references and synonyms.

Example:



Step 3: Make a list of every noun in the psalm that you have marked and

Step 4: Analyze each list using the 5Ws and an H questions and write a brief summary of what you learn about each key word.

PSALM 19

For the choir Director. A Psalm of David

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| <p>1 The heavens are telling of the glory of God;
And their expanse is declaring the work of His hands.</p> <p>2 Day to day pours forth speech,
And night to night reveals knowledge.</p> <p>3 There is no speech, nor are there words;
Their voice is not heard.</p> <p>4 Their line has gone out through all the earth,
And their utterances to the end of the world.</p> <p style="text-align: center;">In them He has placed a tent for the sun,</p> <p>5 Which is as a bridegroom coming out of his chamber;
It rejoices as a strong man to run his course.</p> <p>6 Its rising is from one end of the heavens,
And its circuit to the other end of them;
And there is nothing hidden from its heat.</p> <p>7 The law of the LORD is perfect, restoring the soul;
The testimony of the LORD is sure, making wise the simple.</p> | <p>8 The precepts of the LORD are right, rejoicing the heart;
The commandment of the LORD is pure, enlightening the eyes.</p> <p>9 The fear of the LORD is clean, enduring forever;
The judgments of the LORD are true; they are righteous altogether.</p> <p>10 They are more desirable than gold, yes, than much fine gold;
Sweeter also than honey and the drippings of the honeycomb.</p> <p>11 Moreover, by them Thy servant is warned;
In keeping them there is great reward.</p> <p>12 Who can discern <i>his</i> errors?
Acquit me of hidden <i>faults</i>.</p> <p>13 Also keep back Thy servant from presumptuous <i>sins</i>;
Let them not rule over me;
Then I shall be blameless,
And I shall be acquitted of great transgression.</p> <p>14 Let the words of my mouth and the meditation of my heart
Be acceptable in Thy sight, O LORD, my rock and my Redeemer.</p> |
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DAY 2

1. Please read Psalm 19 again and summarize the main thought or subject in each paragraph is all about. Then title the paragraphs before titling Psalm 19.

VERSES 1-4

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VERSES 5-6

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VERSES 7-9

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VERSES 10-14

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2. Now, title the whole psalm.

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 **Insight**

Psalm 19:4-6

Bible critics have scoffed at these verses, saying that they teach that the sun revolves around the earth. Science told them that the sun was stationary. Then they discovered that the sun is in fact moving through space on an almost circular orbit at approximately 220km/s. It is traveling through the heavens and has a “circuit” just as the Bible says. It is estimated that its circuit is so large, it would take 230 million years to complete one orbit.

<http://curious.astro.cornell.edu/question.php?number=96>

3. How would this Psalm and the insight given above help you answer the debate over evolution or creation?

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DAY 3

- 1. A question that has been asked is "What will happen to those who have never heard the gospel of Jesus Christ? How will they be judged?" Answer from Psalm 19.

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- 2. Now read the following and write down the truths that pertain to question 1.

ROMANS 1:18-23

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, ¹⁹ because that which is known about God is evident within them; for God made it evident to them. ²⁰ For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. ²¹ For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in

their speculations, and their foolish heart was darkened. ²² Professing to be wise, they became fools, ²³ and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

ROMANS 2:11-16

¹¹ For there is no partiality with God. ¹² For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the Law; ¹³ for not the hearers of the Law are just before God, but the doers of the Law will be justified. ¹⁴ For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, ¹⁵ in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them, ¹⁶ on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

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DAY 4

1. The discussion between Sir Isaac Newton and his scientist friend beautifully illustrates how absurd it is to “suppress the truth” revealed in the heavens. The full story is at:

(<http://www.wholesomewords.org/children/creation/whomadit.html>)

One day Newton was in his study reading when his friend came to visit him. His friend saw the model and instantly recognized what it was. As he slowly cranked the model he studied it closely. He said to Newton, "This is tremendous! Who made it?"

"Nobody," Newton answered without looking up from his book.

His friend turned to him with a confused look and said, "You must not have heard me. I asked, 'Who made this wonderful model?'"

Looking up, Newton said with a perfectly straight face, "Nobody made it. Those balls and gears just appeared and put themselves together!"

His friend, now quite upset, said, "You must think I'm a fool! Of course somebody made this! He's a genius, and I'd like to meet him!"

Newton set his book aside and slowly walked across the room to his friend. As they stood in front of the model, Newton explained to his friend, "This model is just a poor imitation of our wonderful universe. You know the laws and

the precise order which govern our universe. I can't seem to convince you that this model, this toy, does not have a designer or a maker. However, you have said many times that the solar system, which this model represents, 'just happened.' Now tell me, is that the logical conclusion of a scientist?"

Newton's friend quickly understood how foolish he had been. He realized that there had to be a Master Designer and Creator for everything! It wasn't long after accepting the thought that God was the Creator that he also accepted His Son, the Lord Jesus Christ, as his Saviour.

Have you received Him as your Saviour?

2. Optional: This is heavy stuff but for those who have good reading appetite, the following website provides an overview of Soteriology, the doctrine of Salvation.

(http://www.bible.org/page.asp?page_id=180)

- studies it by making known God's will. Those who know God's will know how to please him and can avoid offending him.
- 2b. the testimony (v7), the noun עֵדוּת (*'edut*) refers here to the demands of God's covenant law.
- 2c. is sure (v7), God's covenant contains a clear, reliable witness to His moral character and demands.
- 2d. the simple (v7), or "the [morally] naive," that is, the one who is young and still in the process of learning right from wrong and distinguishing wisdom from folly.
- 2d. are right (v8), or "just." Perhaps the idea is that they impart a knowledge of what is just and right.
- 2e. rejoicing (v8), Heb "[they] make happy [the] heart." Perhaps the point is that they bring a sense of joyful satisfaction to the one who knows and keeps them, for those who obey God's law are richly rewarded.
- 2f. the commandment (v8), Heb "command." The singular here refers to the law as a whole.
- 2g. is pure (v8), Because they reflect God's character, his commands provide a code of moral and ethical purity.
- 2h. The fear of the Lord (v9), probably refers here to the law, which teaches one how to demonstrate proper reverence for the Lord.
- 2i. true...righteous (v9), The Lord's commands accurately reflect God's moral will for his people and are an expression of his just character.

3. Read the following and write down your responsibility to the Word of God.

3a. Colossians 3:16

Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with thankfulness in your hearts to God.

3b. 1 Thessalonians 2:13

And for this reason we also constantly thank God that when you received from us the word of God's message, you accepted *it* not *as* the word of men, but *for* what it really is, the word of God, which also performs its work in you who believe.

3c. 2 Timothy 2:15

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth.

DAY 6

1. Read verses 7-9 and verses 10-14. How do these two sections relate to each other?

2. How do verses 10-11 relate to verses 12-14? Is the author's personal value of God's word based on physical benefit or spiritual benefit?

3. Now, read verses 10-14 again and answer the following questions:

- 3a. What are the words that are used to describe the author's sins? Are they all referring to the same kind sin or different sins? How many kinds of sin can you discern from the description?

- 3b. Are sins always easy to spot? What do you learn about the nature of sin?

4. I've given you some word studies to help you answer your questions.

Errors (v12) שְׁגִיאוֹת *sh'gí'á* AV 1x

- ☞ 1) error, its emphasis is on sin done inadvertently.

Hidden faults (v12) סִתְרָה *cathar*
AV 82x Niphal Participle

- ☞ to hide, conceal - (Niphal) 1) to hide oneself 2) to be hidden, be concealed

Presumptuous (v13) זֶדַי *zed* AV 13x

- ☞ 1) arrogant, proud, insolent, presumptuous

4. What is the author's attitude towards sins? Refer to the word studies below. What prayers can you also pray to God in respect to sin in general and certain sins in particular?

Acquit (v12) נָקָה *naqah*
 □ AV 44x □ Piel Imperative

- ☞ to be empty, be clear, be pure, be free, be innocent, be desolate, be cut off - (Piel) 1) to hold innocent, acquit 2) to leave unpunished

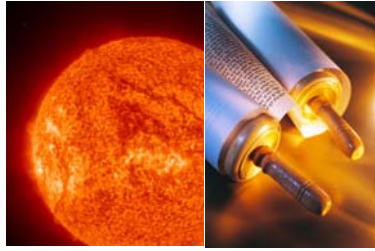
Keep back (v13) חָשַׁק *chasak*
 □ AV 28x □ Qal Imperative

- ☞ to withhold, restrain, hold back, keep in check, refrain - (Qal) to withhold, keep back, keep for oneself, keep from, hold in check, refrain, spare, reserve

Rule (v13) מָשַׁל *mashal*
 □ AV 81x □ Qal Imperfect

- ☞ 1) to rule, have dominion, reign

5. Finally summarize what the Holy Spirit have highlighted to you through this psalm. Then write a prayer or a commitment which you will make to God in regard to His Word or your sanctification.

DAY 7

★ **Psalms 19 in Jewish Prayer**

In the modern Judaism, it is one of the psalms recited at the Saturday morning prayer and festival services.

✧ **DEVOTIONAL
READING** ✧

**KEVOD EL
(GLORY OF GOD)**

compiled by Kelly Nandar

Psalm 19 is so familiar to us. The overarching theme is simply the 'Glory of God'. The first six verses talk about the glory of God seen in creation. Verses 7-11 talk about the glory and grace of God revealed in the Word, and verses 12-14 talk about the glory of God to be manifested in the lives of His people through the sanctifying work of the Word by His Spirit. God is revealed in the skies, in the Scriptures and in His people's lives.

Even though creation is in travail because of sin (Rom. 8:22), God's glory is revealed there. Someone has said that if the stars came out only once every thousand years, we'd stay up all night and look at them in awe and wonder.

Warren Wiersbe gives us an insight as to how we ought to face each new day. "David gives us two pictures of facing each day. The first is like a bridegroom coming out to meet his bride with wonderful hope and love and joy. The second is like a strong man running a race. David tells us to live a day at a time and to start each day with glory and grace and a goal to be reached".

However our admiration should not stop at only the God of creation. We must know God as the Savior. This is why Psalm 19 talks about His revelation in the Word. The link between creation and God's work is fully revealed in Jesus Christ, the Word through everything which was made (John 1:1-3). The hymn writer Isaac Watts wrote:

"The heavens declare thy glory,
Lord;

In every star thy wisdom shines;
But when our eyes behold thy
word;

We read thy name in fairer lines."

The Bible is flawless. We can trust it, test it and taste it (vv. 9,10). It is also through knowing God's

standard found written in the Scripture that believers are sanctified (John 17:17). The more sanctified we are, the more we reflect God’s glory in our lives (2Cor 3:18).

One of the ways believers are sanctified by the Word is through the conviction of sin. In verse 12-14, David fell under such conviction. David asked forgiveness for both known and unknown sins. In regard to the former, he asked to be shielded against temptation - that God’s power would protect him from sins that would control his life. The latter was in keeping with Old Testament provisions for unintentional sin, and the fact that such sin has no excuse (vv. 12-13; cf. Ps. 90:8).

David also asked forgiveness for ‘hidden faults’ and ‘presumptuous sins’. David is a precursor of the believer ‘who is after God’s heart’. No matter how mature you are in Christ, this is a good reason to do a spiritual check-up with God frequently. Spurgeon forewarned mature and more experienced Christians, though their love is more fervent, their faith is more constant and their hope brighter, that they do not become self-confident and thus fell under temptation.

Questions which you can ask yourself today are: What sins do you confess? Do you wait for something big or obvious before you fall on your knees? Do you not bother confessing “nitpicky” sins? Or do you confess and ask God to root out all that displeases Him?

Examine your heart today. Ask God to reveal to you both intentional and unintentional sins, both hidden and known, both sins of omission and sins of commission that you’ve committed against Him. Be attuned to how He speaks to you by His Word, His Holy Spirit, His people and circumstances.

MY RESPONSE TO THIS ARTICLE

MY RESPONSE TO PSALM 19

MY RESPONSE TO GOD

LESSON 5

> PSALM 27 - KOH JEAN SHEN

HAVE YOU EVER MET or read of Christians who were facing tremendous pressure in their life and yet, because they possessed an inner strength, they went about their daily business with a peaceful hope that things would turn out for the better? What do you think gave them this confidence? How did they attain it? Do you want to attain it?

DAY 1

PSALM 27

A Psalm of David

- | | |
|--|---|
| <p>1 The LORD is my light and my salvation;
Whom shall I fear?
The LORD is the defense of my life;
Whom shall I dread?</p> <p>2 When evildoers came upon me to devour my flesh,
My adversaries and my enemies, they stumbled and fell.</p> <p>3 Though a host encamp against me,
My heart will not fear;
Though war arise against me,
In <i>spite of</i> this I shall be confident.</p> <p>4 One thing I have asked from the LORD, that I shall seek:
That I may dwell in the house of the LORD all the days of my life,</p> | <p>To behold the beauty of the LORD,
And to meditate in His temple.</p> <p>5 For in the day of trouble He will conceal me in His tabernacle;
In the secret place of His tent He will hide me;
He will lift me up on a rock.</p> <p>6 And now my head will be lifted up above my enemies around me;
And I will offer in His tent sacrifices with shouts of joy;
I will sing, yes, I will sing praises to the LORD.</p> <p>7 Hear, O LORD, when I cry with my voice,
And be gracious to me and answer me.</p> |
|--|---|

8 *When Thou didst say, "Seek My face,"* my heart said to Thee,
 "Thy face, O LORD, I shall seek."
 9 Do not hide Thy face from me,
 Do not turn Thy servant away in anger;
 Thou hast been my help;
 Do not abandon me nor forsake me,
 O God of my salvation!
 10 For my father and my mother have forsaken me,
 But the LORD will take me up.
 11 Teach me Thy way, O LORD,

And lead me in a level path,
 Because of my foes.

12 Do not deliver me over to the desire of my adversaries;
 For false witnesses have risen against me,
 And such as breathe out violence.

13 *I would have despaired* unless I had believed that I would see the goodness of the LORD

In the land of the living.

14 Wait for the LORD;
 Be strong, and let your heart take courage;
 Yes, wait for the LORD.

1. Read through the whole psalm and mark with a different colour to every reference to the characters mentioned in the psalms. List down your observations below.

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3. Now title the psalm.

4. Now, let's read verses 1-3 and fill in the chart below.

Enemies' Deeds	David's Response

4a. What was David's general attitude towards adversity?

4b. What could have given David the ability to have all these responses despite the circumstances?

3d. 1 John 4:15

¹⁵ Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

Behold (v4) חָזַח *chazah*
 □ AV 51x □ Qal Infinitive

☞ to see, perceive, look, behold, prophesy, provide - (Qal) 1) to see, behold 2) to see as a seer in the ecstatic state 3) to see, perceive 3a) with the intelligence 3b) to see (by experience) 3c) to provide

Beauty (v4) נֹעַם *no`am* □ AV 7x

☞ 1) kindness, pleasantness, delightfulness, beauty, favour 1a) pleasantness (of genitals)

Meditate (v4) בָּקַר *baqar*
 □ AV 7x □ Piel Infinitive

☞ 1) to seek, enquire, consider - (Piel) 1) to seek, look for 2) to consider, reflect

☞ **Sharing...**

Do you remember coming across a similar word in psalm 1? If you have forgotten about it, go back to Lesson 1 and review what you have learnt. Do you realize that the activity of meditating and searching out God's truth is part and parcel of a Christian's lifestyle?

☞ **Sharing...**

As you can see, abiding in God is the privilege of the believer. In order to remain in God we are required to keep His commandments, and the only way to do that is to look always to the Lord, and to plough through the Word of God so that we may be careful to do all that is written in it. The defense of God in our lives comes from us abiding in Him.

DAY 4

1. Read verses 7-10 and make a list of your observations on the word “forsaken” and its synonyms, and another list on “salvation” and its synonyms.

FORSAKEN

SALVATION

2. Why does David have to implore God not to forsake him? If David has to do so, what implications can you draw for yourself, who is also a beloved child of God as David was?

3. What was the instruction that was given to him by the Lord and what was his response to God?

4. What would cause the Lord to turn His face away in anger? What makes God turn His face to us?

5. Now study the following Scriptures and summarize what you learn about the need to seek the Lord to avert judgment even though you are a child of God. Also note the reasons for judgment and the conditions for God hearing your prayer.

5a. 2 Chronicles 30:9

“For if you return to the LORD, your brothers and your sons will find compassion before those who led them captive and will return to this land For the LORD your God is gracious and compassionate, and will not turn His face away from you if you

return to Him.”

5b. Psalm 11:7

For the LORD is righteous, He loves righteousness;
The upright will behold His face.

5c. Psalm 34:16

The face of the LORD is against evildoers,
To cut off the memory of them from the earth.

5d. Ezekiel 14:7-9

⁷ "For anyone of the house of Israel or of the immigrants who stay in Israel who separates himself from Me, sets up his idols in his heart, puts right before his face the stumbling block of his iniquity, and *then* comes to the prophet to inquire of Me for himself, I the LORD will be brought to answer him in My own person. ⁸ And I shall set My face against that man and make him a sign and a proverb, and I shall cut him off from among My people. So you will know that I am the LORD. ⁹"But if the prophet is prevailed upon to speak a word, it is I, the LORD, who have prevailed upon that prophet, and I will stretch out My hand against him and destroy him from among My people Israel."

 **Sharing...**

God makes it very clear that evildoers and idolaters will not see the countenance of God. We are instructed by God, as David was, to seek His face. Seeking God's face means to keep on receiving God's favour by doing what is right in His sight - to keep ourselves pure from evil deeds, and idolatry and do righteous deeds. What happens when we fall? Thanks be to God that we have the righteousness of Christ made available to those who are truly repentant!

Let us take comfort from these words in Isaiah 54:8: *"In an outburst of anger I hid My face from you for a moment, But with everlasting lovingkindness I will have compassion on you," Says the LORD your Redeemer.*

DAY 5

1. Read verses 11-14 and list down the requests David makes of God.

2. Why did David ask God to teach him His ways? What will walking in God's ways do for him?

3. Where can we learn the ways of God? Read the following Scriptures so that you can understand what David is asking God for.

- 3a. Psalm 119:105

Thy word is a lamp to my feet,
And a light to my path.

- 3b. Psalm 119:130

The unfolding of Thy words gives
light;

It gives understanding to the

simple.

3c. 2 Peter 1:19

And so we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.

4. Why does David pray and ask God to “not deliver me over to the desire of my adversaries”? We know that in Old Testament times, God often delivered His people Israel to the hands of the enemies to discipline them because they broke His covenant and His laws. If David had to pray this prayer, what principle can you draw from this?

DAY 6

1. Let's continue with the discipline of the Lord. Does the Lord discipline His children, His New Testament people today? When? Why? In what circumstances?

Study the following Scriptures in order to answer those questions.

1a. 1 Corinthians 11:27-32

²⁷ Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. ²⁸ But let a man examine himself, and so let him eat of the bread and drink of the cup. ²⁹ For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly. ³⁰ For this reason many among you are weak and sick, and a number sleep. ³¹ But if we judged ourselves rightly, we should not be judged. ³² But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.

1b. Hebrews 12:5-11

⁵ and you have forgotten the exhortation which is addressed to you as sons,

"MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD,

NOR FAINT WHEN YOU ARE REPROVED BY HIM;

⁶ FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES,

AND HE SCOURGES EVERY SON WHOM HE RECEIVES."

⁷ It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline? ⁸ But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. ⁹ Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? ¹⁰ For they disciplined us for a short time as seemed best to them, but He *disciplines us* for *our* good, that we may share His holiness. ¹¹ All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

1c. Revelation 3:19

'Those whom I love, I reprove and discipline; therefore be zealous and repent.

 **Sharing...**

God still disciplines His people today! He does that so that we may walk in His ways and level paths, and share in His holiness and yield the fruit of righteousness. Do we sometimes ignore the times when the Lord disciplines us? Do we harden our hearts, or begin to doubt God?

On the other hand, when we walk according to the Word of God, we do not need to be afraid, but we can stand confident that God will not deliver us over to the desires of our adversaries even though it may appear so sometimes as in the life of Job and also Paul when he was tormented by the thorn in his flesh.

DAY 7

1. These are such poignant words:
"I would have despaired unless I had believed that I would see the goodness of the LORD in the land of the living."

Why would David say these words? Review the psalm again to find out the reason. What were his circumstances?

2. How can you apply this truth to your life?

3. But the words in italics have been added in by the translators to facilitate the understanding of verse 13. Do you think this is justified or...?

4. If you remove the words, the verse would read this way:

"Unless I had believed that I would see the goodness of the LORD in the land of the living!"

Does it make a difference? If yes, write down any new thoughts that you can discern.

5. List down the instructions in verse 14. How does that relate to verse 14

6. How do verses 13- 14 relate to the whole psalm?

 **Sharing...**

David, perhaps stunned by the horror of the thought of not knowing God's light, salvation, and defense, makes that exclamation in verse 13. Then he wraps it all up with an exhortation to us the reader: Be strong! Take courage! Wait for the Lord. To those who abide in God, live righteously, and walk according to God's word, there is a very sure hope of protection, help, and deliverance. There is no need to fear or be in dread of the future. May this psalm be a blessed assurance to you as we walk this difficult road ahead.



❧ DEVOTIONAL
READING ❧

KAVVEH EL-ADONAI
(WAIT ON THE LORD)

WWW.HEBREW4CHRISTIANS.COM

In this famous verse, the imperative verb translated “wait” is the Hebrew word *kavveh*, which might better be rendered as “look for with anticipation!” or “hope!” (the root of this verb actually appears in the Hebrew word for hope: “*tikvah*”). Hope in the Lord and “*chazak!*” - be strong! (the Septuagint translates *chazak* as *andridzou* - act like a man!). That is, hope in the Lord, be stouthearted and decided in your convictions, and then God will instill courage to your heart.

Interestingly, you first step out in faith, obeying the *mitzvah* to hope in the LORD, and then God causes your heart to be filled with courage (the verb *amets* is *hiphil*, meaning the Lord produces the courage within you).

But it’s not easy to wait... An old Jewish prayer, uttered somewhat wistfully, is “O Lord, I know that Thou wilt help us; but wilt Thou help us *before* Thou wilt help us?”

This verse says that if you are hoping in Him, strong in your conviction, you will be given courage to bear whatever may befall you - and this is help indeed!

Wait, I say, on the Lord!

