

OneBook.

DAILY-WEEKLY

# The Psalms • Part I

Brian D. Russell



PSALM XIV.  
The corruption of a natural man....4 He con-  
ked by the light of their conscience.  
usician. A Psalm of David.  
aid "in his heart, There is no God. a Mat. 12  
34 & 15 19  
rupt; they have done abominable  
e that doeth good.  
ked down from heaven upon the  
ee if there were any that  
k God.  
e aside, there  
none

*A citizen of Zion described.*

A TWELVE-WEEK BIBLE STUDY

**OneBook.**

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DAILY - WEEKLY

# **The Psalms • Part I**

**Brian D. Russell**



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# WELCOME TO THE ONEBOOK DAILY-WEEKLY

John Wesley, in a letter to one of his leaders, penned the following:

O begin! Fix some part of every day for private exercises. You may acquire the taste which you have not: what is tedious at first, will afterwards be pleasant.

Whether you like it or not, read and pray daily. It is for your life; there is no other way; else you will be a trifler all your days. . . . Do justice to your own soul; give it time and means to grow. Do not starve yourself any longer. Take up your cross and be a Christian altogether.

Rarely are our lives most shaped by our biggest ambitions and highest aspirations. Rather, our lives are most shaped, for better or for worse, by those small things we do every single day.

At Seedbed, our biggest ambition and highest aspiration is to resource the followers of Jesus to become lovers and doers of the Word of God every single day, to become people of One Book.

To that end, we have created the OneBook Daily-Weekly. First, it's important to understand what this is not: warm and fuzzy, sentimental devotions. If you engage the Daily-Weekly for any length of time, you will learn the Word of God. You will grow profoundly in your love for God, and you will become a passionate lover of people.

## **How does the Daily-Weekly work?**

Daily. As the name implies, every day invites a short but substantive engagement with the Bible. Five days a week you will read a passage of Scripture followed by a short segment of teaching and closing with a question for reflection and self-examination. On the sixth day, you will review and reflect on the previous five days.

Weekly. Each week, on the seventh day, find a way to gather with at least one other person doing the study. Pursue the weekly guidance for gathering.

Share learning, insight, encouragement, and most important, how the Holy Spirit is working in your lives.

That's it. When the twelve weeks are done, we will be ready with twelve more. Four times a year we will release a new edition of the Daily-Weekly. Over time, those who pursue this course of learning will develop a rich library of Bible learning resources for the long haul. Following is the plan for how we will work our way through the Bible.

**The Gospels:** Twelve weeks of the year the Daily-Weekly will delve into one of the Gospels, either in a broad overview or through a deep dive into a more focused segment of the text.

**The Epistles:** Twelve weeks of the year the Daily-Weekly will explore one of the letters, sermons, or the Acts of the Apostles that make up the rest of the New Testament.

**The Wisdom Writings:** Twelve weeks of the year the Daily-Weekly will lead us into some part of the Psalms, Proverbs, or prophetic writings.

**The Old Testament:** Twelve weeks of the year the Daily-Weekly will engage with some portion of the Books of Moses (Genesis–Deuteronomy), the historical books, or other writings from the Old Testament.

If you are looking for a substantive study to learn Scripture through a steadfast method, look no further.

## INTRODUCTION

*We have now before us one of the choicest parts of the Old Testament, wherein there is so much of Christ and his gospel, as well as of God and his law, that it has been called the summary of both Testaments.*

—John Wesley

The book of Psalms, or the Psalter, is a rich resource for God's people. In this book, we find prayers that serve a dual focus. The Psalms serve as God's word for us while at the same time modeling words for us to speak to God. Ponder that for a minute. God values our prayers so much that one entire book of Scripture serves as fuel for our prayer lives.

The Christian life involves following the risen Jesus as he leads God's people into the world to make disciples. As experience teaches, life has ups and downs. There are times of abundance and times of challenge. In all seasons, God invites the prayers of his people. The book of Psalms is an instructional guide to a moment-by-moment walk with God through the world.

The book of Psalms divides into five units, or books: 1–41, 42–72, 73–89, 90–106, and 107–150. This structure is embedded into the final composition of the Psalter. Just as the Torah of Moses (Genesis through Deuteronomy) consisted of five books, so, too, are the Songs of David made up of five books. This study will focus primarily on Book 1. The only exception to this will be the treatment of Psalms 146–150 in Week Two of this study. As we will see, Psalms 1–2 serve as an introduction to the Psalter as a whole by grounding the reader in two key truths. Psalm 1 emphasizes the need for a constant attentiveness to Scripture. Psalm 2 declares that we can have full confidence in the security of the future by trusting in God's reign. The book of Psalms reaches its climax in Psalms 146–150, which conclude the Psalter with five resounding psalms of praise to the Lord for who he is and what he has done. In between this introduction and conclusion, we will journey through the prayers of God's people.

The book of Psalms contains many types of prayers. The three core prayers may be stated simply: (1) Praise the Lord! (2) Help! and (3) Thank you! There

are other types as well. Some psalms focus on God's kingship—sometimes these praise God as king and other times the psalm focuses on God's rule through his anointed human king or Messiah. Other psalms focus on the importance of God's Word, provide wisdom for living, or serve as affirmations of the psalmist's trust in God. Of these, readers are often surprised to learn that the most common prayer in the book of Psalms is a petition for help. Through these various types of prayers, the psalms give voice to joys, complexities, and challenges of the life of faith. This reality is what makes the book of Psalms timeless in its appeal. People of prayer can find words to express themselves to God in times when they are unsure of how to pray. John Calvin wrote, "I have been accustomed to call this book, I think not inappropriately, 'An Anatomy of all the Parts of the Soul'; for there is not an emotion of which any one can be conscious that is not here represented in a mirror." Athanasius wrote, "these words become like a mirror to the person singing them, so that he might perceive himself and the emotions of his soul, and thus affected, he might recite them."

We represent another generation of pray-ers looking for ways to speak to God. With humility and in anticipation of finding fresh astonishment and sustenance in these God-inspired prayers, let us begin our own journey into the Psalms.

If you are familiar at all with the book of Psalms, you've likely heard of the association of the Psalter with King David. David was a musician before he was king. The stories about David in the books of Samuel record him playing music for King Saul (see 1 Samuel 16:14–23) and singing songs at key points in the narrative (e.g., 2 Samuel 1:17–27). Just as Moses is associated with the five books of the Law (Genesis through Deuteronomy), David is linked with the five books of the Psalms.

About half of the psalms carry the title "of David." This phrase does not necessarily imply authorship in the original Hebrew. There are undoubtedly psalms in the book composed by David, but the various titles to the psalms (whether "of David," "of Moses," or "of Korah," among others) may also be dedications. Regardless, the constant refrain "of David" through the Psalter gives the book a Davidic feel and functions to serve key theological and interpretive functions. First, David modeled the life of prayer by showing that even a great leader must live out of dependence on God, not on human power. Second, the references to David serve to link the prayers and praise of the Psalter with

real-life events. The implication is that the Psalms are prayers forged in actual life settings so that we can confidently use them in our daily lives. Third, since David was idealized as Israel's great king, the connections to David point to the hope of God's people for the renewal of God's reign and kingdom. As followers of Jesus, we recognize these longings are fulfilled in Jesus, and these model prayers continue to help us live confidently in the knowledge that Jesus will return triumphantly to usher in fully God's abundant future.

There are thirteen psalms that specifically link the content of the psalm to a context within the life of King David: Psalms 3, 7, 18, 34, 51, 52, 54, 56, 57, 59, 60, 63, and 142. For example, Psalm 3 invites us as readers to ponder David's state when he was fleeing from the rebellion led by his own son Absalom against his leadership (see 2 Samuel 15–17). This reference is meant to give a context for reading the psalm. We are to imagine ourselves in a desperate situation in which we are surrounded by foes, including people whom we have trusted deeply but who are now betraying us. The reference to David does not mean that we can only pray this psalm if we are in this precise situation. Instead, it shows how a righteous king such as David modeled prayer for God's people today.

As we pray the psalms, let us assume the posture of Israel's greatest king and lift our prayers to David's and our true king, the Lord.

# WEEK ONE

## Psalms 1–2

### **The Psalter’s Introduction**

#### INTRODUCTION

For our opening lesson, we begin at the beginning. Psalms 1 and 2 serve together as an introduction to all of the Psalms. These psalms lay a foundation for our journey through the Psalter. The compilers of the book of Psalms were intentional in placing Psalms 1 and 2 at the beginning.

A couple of observations make this clear. First, unlike the majority of Psalms, including 3–9, 11–32, and 34–41 in Book 1, neither Psalm 1 nor 2 has any type of title. Second, Psalm 1:1 begins with “Blessed [Happy] is . . .” and Psalm 2:11b concludes Psalm 2 with “Blessed [Happy] are . . .” These two psalms work together to provide an orienting framework for reading the book of Psalms.

Psalm 1 will ground us in the habit of continual and delightful reflection on Scripture as the means to living fully for God as individuals. Psalm 2 will ground us in the assurance that our future is secure in the Lord so that we can live confidently in the present.

#### ONE

### **Astonished by the Word**

**Psalm 1:1–2** *Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers, <sup>2</sup>but whose delight is in the law of the LORD, and who meditates on his law day and night.*

**Key Observation.** Scripture serves as our authoritative map for living as God's people in the world.

**Understanding the Word.** Psalm 1 proclaims an authoritative guide to *happiness*. It offers wisdom about how to make it through life *happy*. Our English translation uses the word "blessed" to begin the psalm. *Happy* is a better translation in 1:1 because Psalm 1 is talking about happy as a state of having been blessed. Of course, this is the result of God's actions. All of this begs the question: How do we live this way?

The psalmist recognized that the life of faith touches every moment and interaction. Look at the verbs in verse 1: walk, stand, sit. These are our options while we are awake. Psalm 1 has all of life in view. We must be mindful of how we live. We are God's witnesses to the world. We do not live apart from the world as God's missional people. This is not an option. Instead, we live in the world. The psalmist was not naive in thinking that we could avoid the world. The psalmist had a more audacious vision. The key is to be shaped by God so that we are *influencers* of the world rather than persons who are *influenced* by the world. This is the warning of verse 1.

Verse 2 offers the positive virtue and practice that serves as the guide and road map to the *good* and *happy* life. Its word is simple but not simplistic. It does not offer a short series of steps to happiness or a one-time seminar to receive a certification in the state of being blessed. Instead, it advocates an *attitude* and a *habit*. Verse 2 describes the happy person as one who *delights* in the law of the Lord and *meditates* on it moment by moment. These are the core practices that serve as the foundation for the book of Psalm's vision for life.

Notice that this is no mere rote or legalistic force-feeding of Scripture. It is a coming to Scripture with an attitude of *delight* that opens us up to the feast that is there. How do we learn to delight in the Word? Pray these words: *Astonish me anew with the riches of your Word, not so that I may become a master of Scripture but so that the Scripture masters me.*

Then ponder it deeply and continually. In the original Hebrew, *meditate* also has the connotation of speaking the text aloud. It is noisily enjoying the word like a lion growls over its prey (cf. Isaiah 31:4). Breathe it in. Breathe it out. It is your road map for the journey of your life.

Psalm 1:2 echoes God's word to Joshua in 1:7–8: "Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn

from it to the right or to the left, that you may be successful wherever you go. Keep this Book of the Law always on your lips; meditate on it day and night.”

In other words, Psalm 1 as a presupposition and foundation to the journey of faith calls us to a courageous willingness to *read* and *ponder*.

1. What does it mean to be happy or blessed according to Psalm 1?
2. Who are the biggest influences in your life? Are they positive or negative?
3. What role does Scripture play in your daily habits?

## TWO

### Success in God's Will

**Psalm 1:3–4** *That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither—whatever they do prospers.*

*<sup>4</sup>Not so the wicked! They are like chaff that the wind blows away.*

**Key Observation.** Success is the faithful embrace of God's will in the present moment.

**Understanding the Word.** Psalm 1 does not merely advocate that the blessed person will constantly meditate on Scripture. The psalm itself models this by actually using the words of Scripture to make its point. We already showed that verse 2 echoes God's words to Joshua in Joshua 1.

Verse 3 draws from multiple texts as well. Virtually every word is drawn from another Old Testament text: Jeremiah 17:5–8; Ezekiel 47:12; and Genesis 39:3, 23. Like Jeremiah 17, the psalmist described the blessed person as one planted by streams of water. Like Ezekiel 47:12, there is always fruit and the leaves do not wither. Like Joseph in Genesis 39, there is always success. We'll say more about these in a moment, but the key is to recognize the need for the words of Scripture to permeate and shape us for our journey of faith. There will be good times as well as times of hardship. The Psalter itself, with its mix of lament, praise, and thanksgiving, demonstrates this. Scripture is our guide to navigating the waters of life successfully as the people God calls us to be.

Psalm 1 redefines success in terms of being near to God and achieving God's will. Success does not necessarily equate with material possessions or wealth. Success does not mean an absence of suffering for the righteous. When read in light of the texts from which it was constructed, the tree imagery of Psalm 1:3 becomes a potent call to choose the way of life. J. Clinton McCann aptly wrote, "The point of the simile is *not* that the righteous will not suffer, but rather that the righteous will always have in God a reliable resource to face and endure life's worst" ("The Way of the Righteous' in the Psalms" in *Character and Scripture: Moral Formation, Community, and Biblical Interpretation*, ed. William P. Brown [Grand Rapids, MI: Eerdmans, 2002], 137).

God's people succeed because they are rooted in Scripture. The text from Ezekiel links the waters with the waters of life flowing from the temple. In other words, Scripture is a pipeline and conduit to God. The promise of success is *success* in accomplishing God's will. Verse 2 alludes to Joshua; verse 3 alludes to Joseph. God gave each success in different circumstances. Joshua succeeded explicitly in life; Joseph succeeded and prospered from the bottom up. Genesis 39 speaks of God prospering him as a slave in Potiphar's house and as a prisoner in Egypt. It is important for us to recognize this new matrix for success. It is living faithfully in the present moment to advance the will of God.

Verses 3 and 4 challenge us with a contrasting view of life. Will we be the successful tree or simply be blown about as chaff in the wind?

The key is our root system. How deep are your roots? If our roots are strong, we can be battered by storms. We can lose all of our leaves in winter. We can experience broken limbs. But at the end of the day, we will continue to grow and prosper as long as our roots are near the streams of life-giving water. This life-giving water is available to us today in the Scriptures.

As we seek to follow Jesus faithfully into the world today, will you find the courage to take up the Scriptures and allow their words to shape your life and guide you to true success in accomplishing God's work and mission in the world?

1. How do you define success?
2. How does Psalm 1:3 describe success?
3. What is the meaning of the contrast between the fruitful tree and chaff?

## THREE

# The Lord Watches Over Us

**Psalm 1:5–6** *Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.*

*“For the LORD watches over the way of the righteous, but the way of the wicked leads to destruction.*

**Key Observation.** Scripture teaches us to delight and trust in the Lord who knows and watches over us.

**Understanding the Word.** Evil and wickedness will not be the final word. God’s way for the righteous will stand the test of time. This is not an arrogant posture that rejoices in the destruction of enemies. It is a word to us in the present to bolster our courage and confidence to walk in God’s ways with Scripture as our guide. It recognizes that the way forward as God’s people is not always easy. There will be desperate times ahead. In fact, beginning with Psalm 3, we find some of the most desperate prayers imaginable as God’s people cry out to God for help as they seek to walk faithfully through the world as his witnesses.

Verse 6 ends with a key reminder of the agent of success and security. It is God. Scripture serves as our guide *only* because it grants us access to God. God is the one who secures our future and blesses our lives. The spiritual life is never a  $2 + 2 = 4$  proposition. It is dynamic and relational as we live and breathe and walk moment by moment with God. The way of the wicked ultimately ends because the way of wickedness and evil is purposeless and without meaning.

The Psalter will stress the need to trust God over anyone or anything else. There exists the constant temptation to trust in our own power and talents or in the security promised by a human leader or king. We must resist this temptation no matter how wonderful any human leader or institution appears to be (see Psalm 146:3–5). True security exists in the Lord alone, and Psalm 1 invites us into a dynamic relationship with God through the gift of the Scriptures. The voice of Scripture is our trustworthy guide through life.

The psalm's view of life is audacious even in its presentation. The first word of the psalm in Hebrew begins with *aleph*, the first letter in the Hebrew alphabet. The last word in verse six begins with *tav*, the last letter in the Hebrew alphabet. It would be like beginning a psalm with the letter A and ending with the letter Z. This is a poetic way of declaring the psalm's vision of two ways is all encompassing. Verse six reminds us that the Lord, who knows and watches over the faithful, guides our lives. In the Old Testament, the greatest demonstration of this truth was the exodus from Egypt. As followers of Jesus, we have now experienced God's climactic act of Jesus' life, death, and resurrection as the fullest expression of God's power to save and guarantee the future. Jesus is the living and breathing Word who calls us to follow him into the world on mission.

The Scriptures of the Old and New Testaments serve as our map for this life. Psalm 1 reminds us that the journey to true success begins word by word and phrase by phrase as we come to Scripture expecting delight and breathing in its life-giving message. This will give us the foundational roots to live as the people God created us to be.

1. How does Psalm 1:5–6 help us to understand the relationship between good and evil?
2. What is the ultimate grounding for our security and success in the world?
3. How does Psalm 1 encourage us to become students of Scripture?

## FOUR

### The Lord Secures Our Future

**Psalm 2:1–9** *Why do the nations conspire and the peoples plot in vain? <sup>2</sup>The kings of the earth rise up and the rulers band together against the LORD and against his anointed, saying, <sup>3</sup>“Let us break their chains and throw off their shackles.”*

*<sup>4</sup>The One enthroned in heaven laughs; the Lord scoffs at them. <sup>5</sup>He rebukes them in his anger and terrifies them in his wrath, saying, <sup>6</sup>“I have installed my king on Zion, my holy mountain.”*

<sup>7</sup>*I will proclaim the LORD's decree: He said to me, "You are my son; today I have become your father. <sup>8</sup>Ask me, and I will make the nations your inheritance, the ends of the earth your possession. <sup>9</sup>You will break them with a rod of iron; you will dash them to pieces like pottery."*

**Key Observation.** True security in the present is found in confidently trusting that the future is secure in God's kingdom.

**Understanding the Word.** Psalm 2 opens with the first question in the book of Psalms. "Why do the nations conspire and the peoples plot in vain?" If Psalm 1 offers clear instruction from a bird's-eye view on our individual lives as God's people, then Psalm 2 serves to offer a global perspective on the relationship between God's people and the kingdoms *and* the nations who do not yet worship God.

How can an individual live faithfully in an unholy world full of threats? By trusting in the Lord and in the Lord's Messiah who rules God's kingdom.

Psalm 2:1–3 reminds us of the dangers of living in our world. There are nations and peoples all around who neither know the Lord nor desire to practice faithfulness. In the psalmist's time, God's people were surrounded on all sides by hostile nations. During the times of the Bible, God's people faced domination from scores of nations: Philistines, Midianites, Syrians, Assyrians, Egyptians, Babylonians, Persians, Greeks, and Romans. Many Christians around our world today face *real* persecution that threatens their security and sometimes their lives. The conspiracies and plots of those yet to know the Lord can challenge faithfulness, but this psalm assures us that these plots will ultimately amount to nothing.

Psalm 2:4–9 offers the response of the Lord to the raging of the nations. We find security in our world not in our own strength or by trusting in political or military power. Verses 4–6 describe the Lord's response to the *real* threat of the nations as laughter! The nations surrounding Israel had superior weaponry and larger armies, but compared to the power of the Lord, they may as well have squirt guns and paper planes.

Yet God does not respond with overwhelming force or shock-and-awe displays of military might. His answer to the nations is to appoint a king who will serve as the earthly representative and leader of God's kingdom from Zion, that is Jerusalem.

Observe in verses 7–9 the language used to describe the king and blessings that the Lord pronounces. First, the Lord identifies the king as his Son. “Son of God” is not a biological statement. Rather it is a pronouncement of the king’s position and role within God’s kingdom. To be the Son of God means that the Israelite king was God’s human agent through whom he would administer his kingdom. The word “today” refers to the psalm’s original use as a psalm of coronation. Psalm 2 provides language for the occasion when God’s people anoint a new king. Verses 8–9 offer bold statements about the Son’s authority over the nations. The nations may rage and conspire, but the Lord is in control over all the earth and God’s Son sits on the throne of God’s kingdom to administer it.

Originally, Psalm 2 served to declare the power and prestige of the Davidic king who ruled from Jerusalem. With the coming of Jesus in the New Testament, Christians recognized that the words of Psalm 2 were ultimately pointing not to a mere earthly king but to Jesus. We will discuss this further in the following section.

1. What does Psalm 2 teach us about security?
2. What is the Lord’s response to the chaos and insecurity in our world?
3. What was the unique role of Israel’s king?

## FIVE

### Mission to the Nations

**Psalm 2:10–12** *Therefore, you kings, be wise; be warned, you rulers of the earth. <sup>11</sup>Serve the LORD with fear and celebrate his rule with trembling. <sup>12</sup>Kiss his son, or he will be angry and your way will lead to your destruction, for his wrath can flare up in a moment. Blessed are all who take refuge in him.*

**Key Observation.** The mission of God’s people involves extending to all nations God’s invitation of true happiness and security.

**Understanding the Word.** The New Testament writers quoted Psalm 2 more frequently than any other psalm because it provided language for

understanding the mission and person of Jesus (e.g., Matthew 26:63; John 1:49; Acts 13:33; and Hebrews 5:5). As we read through the Psalms, we will encounter many psalms that have messianic undertones, i.e., they help us to understand Jesus.

The book of Psalms provides language for God's people to use in their prayers to God. In its original usage, Psalm 2 referred to a literal Israelite king. After the exile to Babylon (587 BC), Israel's monarchy ended. Yet, God's people continued to pray these psalms about kings as a means of asking God to restore his kingdom by raising up a new anointed king, or *messiah*.

Jesus fulfilled this hope. Jesus arrived and his first public message was the announcement of the kingdom (see Matthew 4:17; Mark 1:15; and Luke 4:16–21). As his followers, we echo his words every time that we pray the prayer that Jesus taught his first disciples, “your kingdom come, your will be done, on earth as it is in heaven” (Matt. 6:10). As God's missional people, our ultimate security is still found in the kingdom.

Psalm 2:1–9 grounds our prayers in the security of God's reign over all creation through King Jesus. Through his life, death, and resurrection, Jesus achieved God's victory and demonstrated that God's love and justice will prevail over all forces that attempt to thwart God's good and beautiful purposes for his world and his people.

Psalm 2:10–12 ends poignantly by issuing a call to the nations to submit to the Lord and his Messiah as a means of experiencing happiness. The end of Psalm 2 is critical for understanding the mission and purpose of God's people in the world. Psalm 2 is a prayer that grounds the future and security of God's people in the Lord and in the Lord's Messiah, but it is more than a prayer *against* the nations. It is an assurance of a good future. Moreover, it is a good future in which God invites all nations to participate. God's final word to the raging nations is *welcome* and *acceptance* rather than wrath. Of course the nations must turn from their own ways and serve the Lord. They must approach the Lord in *fear* and *trembling* rather than in the arrogance and antagonistic rage of verses 1–3.

It is important for us as God's people to remember his mission as we journey through life. The future is secure. No matter what we encounter in the world, we must recall that God desires even those who are against the values of God's kingdom to turn to him and find joy and happiness in

## Week One

relationship with him. Our mission is to embody God's character in/to/for nations in which we live.

1. How does Psalm 2 help us to understand Jesus and to pray "your kingdom come" with greater understanding?
2. What role do we play in God's mission today?
3. How would you live differently if you truly believed that your future was secure in the Lord?

## WEEK ONE

# GATHERING DISCUSSION OUTLINE

- A. Open session in prayer.
- B. View video for this week's reading.
- C. What general impressions and thoughts do you have after considering the video and reading the daily writings on these Scriptures? What specifically did this week's psalms teach you about faith, life, and prayer?
- D. Discuss selected questions from the daily readings.

1. **KEY OBSERVATION (PSALM 1:1–2):** Scripture serves as our authoritative map for living as God's people in the world.

**DISCUSSION QUESTION:** What role does Scripture serve in your life? How does Psalm 1 invite us to become students of God's Word?

2. **KEY OBSERVATION (PSALM 1:3–4):** Success is the faithful embrace of God's will in the present moment.

**DISCUSSION QUESTION:** What does it mean to be happy or blessed according to Psalm 1? How does Psalm 1 challenge us to rethink our understanding of success?

3. **KEY OBSERVATION (PSALM 1:5–6):** Scripture teaches us to delight and trust in the Lord who knows and watches over us.

**DISCUSSION QUESTION:** What is the ultimate grounding for our security and success in the world?

4. **KEY OBSERVATION (PSALM 2:1–9):** True security in the present is found in confidently trusting that the future is secure in God's kingdom.

**DISCUSSION QUESTION:** What role does God's Son serve in God's kingdom? How does the Son secure the future of God's people?

5. **KEY OBSERVATION (PSALM 2:10–12):** The mission of God's people involves extending to all nations God's invitation of true happiness and security.

**DISCUSSION QUESTION:** What role do we play in God's mission today? Reflect on how Psalms 1 and 2 offer complementary portraits of security and the blessed life.

- E. Close session with prayer.