Memory Verses

October 30th, 2026@6PM

1-3) Psalms 94:17-19 - Summary: Psalm 94:17–19

4) Isaiah 25:4 - Summary: Isaiah 25:4

5-6) Isaiah 26:9-10 - Summary: Isaiah 26:9-10

May 15th, 2026@6PM

1-2) Psalm 5:1-2 - Summary of Psalm 5

3-4) Psalm 62:5-6 - Summary of Psalm 62

5-6) Psalm 77:11-12 - Summary of Psalm 77

Psalms through the Centuries: A Reception History Commentary on Psalms 1-72, 73–151, ed. John Sawyer et al., vol. 3, Wiley Blackwell Bible Commentaries (Hoboken, NJ; West Sussex, UK: Wiley Blackwell, 2022), 21.**February**

Memory Verses

27th, 2026@6PM

Summary of Psalm 77

https://www.biblegateway.com/passage/?search=Psalms%2077&version=NKJV

Psalm 77 is an **individual lament that moves from distress to renewed hope through remembering God's past works**.

1. Cry of Distress and Restlessness (vv. 1–6)
The psalmist cries out to God in deep anguish, unable to sleep and overwhelmed by trouble. Even remembering God initially brings more sorrow than comfort.

2. Struggle with Doubt (vv. 7–10)
He wrestles with troubling questions—whether God has rejected His people, withdrawn His love, or forgotten His promises—revealing a crisis of faith during suffering.

3. Turning Point: Remembering God's Deeds (vv. 11–12)
The psalmist deliberately shifts focus, choosing to remember God's past works, miracles, and faithfulness as a source of hope.

4. God's Power Displayed in History (vv. 13–20)
The psalm concludes with a hymn celebrating God's holiness and mighty acts, especially His deliverance of Israel (e.g., the crossing of the sea), portraying Him as a powerful redeemer who leads His people.

Key Themes

- Honest lament and emotional struggle
- Questioning in times of suffering
- The importance of remembering God's past faithfulness
- God's power over creation and history
- Hope emerging from reflection on God's works

In essence: Psalm 77 teaches that in seasons of doubt and distress, faith is renewed by recalling God's mighty acts and trusting that His past faithfulness assures future deliverance.

Memory Verses

Open Preview

1-2) I Chronicles 29:11 - 12

*11 **Yours, O LORD**, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O LORD, and You exalt Yourself as head over all.*
12 Both riches and honor come from You, and You rule over all, and in Your hand is power and might; and it lies in Your hand to make great and to strengthen everyone.

The prayer in **1 Chronicles 29** refers to **Solomon's Temple**, also known as **the First Temple**.

- **Which temple?**
  The Jerusalem Temple commissioned by **King Solomon**, David's son.
- **When was it built?**
  Construction began in the **fourth year of Solomon's reign** (traditionally dated around **966/960 BC**) and was completed in **seven years**, around **959/953 BC** (**1 Kings 6:1, 38**).

David prayed this prayer shortly **before his death**, after gathering materials and offerings, though he himself **was not** permitted to build the temple.

David uttered the prayer in **1 Chronicles 29:11–12 at the conclusion of Israel's offerings for the building of the temple** to **redirect all glory to God**. As **the people gave generously**, David sought to prevent pride by publicly confessing that **all power, wealth, authority, and success originate with the LORD**. The prayer affirms God's kingship over heaven and earth and acknowledges that even **Israel's ability to give came from God's hand.** It models humility, gratitude, and faithful stewardship before the nation.

Timeline of Solomon's Temple: 1 Chronicles 29:11–12-Image.png

Interpretation of 1 Chronicles 29:11–12

In these verses, David proclaims **God's absolute sovereignty** over all creation. Power, glory, wealth, and honor belong to the LORD alone, for He reigns as supreme King over heaven and earth. Human authority and prosperity are not self-generated but flow from God's gracious hand. David's prayer teaches humility and stewardship, acknowledging that all success, strength, and exaltation ultimately originate in and return to God.

Memory Verses

3-4) Psalms 25:6 & 57:1

Psalm 25:6

Remember, O LORD, Your compassion and Your lovingkindnesses,
For they have been from of old.

Interpretation of Psalm 25:6

Psalm 25:6 is a prayer that appeals to God's enduring mercy and steadfast love as the foundation for divine forgiveness and guidance. *The psalmist does not rely on **personal merit but calls upon the LORD to act according to His eternal, covenantal character.*** By remembering His compassion, God is invited to respond faithfully to human weakness, reaffirming hope in His gracious and unchanging love.

Why David penned Psalm 25:

Psalm 25 is a **prayer of trust, confession, and guidance**. David wrote it during a time of **personal vulnerability, distress, or uncertainty**, appealing to God for mercy, protection, and instruction. The psalm emphasizes **humility, reliance on God, and a heart seeking forgiveness**, reflecting David's awareness that human weakness requires God's steadfast love and guidance. It is often seen as a model for turning to God in both moral and practical challenges.

Best interpretation of Psalm 25:6:

Psalm 25:6 is a plea to God's **unfailing mercy** rooted in His covenantal faithfulness. David appeals not to his own merit but to God's **compassionate character**, asking for forgiveness and guidance. The verse highlights that divine mercy is the basis for hope, instructing believers to trust in God's steadfast love as the source of pardon, direction, and spiritual renewal. It teaches humility and reliance on God's enduring faithfulness rather than human effort.

Connection between **Psalm 25:6** and **Daniel's trust in God during exile**:

Psalm 25:6 highlights trust in **God's steadfast mercy** and covenant faithfulness: "*Remember, O LORD, your mercy and your steadfast love, for they have been*

from of old." David's prayer rests on God's character rather than human merit, asking for guidance, forgiveness, and protection.

Similarly, **Daniel and his companions** (Daniel 1:8–20) exemplified this trust. Taken to Babylon in exile, they faced pressure to conform to a foreign culture and diet. Like David, they relied not on their own ability but on God's mercy and faithfulness, asking for wisdom, favor, and protection. God honored their trust, granting them knowledge, understanding, and favor in the king's court—just as **Psalm 25:6** affirms that God responds faithfully to those who depend on His steadfast love.

Interpretive Insight:
Both texts teach that reliance on God's mercy and character, rather than human power or circumstance, results in divine guidance, protection, and blessing—even in unfamiliar or threatening situations. Trusting God's faithfulness is both a posture of humility and a practical pathway to thriving under adversity.

Psalm 57

> Be gracious to me, O God, be gracious to me,
> For my soul takes refuge in You;
> And in the shadow of Your wings I will take refuge
> Until destruction passes by.

Interpretation of Psalm 57:1:
Psalm 57:1 is a plea for **divine protection grounded in trust**: "Be merciful to me, O God, be merciful to me, for in you my soul takes refuge." David likens God's care to a **safe shelter**, expressing intimate reliance on the LORD amidst danger. The verse emphasizes faith in God's **mercy and steadfast love**, teaching that ultimate security comes not from human strength, but from confidently seeking refuge in God's protective presence.

Why David penned Psalm 57:
Psalm 57 is traditionally understood as a **prayer of refuge and trust during extreme danger**. The superscription notes it was written "when he fled from Saul in the cave," so David composed it while **hiding from enemies**, feeling vulnerable and threatened. The psalm expresses **desperation, faith, and hope**, blending cries for protection with confident praise, showing that **even in life-threatening circumstances**, God's mercy and sovereignty are sufficient.

Memory Verses

5-6) Galatians 1:3-4

Is a greeting and theological summary:

> "Grace and peace to you **from** God our Father and the *Lord Jesus Christ, who gave himself for our sins to rescue us* **from** the present evil age."
> according to the will of our God and Father,

Why Paul penned the Book of Galatians?

Paul wrote **Galatians** to address a crisis in the early churches of Galatia, where some teachers (later called Judaizers) were persuading Gentile believers to follow **the Mosaic Law**, including circumcision, as necessary for salvation (**Galatians 1:6–9; 2:15–16**). Paul's purpose was to **defend the gospel of justification by faith alone in Christ**, affirm God's sovereignty in salvation, and warn against turning to human works for acceptance before God. The letter emphasizes freedom in Christ and the sufficiency of grace.

Interpretation of Galatians 1:3–4

Paul highlights that salvation is **entirely God's initiative**, not human achievement. *Christ's self-sacrifice delivers believers from the moral, spiritual, and social corruption of the present age.* Grace and peace flow from God through Christ, emphasizing **God's mercy, Christ's redemptive work, and the believer's liberation from sin and worldly bondage**. These verses set the tone for understanding **justification by faith** throughout Galatians.

August 29th, 2025@6PM

1-2) Psalm 33:20-21

📖 ***Text (KJV)***
"Our soul waiteth for the LORD: he is our help and our shield.
For our heart shall rejoice in him, because we have trusted in his holy name."
*— **Psalm 33:20–21***
🗂️ ***1. Literary & Historical Context***
***Psalm 33** is an anonymous psalm of praise — it follows naturally after **Psalm 32**, which speaks of forgiveness and joy in the Lord. **Psalm 33** broadens the theme to **God's greatness** in creation, His sovereign rule over the nations, and His faithful care for His people.*

Memory Verses

Verses 20–21 *are part of the closing verses (vv. 20–22) that express the community's response of trust and joyful expectation. The psalm contrasts the futility of human strength (vv. 16–17) with the sure hope found in God alone.*

🔍 ***2. Exegesis***

"Our soul waiteth for the LORD…"

- *Our soul — corporate voice. The whole community speaks as one.*
- *Waiteth — Hebrew qavah (קָוָה): active waiting with hope and tension, like a cord pulled tight.*
- *Biblical waiting is not passive — it's faithful expectation, resting in God's timing.*

"…he is our help and our shield."

- *Help (Hebrew 'ezer): practical aid, rescue, strength in trouble.*
- *Shield (Hebrew magen): a defensive image — a shield absorbs attacks.*
- *Together they show God as both deliverer and protector — echoing images from Genesis 15:1 and many psalms (Ps 3:3, Ps 18:2).*

"For our heart shall rejoice in him…"

- *Heart — seat of emotion, thought, and will in Hebrew thought.*
- *Shall rejoice — not a fleeting happiness but deep, steady joy rooted in Him.*
- *The future tense ("shall rejoice") shows confidence — joy will follow trust.*

"…because we have trusted in his holy name."

- *Trusted — Hebrew batach (בָּטַח): to lean on securely, to be confident.*
- *Holy name — "name" signifies God's revealed character and reputation. His "holy name" reflects His unique set-apart nature and covenant faithfulness.*
- *Trusting His name means believing He will be who He has said He is — faithful, righteous, loving, powerful.*

📜 ***Key Theological Themes***

1️⃣ ***Dependence:*** *The people reject human power and trust fully in God alone.*
2️⃣ ***Protection:*** *God Himself is their help and shield — not armies or strength.*
3️⃣ ***Covenant Faithfulness:*** *Trust is grounded in God's holy name — His revealed identity and promises.*
4️⃣ ***Joyful Assurance:*** *Trust leads to a joyful heart, regardless of circumstances.*

🌱 ***3. Application***

✔️ ***Trust while you wait:***

Waiting is hard — but here it's active, faith-filled, and expectant. In an instant-results culture, God's people are called to wait on Him with hope.

✔️ ***Find security in God, not substitutes:***

What do you rely on as your "shield" — money, people, systems? This psalm calls believers to see God Himself as their ultimate help and protection.

✔️ ***Let trust shape your joy:***

True joy doesn't come from circumstances alone — it's rooted in trust in the Lord's holy name. Even when situations are uncertain, believers can rejoice in the unchanging character of God.

Memory Verses

✔️ ***Trust together:***
"Our soul… our heart…" — The psalm models communal faith. In seasons of waiting, the people strengthen each other to keep hoping.
🙏 ***Today's Prayerful Response:***
"Lord, help us to wait on You with hope. Remind us that You alone are our help and shield. Let our hearts rejoice in You because we trust in Your holy name. Strengthen our faith as we wait together. Amen."

3-4) Psalm 71:1-2

📖 Text (KJV)

"In thee, O LORD, do I put my trust: let me never be put to confusion.
Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me."
— **Psalm 71:1–2**

🗂️ 1. Context

Psalm 71 is a prayer of an elderly believer — sometimes called ***A Psalm of Old Age*.**

- The psalmist looks back on a lifetime of trusting God (vv. 5–6, 17–18).
- He faces new trouble — enemies plot against him (vv. 10–11).
- He pleads for deliverance but does so *with confidence* because God has been faithful from birth to old age.

The opening verses set the tone: a cry for help grounded in deep trust.

🔍 2. Exegesis

"In thee, O LORD, do I put my trust…"

- *Put my trust* (Hebrew *chasah*, חָסָה) — literally "take refuge" — an image of seeking shelter, like a bird under wings (see Ps 57:1).
- The psalmist declares trust in God *alone*, not in self or human strength.

"…let me never be put to confusion."

- *Confusion* here means disgrace or shame — not confusion of the mind, but public dishonor and defeat.
- The plea is: "Don't let me be shamed for trusting You."
- In ancient Israel, shame was a serious fear — to be abandoned by God would be the ultimate disgrace.

"Deliver me in thy righteousness…"

- The plea is for rescue, not based on the psalmist's goodness, but on *God's righteousness*.
- In the Old Testament, *righteousness* often means God's faithfulness to keep covenant promises — His integrity to do what is right by His people (Ps 31:1; 35:24).

"…and cause me to escape: incline thine ear unto me, and save me."

- *Cause me to escape* — an urgent cry for rescue.

Memory Verses

- *Incline thine ear* — a beautiful image: "Lord, bend down and listen closely."
- *Save me* — the ultimate appeal for deliverance from trouble.

📜 3. Key Theological Insights

✅ **Trust grounded in God:** The psalmist has no hope apart from the Lord — his trust is personal and total.
✅ **God's righteousness:** Deliverance flows from God's faithful character, not the psalmist's merit.
✅ **Prayer as refuge:** The whole passage shows trust expressed through bold prayer — the psalmist runs to God with confidence that He will hear.

🌱 4. Application

✔️ **Run to God for refuge:**
When you face fear, betrayal, aging, or threats — Psalm 71 teaches us to run *to* God, not away. He is the shelter that never fails.
✔️ **Rely on God's character, not your record:**
Like the psalmist, plead *His righteousness*. You don't need to earn God's help — you trust Him to be true to His promises.
✔️ **Keep praying boldly:**
"Incline thine ear" reminds us that prayer is not a polite ritual — it's asking our Father to bend down and listen, with confidence that He cares.
✔️ **Finish well:**
Psalm 71 is a testimony of faith that endures into old age. It's a reminder that we never outgrow our need for God's deliverance, nor does He outgrow His love for us.

🙏 Today's Prayerful Response:

"Lord, I put my trust in You alone. Let me never be ashamed of hoping in You. Deliver me in Your righteousness, incline Your ear to me, and save me. Be my refuge all my days. Amen."

5-6) Jeremiah 9:23-24

📖 **Text (KJV)**

"Thus saith the LORD, Let not the wise man glory in his wisdom,
neither let the mighty man glory in his might,
let not the rich man glory in his riches:
But let him that glorieth glory in this,
that he understandeth and knoweth me,
that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth:
for in these things I delight, saith the LORD."
— Jeremiah 9:23–24

🗂️ **1. Context**

Jeremiah 9 falls in a section where the prophet **confronts Judah's rebellion, pride, and impending judgment:**

- The people of Judah trusted in their own wisdom, strength, and wealth to save them from destruction.
- They had **abandoned** true knowledge of the LORD for idols, injustice, and self-sufficiency.
- These verses stand as a *prophetic correction* — God calls them to reject false boasting and return to what truly matters: *knowing Him*.

🔍 **2. Exegesis**

Memory Verses

“Thus saith the LORD, Let not the wise man glory in his wisdom…”

- *Glory* means to boast, take pride, or find one’s identity and security in something.
- *Wisdom* here is human wisdom — clever schemes, political alliances, or intellectual pride.
- Judah’s leaders thought their cunning could avert disaster (Jer. 8:8–9).

“…neither let the mighty man glory in his might…”

- *Might* is military strength, power, or force.
- Judah often trusted in their armies or alliances instead of relying on God.
- God had warned repeatedly that no human strength would protect them from coming judgment.

“…let not the rich man glory in his riches…”

- Wealth gave a false sense of security — the people believed riches could buy safety or bribe enemies.
- But their wealth would not save them from Babylon’s invasion.

“But let him that glorieth glory in this…”

- *But* — a strong contrast. God does not forbid boasting entirely — He redirects it.
- *Glorieth* — if you boast, boast in *one thing only*.

“…that he understandeth and knoweth me…”

- *Understand* — to have insight into God’s ways and character.
- *Knoweth* — a deep, relational knowledge, not just intellectual. This echoes the covenant relationship: “You shall be my people, and I will be your God.”

“…that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth…”

- This is what sets the LORD apart:
    - *Lovingkindness* (*hesed*) — loyal covenant love, mercy, steadfast faithfulness.
    - *Judgment* — God’s justice; He defends the oppressed and punishes wrongdoing.
    - *Righteousness* — moral uprightness; God always acts rightly.

“…for in these things I delight, saith the LORD.”

- God’s delight is not in human power, intellect, or riches — but in these qualities *lived out in the earth*.
- **He wants His people to know Him and reflect His character.**

📜 **3. Theological Insights**

✅ **Misplaced trust:**
Human wisdom, power, and wealth are all temporary and limited — they fail under God’s judgment.

✅ **True glory:**
What matters most is not what *we* can achieve, but *who* we know — the living LORD.

Memory Verses

✅ **God's delight:**
God's heart is revealed: He delights in steadfast love, justice, and righteousness — and He wants His people to value the same.
🌱 **4. Application**
✔️ **Check your boast:**
Where do you find your security and worth? Education, status, power, money? This passage calls us to shift our boast to knowing God. - Like David Psalm 23 (The Lord - He is my Shepherd therefore I shall not Want)
✔️ **Pursue deep knowledge of God:**
Not mere facts — but relational knowing. Study His Word, walk in obedience, and cultivate a heart that seeks Him first.
✔️ **Reflect His character:**
God's people should be known for mercy, justice, and righteousness — because these reflect His own heart.
✔️ **Counter the world's values:**
The world still glories in intellect, power, and wealth — but we are called to boast only in the cross (see 1 Cor. 1:31; Gal. 6:14).
🙏 **Prayer Reflection:**
"Lord, keep me from boasting in myself. Teach me to glory only in knowing You — to love what You love, to walk in mercy, justice, and righteousness, and to delight in what delights You. Amen."

June 13th, 2025@6PM

1-2) Psalm 15:1-2

1 Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?
2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Psalm 15:1-2

Theological Application

These verses pose a **rhetorical question** followed by a **moral and spiritual response**, showing that access to God's presence is both a **theological privilege** and a **moral responsibility**.

1. **God's Presence is Holy**:
   The "tent" and "holy hill" refer to the **tabernacle** and **Mount Zion**, symbolizing God's **dwelling place**. Theologically, this represents **intimacy with God**, communion in worship, and living under His rule. It's not just about *physical nearness*, but *spiritual fitness* to be in God's presence.
2. **Righteous Living Reflects God's Character**:
   To "walk blamelessly" and "do what is right" speaks to a **life aligned with God's holiness**. This doesn't suggest sinless perfection, but **integrity**, **sincerity**, and **moral consistency**—a life that reflects covenant faithfulness.
3. **Truth in the Inner Being**:
   Speaking "truth in the heart" points to **inner integrity**, not just outward compliance. Theologically, this aligns with God's desire for **truth in the inward parts** (**Psalm 51:6**), reflecting the **renewed heart** God gives His people.

Memory Verses

Tangible / Practical Application

1. **Live with Integrity**:
   This psalm calls believers to **personal integrity**—walking uprightly even when no one is watching. In daily life, this looks like keeping promises, avoiding deceit, and doing what is right even when it's hard.
2. **Cultivate Honest Speech**:
   "Speaks truth in his heart" means not just avoiding lies, but being **authentic, transparent, and trustworthy**. Practically, it challenges gossip, manipulation, or duplicity.
3. **Examine Your Lifestyle**:
   The psalm invites regular **self-examination**: Are my actions and speech honoring to God? Am I living in a way that welcomes His presence?
4. **Pursue Worship with Reverence**:
   Access to God is a privilege, not to be taken lightly. Tangibly, this means **approaching worship**—both personal and corporate—with **reverence**, humility, and a desire for holiness.

3-5) Psalm 105:4-5

4 Seek the Lord, and his strength: seek his face evermore.
5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

Psalm 105:4-5

Theological Application

1. **God is the Source of Strength and Sustenance**
   Theologically, verse 4 centers on **dependence on God**. To "seek the Lord and His strength" is to acknowledge that **human strength is insufficient**, and that God alone empowers His people for life, faithfulness, and endurance. This is **covenantal trust** in action.
2. **Continual Communion with God is Vital**
   "Seek His presence continually" shows the **relational nature of faith**. This isn't a one-time pursuit, but a life-long attitude of worship, prayer, and devotion. It highlights **God's immanence**—He is near and desires ongoing relationship.
3. **Theology is Rooted in God's Historical Acts**
   Verse 5 calls us to remember God's "wondrous works" and "judgments." In biblical theology, **remembering** is not just mental recall but a **spiritual response**—honoring and living in light of God's saving acts in history (e.g., the Exodus, covenant with Abraham, etc.).

Tangible / Practical Application

Memory Verses

1. **Live in Ongoing Pursuit of God**
   Tangibly, “seek the Lord” means cultivating a **daily devotional life**—prayer, Scripture reading, and attentiveness to God’s will. It’s about consciously relying on His strength in every decision and challenge.
2. **Draw Strength in Times of Weakness**
   This passage is especially relevant in times of fatigue, discouragement, or spiritual dryness. Practically, it encourages believers to **lean into God’s power**, rather than trying to push through in their own strength.
   Develop a Habit of Remembering God's Faithfulness
   “Remembering” God's works can take the form of **journaling answered prayers**, **sharing testimonies**, **celebrating spiritual milestones**, or **reciting Scripture** that highlights His character. It builds faith for today by anchoring in God’s past faithfulness.
3. **Tell the Next Generation**
   Practically, remembering God’s works involves **passing down stories of His faithfulness**—to children, students, or new believers—keeping God's goodness alive in the community of faith.

6a) 1 Co 6:19: What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
1 Co 6:19

Theological Application

1. **Indwelling of the Holy Spirit**
   This verse affirms the **doctrine of the Holy Spirit’s indwelling**—a central truth of Christian identity. Every believer becomes a **temple**, a sacred dwelling place for God Himself (cf. John 14:17; Romans 8:11). This replaces the Old Testament temple as the central location of God's presence on earth.
2. **Theology of Ownership and Stewardship**
   “You are not your own” reveals a **covenantal transfer of ownership**. Through redemption in Christ, believers belong to God (v. 20). This speaks to **Christ's lordship**—our lives are not self-directed but lived under God's authority.
3. **Human Body and Sanctity**
   Theologically, the verse elevates the human body—not as a disposable or neutral shell, but as a **sanctified space** for divine activity. This challenges Gnostic or dualistic views that demean the body.

Tangible / Practical Application

Memory Verses

1. **Sexual and Moral Purity**
   In context (1 Cor. 6:18–20), Paul is addressing **sexual immorality**, calling believers to **honor God with their bodies**. Practically, this means setting boundaries, resisting lust, and pursuing purity—not out of legalism, but as a sacred response to God's presence.
2. **Holistic Stewardship of the Body**
   Tangibly, this includes **caring for one's health** (nutrition, rest, exercise), avoiding self-harm or addiction, and recognizing that your physical wellbeing matters to God. It promotes **whole-life discipleship**.
3. **Daily Reminder of God's Presence**
   Knowing the Holy Spirit lives in you encourages **mindfulness of God's presence** in everyday actions—how you speak, work, dress, and treat others. It's a call to live with integrity and reverence in every space you occupy.
4. **Christ-Centered Identity**
   "You are not your own" shapes how believers approach **decisions, relationships, and goals**. It's a counter-cultural call to **self-denial** and alignment with God's will, which leads to true freedom and purpose.

6b) 1 Co 6:20: For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

🔹 Tangible / Practical Application

1. **Respect and Stewardship of the Body**

   - This verse calls for **intentional care of your physical body**—through healthy living, avoiding sexual immorality (the context of verses 18–20), and refraining from harmful behaviors (e.g., substance abuse, gluttony, neglect).

   - It affirms that how you treat your body reflects your understanding of its sacredness.

2. **Sexual Purity and Integrity**

   - Paul is urging believers to avoid sexual sin, which uniquely impacts the body. This means **upholding purity in relationships** and fostering a lifestyle that reflects Christ's lordship over every aspect of life, including

sexuality.

3. **Whole-life Worship**
    - Glorifying God "in your body" is not limited to worship services. It includes **everyday habits**: how you speak, eat, dress, move, and relate to others. Your physical life becomes a living testimony.
4. **Purposeful Living**
    - Since you were "bought with a price" (Christ's sacrifice), your life is no longer your own. This motivates **purpose-driven decisions**, rejecting self-centered living and embracing Christ-centered goals.

🔹 Theological Application

1. **Redemption and Ownership**
    - "Bought with a price" refers to the redemptive work of Christ—**a theological truth of substitutionary atonement**. Jesus paid the cost for your freedom from sin, and thus, you belong to Him.
    - This truth shapes Christian identity: you are not autonomous; you are God's possession through grace.
2. **Union of Body and Spirit in Holiness**
    - Paul teaches that **the body is not evil or irrelevant** to spiritual life (contrary to Greek dualistic thought). Rather, the body is included in God's redemptive plan.
    - This emphasizes an **integrated theology of body and soul**, encouraging believers to see bodily actions as spiritually significant.
3. **Sanctification**

Memory Verses

- The believer's sanctification involves the whole person. This verse grounds the call to holy living in **God's work of redemption**—not in legalism, but in a response to grace.

- It reflects the already–not yet tension: you **already belong to Christ** (past transaction), and now you're called to live out that reality (present response).

4. **Christ-centered Ethics**

    - The believer's moral decisions are not rooted merely in law, but in relationship with Christ. Every ethical choice becomes an act of **glorifying God** because of what Christ has done.

March 21st, 2025@6PM

1) Psalm 34:8 - *O taste and see that the* Lord *is good: blessed is the man that trusteth in him.*
Psalm 34:8 invites all people to experience God's goodness by trusting in Him. **The key point is** an invitation to "taste and see" that the Lord is good, promising blessings for those who take refuge in Him, emphasizing God's faithfulness to those who seek Him.

2) Psalm 35:1 - Plead *my cause*, O Lord, with them that strive with me: fight against them that fight against me.
Psalm 35:1 is a prayer from David, asking God to defend him against his enemies. **The key point is** a plea for God's intervention in his struggle, seeking divine justice and protection from those who are attacking him without cause.

3) Psalm 88:13 - But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee.
Psalm 88:13 is a desperate cry from the psalmist to God, seeking help in the midst of deep suffering. **The key point is** the psalmist's plea for God's presence and mercy, as he feels abandoned and is in extreme distress, yet still calls out to God for deliverance.

4) Psalm 40:1 - I waited patiently for the Lord; and he inclined unto me, and heard my cry.
Psalm 40:1 is a declaration from David, expressing his patience and trust in God as he waited for His help. **The key point is** David's reliance on God, who heard his cry and responded, emphasizing God's faithfulness in times of distress.

5-6) Isaiah 26:9-10 - **9** With my soul have I desired thee in the night;
yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth,
the inhabitants of the world will learn righteousness.
10 Let favour be shewed to the wicked, *yet* will he not learn righteousness:

Memory Verses

in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.
Isaiah 26:9-10 contrasts the responses of the righteous and the wicked. The righteous seek God earnestly, longing for His justice and peace, while the wicked, despite experiencing God's judgment, refuse to repent. **The key point is** that true peace comes through seeking God, while stubbornness in sin leads to continued hardness of heart, preventing transformation.

December 27th, 2024@6PM

Psalm 51:17

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Psalm 51:17 (ESV)

"The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise."

Psalm 51:17 (KJV)

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

2 Corinthians 7:10

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Key Point

The key point of this verse is that **God values genuine repentance and humility over ritualistic offerings.** A broken spirit and a contrite heart—signs of true remorse and submission—are the sacrifices that please Him.

Subject, Main Verb, Direct Object, and Indirect Object

Memory Verses

1. **Subject**:
    - **"The sacrifices of God"**: This phrase is the subject, referring to the offerings that God desires.
2. **Main Verb**:
    - **"Are"**: This verb links the subject ("sacrifices of God") to its description.
3. **Direct Object**:
    - **"A broken spirit"**: This phrase is the direct object, defining the sacrifices God desires.
4. **Indirect Object**:
    - **"O God"**: The indirect object in the second clause is God, as He is the one who will not despise the broken and contrite heart.

Lesson

Psalm 51:17 emphasizes that God values inward humility and repentance over outward forms of worship. True sacrifice is a **heart posture** that acknowledges sin and turns to God for restoration.

Psalm 103:19

The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

Psalm 103:19 (ESV)

"The Lord has established his throne in the heavens, and his kingdom rules over all."

Key Point

The key point of this verse is to affirm God's sovereign authority and reign over all creation, emphasizing His omnipotence and the establishment of His eternal rule.

Subject, Main Verb, Direct Object, and Indirect Object

1. **Subject**:
    - **"The Lord"**: The one performing the action in the first clause.
2. **Main Verbs**:
    - **"Has established"**: The action performed by the Lord in the first clause.
    - **"Rules"**: The action in the second clause describing the nature of His kingdom.

3. **Direct Objects**:
    - **"His throne"**: The direct object in the first clause, which the Lord has established.
    - **"Over all"**: The implied direct object of "rules" in the second clause, referring to everything under God's kingdom.
4. **Indirect Object**:
    - There is no clear indirect object in this verse, as the actions do not involve something being acted upon for someone else.

Lesson

Psalm 103:19 declares God's sovereignty and eternal reign. His throne, established in the heavens, signifies His unshakable authority, and His kingdom's rule over all demonstrates His supreme power and governance over creation. This verse inspires trust and reverence for God's omnipotent rule.

Proverbs 27:2

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

Proverbs 27:2 (ESV)

"Let another praise you, and not your own mouth; a stranger, and not your own lips."

Proverbs 27:2 **(KJV)**

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.
Esteem each other more than ourselves

Philippians 2:3

3 Let nothing be done through strife or vainglory; but in lowliness of mind
let each esteem other better than themselves.

Key Point

Memory Verses

The key point of this proverb is to encourage humility and discourage self-promotion. It advises that recognition should come from others rather than from oneself, emphasizing the value of modesty and external affirmation.

Subject, Main Verb, Direct Object, and Indirect Object

First Clause:

1. **Subject**:
    - **"Another"**: Refers to someone else who gives praise.
2. **Main Verb**:
    - **"Praise"**: The action being performed.
3. **Direct Object**:
    - **"You"**: The person receiving the praise.
4. **Indirect Object**:
    - None explicitly mentioned in this clause.

Second Clause:

1. **Subject**:
    - **"A stranger"**: Refers to someone unfamiliar who gives recognition.
2. **Main Verb**:
    - **(Implied verb)** "Praise" or "speak well of." The verb is understood from the first clause.
3. **Direct Object**:
    - **"You"**: The implied recipient of the action.
4. **Indirect Object**:
    - None explicitly stated.

Lesson

Proverbs 27:2 teaches the importance of humility and warns against self-glorification. Genuine recognition holds greater value when it comes from others rather than from boasting about oneself. This verse promotes character qualities like modesty and integrity.

Memory Verses

1 Corinthians 10:12

Wherefore let him that thinketh he standeth take heed lest he fall.

1 Corinthians 10:12 (ESV)

"Therefore let anyone who thinks that he stands take heed lest he fall."

1 Corinthians 10:12(KJV)

12 Wherefore let him that thinketh he standeth take heed lest he fall.

Proverbs 16:18 (KJV):

"**Pride goeth before destruction, and an haughty spirit before a fall.**"

Key Point

The key point of this verse is a warning against overconfidence in one's spiritual stability. Paul cautions believers to remain vigilant and humble, recognizing their dependence on God to avoid falling into sin or spiritual failure.

Subject, Main Verb, Direct Object, and Indirect Object

Clause 1: "Let anyone who thinks that he stands"

1. **Subject**:
   - **"Anyone"**: Refers to any individual being addressed.
2. **Main Verb**:
   - **"Let"**: Acts as an auxiliary verb, introducing the exhortation.
   - **"Thinks"**: The main verb of the subordinate clause describing the subject's belief about standing firm.
3. **Direct Object**:
   - **"That he stands"**: The belief or claim being made by "anyone."
4. **Indirect Object**:
   - None explicitly present.

Clause 2: "Take heed lest he fall"

Memory Verses

1. **Subject**:
    - **(Implied subject)** "Anyone" from the first clause.
2. **Main Verb**:
    - **"Take heed"**: A command to be cautious or alert.
3. **Direct Object**:
    - None explicitly stated.
4. **Indirect Object**:
    - None explicitly stated.
5. **Additional Detail**:
    - **"Lest he fall"**: A conditional phrase warning of the consequence of failing to take heed.

Lesson

1 Corinthians 10:12 serves as a reminder to remain humble and vigilant in one's faith journey. Overconfidence can lead to spiritual complacency, making one vulnerable to sin or failure. The verse highlights the importance of self-awareness and dependence on God for strength and stability.

For this passage Colossians 3:9-10 what is the key point, what is the subject, main verb, direct object and indirect object

Colossians 3:9-10

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

Colossians 3:9-10 (ESV)

"Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator."

2 Corinthians 5:17 (KJV)

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Memory Verses

Key Point

Believers are called to live in truthfulness and integrity, reflecting their transformation in Christ. They are to put off their old sinful nature and embrace their new identity, which is being continually renewed to reflect God's character.

Subject, Main Verb, Direct Object, and Indirect Object

Verse 9: "Do not lie to one another, seeing that you have put off the old self with its practices"

1. **Subject**:
    - **"You"**: The believers being addressed.
2. **Main Verb**:
    - **"Do not lie"**: A command prohibiting deceit.
3. **Direct Object**:
    - **"To one another"**: Refers to fellow believers, the recipients of the action.
4. **Indirect Object**:
    - None explicitly stated.

Verse 10: "And have put on the new self, which is being renewed in knowledge after the image of its creator."

1. **Subject**:
    - **"You"**: Implied continuation from verse 9.
2. **Main Verbs**:
    - **"Have put off"** (verse 9) and **"Have put on"**: Actions describing the transformation in a believer's life.
    - **"Is being renewed"**: Describes the ongoing process of sanctification.
3. **Direct Object**:
    - **"The new self"**: The new nature in Christ, which believers are called to adopt.
4. **Indirect Object**:
    - None explicitly stated.

Lesson

Colossians 3:9-10 highlights the ethical and spiritual transformation of believers in Christ. They are to reject dishonesty and the sinful behaviors of their old nature, embracing their new identity. This transformation involves an ongoing process of renewal, aligning their character with God's

image. It emphasizes truthfulness, growth in knowledge, and living out the reality of being a new creation in Christ.

October 18th, 2024@6PM

Micah 7:18, 19 - Sis Ali

18 Who is a God like unto thee, that **pardoneth** iniquity, and **passeth** by the transgression of the remnant of his heritage? he **retaineth** not his anger for ever, because he **delighteth in mercy**.

19 He will turn again, he will have **compassion** upon us; he will **subdue** our iniquities; and thou wilt **cast** all their sins into the depths of the sea.

*These verses from **Micah 7:18-19** highlight God's **unparalleled** mercy and forgiveness, as He pardons iniquities, shows compassion, and completely removes sins, emphasizing **His delight in** showing mercy over judgment.*

Jeremiah 18:19

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

***Jeremiah 18:19** portrays the prophet's **urgent plea** for God to hear his cry as enemies seek his downfall, emphasizing the betrayal he experiences despite his dedication to proclaiming God's message.*

***Jeremiah 18:19** reflects the **prophet's plea for God** to listen as his adversaries plot against him, highlighting the tension between Jeremiah's faithfulness to God and the hostility he faces.*

Psalm 34:9

***9** O **fear** the LORD, ye his saints: for there is no want to them that **fear** him.*

***Psalm 34:9** encourages **reverence** for God, assuring that **those who fear the Lord will lack nothing.** It emphasizes **God's provision and care** for those who live in awe and respect of Him.*

Memory Verses

Psalm 104:31, 32

31 The glory of the LORD shall endure **for ever**: the LORD shall **rejoice** in his works.
32 He **looketh** on the earth, and it **trembleth**: he **toucheth** the hills, and they smoke.

Psalm 104:31-32 *praises God's* ***eternal glory*** *and* ***power over creation****. It emphasizes* ***God's joy in His works*** *and His authority to* ***transform the earth****, demonstrating His* ***sovereignty*** *over all nature.*

August 2nd, 2024@6PM

Isaiah 25:1 - Ali

O Lord, **You are my God;**
I will exalt You, I will give thanks to Your name;
For You have worked wonders,
Plans *formed* long ago, with perfect faithfulness.

Isaiah 25:1 is a profound declaration of faith, recognizing God's past deeds and His faithful character. It invites readers to join in the worship of God, celebrating His eternal plans and His reliable fulfillment of them. This verse encourages believers to trust in God's sovereignty and faithfulness, responding with heartfelt praise and worship.

Isaiah 25:4 - Marie

For You have been a defense for the helpless,
A defense for the needy in his distress,
A refuge from the storm, a shade from the heat;
For the breath of the ruthless
Is like a *rainstorm against* a wall.

Isaiah 25:4 - Reid - KJV

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

Memory Verses

Isaiah 25:4 celebrates God as a refuge for the poor and needy, a shelter from the storm, and shade from the heat. It acknowledges God's protection against the oppression and harshness of life, emphasizing His role as a defender and comforter for those in distress.

Isaiah 26:3 - Marie

The steadfast of mind You will keep in perfect peace,
Because he trusts in You.

Isaiah 26:3 promises perfect peace to those who steadfastly trust in God. It emphasizes the importance of unwavering faith and reliance on God, assuring that such trust leads to a state of tranquility and security.

Psalm 143:8 - Reid, Ali

Let me hear Your lovingkindness in the morning;
For I trust in You;
Teach me the way in which I should walk;
For to You I lift up my soul.

KJV: 8 Cause me to hear thy lovingkindness **in the morning**; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up **my soul** unto thee

Psalm 143:8 expresses a plea for God's loving-kindness and guidance. The psalmist asks to hear of God's steadfast love each morning and seeks direction, trusting in God and lifting up their soul for divine leading and support.

Amos 5:18-19
18 Alas, you who are longing for **the day of the Lord,**
For what **purpose** *will* the day of the Lord *be* to you?
It *will be* darkness and not light;
19 As when a man flees from a lion
And a bear meets him,
Or goes home, leans his hand against the wall
And a snake bites him.

18 Woe unto you that desire the day of the LORD*! to what end is it for you? The* ***day of the*** LORD *is darkness, and not light.*

19 As if a man did flee from a lion, and a bear met him; ***or*** *went into the house, and leaned his hand on the wall, and a* ***serpent bit*** *him.*

Memory Verses

Amos 5:18-19 warns those desiring the Day of the Lord, depicting it as a time of darkness and danger, not light. It **illustrates** the inescapable judgment through vivid imagery of fleeing from a lion only to meet a bear, or finding no refuge at home.

May 18th, 2024@6PM

Lamentations is a book that expresses profound grief and sorrow over the calamity that has befallen Jerusalem. However, amid this deep lament, chapter 3 offers a glimpse of hope and faith. The chapter contrasts the dire circumstances with the steadfast love and faithfulness of God, even when His people face severe trials.

Lamentations 3:25 & 26

25: The LORD is good to those who wait for Him, To the person who seeks Him.
26: *It is* good that he waits silently For the salvation of the LORD.

Verses Surrounding Lamentations 3:25:

- **Lamentations 3:22-24:** These verses talk about the Lord's steadfast love, mercies, and faithfulness, which are new every morning. This sets the stage for the declaration in verse 25, grounding the hope in God's unchanging nature.
- **Lamentations 3:26:** This verse continues the theme of patience, stating that "It is good that one should wait quietly for the salvation of the Lord." This reinforces the idea that trust and patience are vital in a believer's relationship with God.

Summary:
Lamentations 3:25 is a powerful affirmation of God's goodness, particularly in times of waiting and seeking Him amidst suffering. It provides a profound reminder of the importance of patience, faith, and active pursuit of God in a believer's life, offering hope and encouragement in the face of adversity.
Lamentations 3:26 Patience and quiet trust in God's deliverance are commendable virtues, as highlighted in Lamentations 3:26, encouraging steadfast faith.

Lamentations 3:39 -40

39 Why should *any* living mortal, or *any* man, Offer complaint in view of his sins?
40 Let us examine and probe our ways, And let us return to the Lord.

Reflections
Lamentations 3:39-40 urges self-reflection and repentance, questioning why one should complain about punishment for sins, and advising turning back to God and examining one's ways.

Memory Verses

Psalm 28:1

A Prayer for Help, and Praise for Its Answer. - *A Psalm* of David.

28 To You, O Lord, I call; My rock, do not be deaf to me,
For if You are silent to me, I will become like those who go down to the pit.

In summary, Psalm 28:1 is a heartfelt plea for God's attention, emphasizing reliance on His strength and the fear of divine silence, highlighting the importance of persistent faith and trust in God.

Psalm 29:2

Psalm 29:2 Ascribe to the Lord the glory due to His name; Worship the Lord in holy array.

Psalm 29:2 calls for giving God the honor He deserves and worshiping Him with reverence and purity.

February 24th, 2024@6PM

Psalm 30:1

I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me.

The idea:

The author thanks the Lord for delivering him from death and urges others to join him in praise. The psalmist experienced divine discipline for a brief time, but when he cried out for help the Lord intervened and restored his favor.

In summary, Psalm 30:1 is a declaration of praise and thanksgiving to God for delivering the speaker from trouble and preventing their enemies from prevailing over them. It speaks to the faithfulness and protective care of God, who lifts up the downtrodden and frustrates the plans of adversaries.

Psalm. 30:2

O Lord my God, I cried unto thee, and thou hast healed me.

The idea:

***You healed me*. Apparently the psalmist was plagued by a serious illness that threatened his life. See Ps 41**

Psalm 41 KJV

Memory Verses

Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. The LORD...

In summary, Psalm 30:2 portrays prayer as a channel for seeking healing and restoration from God. It highlights the psalmist's trust in God's ability to hear and respond to their cries for help, leading to a tangible experience of divine healing. This verse speaks to the comfort and reassurance found in the belief that God is attentive to the prayers of His people and capable of bringing about healing in times of distress.

Psalm 119:27

Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

The idea:

> **Help me to understand what your precepts mean.[a]**
> **Then I can meditate[b] on your marvelous teachings.[c]**

Footnotes

a. Psalm 119:27 **tn *Heb* "the way of your precepts make me understand."**
b. Psalm 119:27 **tn The cohortative with *vav* (ו) conjunctive indicates purpose/result after the preceding imperative.**
c. Psalm 119:27 **tn *Heb* "your amazing things," which refers here to the teachings of the law (see v. 18).**

In summary, Psalm 119:27 expresses the psalmist's longing for a deeper comprehension of God's commands and a corresponding commitment to meditate on His marvelous deeds. It highlights the interconnectedness of **understanding God's Word** and engaging in reflective meditation as essential components of spiritual growth and intimacy with God. This verse encourages believers to seek understanding of God's precepts through diligent study and prayer, leading to a deeper appreciation of His character and works.

Psalm 119:57

Thou art my portion, O LORD: I have said that I would keep thy words.

The idea:

> The LORD is my source of security.
> I have determined to follow your instructions.

Memory Verses

Footnotes

a. Psalm 119:57 tn *Heb* "my portion [is] the LORD." The psalmist compares the LORD to landed property, which was foundational to economic stability in ancient Israel (see Ps 16:5).
b. Psalm 119:57 tn *Heb* "I said."
c. Psalm 119:57 tn *Heb* "to keep your words" (see v. 9).

In summary, **Psalm 119:57** expresses the psalmist's **acknowledgment of God** as their ultimate source of satisfaction and their **resolve to obey His word**. It reflects a deep-seated trust in **God's provision and a commitment to living** in accordance with His will. This verse encourages believers to find their ultimate fulfillment in God alone and to demonstrate their devotion to Him by faithfully obeying His commands.

Isaiah 45:22

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

The idea:

> *Turn to me so you can be delivered,[a]*
> *all you who live in the earth's remote regions!*
> *For I am God, and I have no peer.*

Footnotes

a. *Isaiah 45:22 tn The Niphal imperative with prefixed vav (ו) indicates purpose after the preceding imperative. The Niphal probably has a tolerative sense, "allow yourselves to be delivered, accept help."*

In summary, Isaiah 45:22 is a call to all people to turn to God for salvation. It highlights the universal availability of God's saving grace and emphasizes His sovereignty and exclusivity as the one true God. This verse encapsulates the essence of the gospel message, inviting all humanity to find salvation and hope in God alone.

Memory Verses

Isaiah. 45:24

Surely, shall one say, in the LORD have I **righteousness and strength:** even to him shall men come; and all that are incensed against him shall be ashamed.

The idea:

they will say about me,
"Yes, the LORD is a powerful deliverer."'"[a]
All who are angry at him will cower before him.[b]

Footnotes

a. Isaiah 45:24 tn *Heb* "'Yes, in the LORD,' one says about me, 'is deliverance and strength.'"
b. Isaiah 45:24 tn *Heb* "will come to him and be ashamed."

In summary, Isaiah 45:24 emphasizes the certainty of finding righteousness and strength in the Lord, as well as the eventual acknowledgment of His sovereignty by all people. It underscores the importance **of trusting in God** for both moral integrity and empowerment, while also highlighting the consequences of **rejecting** His authority.

Isaiah 1:18 New King James Version (NKJV)
"Come now, and let us reason together," Says the LORD, "Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool.

Psalms 7:11. "God judgeth the righteous, and **God is angry with the wicked every day**." **King James Version** (**KJV**).

1 Corinthians 7:15

Yet if the unbelieving one is leaving, let him leave; the brother or the sister is not under bondage in such *cases*, but God has called us in peace.

December 8th, 2023@6PM

Psalm 9:1 - Sisters: Ali

I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.

Memory Verses

Our Heartfelt gratitude will find utterance.

9:1 all my heart The heart according to Hebrew thought represents the center of people's character and will (e.g., **1 Sam 2:35**). The psalmist expresses his intention to give thanks completely (Deut 6:5).

9:1, 2 with my whole heart: Real praise is not **halfhearted**; it involves one's whole being (**146:2**). The words of these two verses are characteristic of the praise of God in the Psalms. He is to be praised for His works and His name. **His name** represents *who He is*; **His works** stand for *all He does*. ***Most High*** is a designation for the Lord, especially as He rules the nations (**47:2; 78:35; Deut. 32:8**).

Psalm 86:7,11- Sisters: Maria

In the day of my trouble I will call upon thee: for thou wilt answer me.

This is a prayer in which the writer, with deep emotion, mingles petitions and praises, now urgent for help, and now elated with hope, in view of former mercies. The occurrence of many terms and phrases peculiar to David's Psalms clearly intimates its authorship.

Proverbs 15:3- Sisters: Reid

The eyes of the LORD are in every place, beholding the evil and the good.

This saying expresses the idea, common in other sayings in the Eastern Mediterranean region, that nothing on earth escapes the observation of the watchful eyes of the Lord.

The eyes of the Lord are in every place: **The eyes of the Lord** is not to be understood as referring to eyes separate from the Lord, **but** rather as **the watchful presence of God;** we may express this as "**The Lord is everywhere" or "The Lord sees everywhere."**

Keeping watch on the evil and the good: This line does not contrast with line 1 **but rather extends and completes it. Keeping watch** means that he is **"observing," "keeping an eye on."** In some languages this is best expressed as "**spying on**." **The evil and the good** are not only abstract qualities but also, and mainly, people who behave in those ways. Therefore we may need to translate, for example, **"Keeping his eyes on those who do bad deeds as well as those who do good deeds," or simply "He sees good people and bad people too."**

Romans 3:23-24- Sisters: Caine

23 For all have sinned, and come short of the glory of God;
24 Being justified freely by his grace through the **redemption** that is in Christ

23. for all have sinned—Though men differ greatly in the *nature* and *extent* of their sinfulness, there is absolutely no difference between the best and the worst of men, in the *fact* that "**all have sinned**," and so **underlie the wrath of God**.

and come short of the glory—or "praise"

of God—that is, "have failed to earn His approbation" (compare Jn 12:43, *Greek*). So the best interpreters.

24. justified freely—without anything done on our part to deserve.

by his grace—His free love.

through the redemption that is in Christ Jesus—a most important clause; teaching us that though justification is quite gratuitous, it is not a mere *fiat* of the divine will, but based on a "Redemption," that is, "the payment of a Ransom," in **Christ's death.** That this is the sense of the word "**redemption**," when applied to Christ's death, will appear clear to any impartial student of the passages where it occurs.

1 Thessalonians 5:9- Sisters:

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

Memory Verses

5:9 Christians live in anticipation of future salvation, which is the culmination of the work begun in them in Christ. Christ's death (**vv. 9b–10**) and God's judgment (v. 9a) serve as the two touchstones of Christian existence. Believers live life on a trajectory leading from one event to the other. "Let us be self-controlled" (v. 8) is modified by a causal clause that begins with v. 9. The Thessalonians lived as enlightened, self-controlled children of God, possessing the "**hope of salvation**" because of ("for") what God had done for them in Christ.

"**For God did not appoint us to suffer wrath"** reflects the divine **initiative in deliverance.** A fate "appointed" by God is a reality, even if the full reception of that reality is not yet seen. The Thessalonians were to live in accord with their future fate. The reality of the future salvation of God must shape the believers' present actions, just as the past work of Christ calls for a life of Christlikeness. The second half of the verse adds that this deliverance was "through our Lord Jesus Christ who died for us" (NASB). The addition of a purpose clause, "so that ... we may live together with him" (v. 10), and the encouragements to persevere throughout the letter reflect the responsibility of believers in the experience of salvation to choose life by committing themselves to Christ.

Though it is not stated explicitly, it is implied that ultimately non-Christians must face the "wrath" of God (cf. **2 Thess 1:8–10; Rom 2:5, 8; 5:9**). Christians ought not exhibit behavior deserving of wrath because their destiny is different. They are not destined "for wrath" but "for obtaining salvation" (NASB). The two phrases are parallel in the Greek text, both introduced by "for" (*eis*) and linked by a strong adversative "but" (*alla*). Salvation is placed last to facilitate the elaboration on it in vv. 9b–10. Thus it is "obtaining salvation" that Paul highlighted as a positive conclusion to vv. 4–10, leading to the exhortation to encourage and edify one another in v. 11. Salvation is here presented as a future event, contrasted with the reception of wrath on the day of judgment. Paul, in fact, presented the deliverance of the Christian in three time frames: past (e.g., Eph 2:5, 8), present (e.g., 1 Cor 1:18; 15:2; 2 Cor 2:15), and future (e.g., Rom 2:7; 5:9).

September 22nd(10/13), 2023@6PM

Psalm 104:31

31 The **glory** of the LORD shall endure for ever: the LORD shall **rejoice** in his **works**.

*There is first the wish that **God's work** of creation, also designated as **the glory** of the lord, may... endure forever, and especially that **he rejoice** in them. We often egocentrically assume the Earth is at our disposal for our enhancement, but here we learn that it gives God pleasure. **God is not** a detached Divine clockmaker who winds up his handiwork and let It Go on its own.*

Psalm 104:33

33 I will **sing** unto the LORD as long as I live: I will **sing** praise to my God while I have my being.

Although modern readers may enjoy the notion of singing and meditation in verses 33 to 34, the wish express in next versus seem to spoil and otherwise Pleasant song may Sinners vanish from the Earth

Psalm 105:1 (Maria)

1 O give thanks unto the Lord; call upon his name: make known his deeds among the people.

Memory Verses

The opening call for congregational praise being an introductory summary

Colossians 3:17 (Maria)

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

They were baptized into that name and they stand under the authority of Christ. their ethical life- in word or- is to manifest that fact. In other words, the best testimony of a meaningful baptism is an ***obedient life****.*

The Christian lives out of his or her obedience to Christ, not on the compulsion as a duty, but in Freedom with thanksgiving. What a striking contrast to the enslaving rule and regulation of false teachers! The Christians praise is offered to God through Christ. Once again, Paul reminds his readers that Christ is the only mediator to God

1 Timothy 2:5

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

there is one God: - This statement reflects the primary Jewish affirmation about God(Deut. 6:4; cf. 1 Cor. 8:4). Its original intent in the Old Testament was to stress God's Unity versus the polytheism that surrounded Israel. Unfortunately, however, it often came to be used in an exclusive way: "*He is our God and he looks out for his own.*" Paul stressed that he is one God over all peoples.

one mediator between God and men: The presupposition of this line in relation to the first is the universal sinfulness of humanity, who needs outside help in order to be rightfully related to the one God whom it has spurned.

the man Christ Jesus: emphasizes both his full identity with all men and his being the one human being of whom it can be said, *he is the man.* this seems to reflect Paul's use of the Adam-Christ's imagery, wherein Christ becomes the representative "man" for people of the New Age, as Adam was of the Old.

1 Timothy 2:6

6 Who gave himself a ransom for all, to be testified in due time.

Who gave himself a ransom for all: Paul's reason for citing the whole, God's desire for **all** to be saved is evidenced in the creed itself with its statement that Christ's death was for **all** *people*. The gospel, therefore, potentially provides salvation for **all** people, because Christ's atoning self-sacrifice was "in behalf of" (hyper) **all** people. Effectually, of course, it ends up being "especially those who believe" (**4:10**).

Ransom: Involving payment **or** Redemption: delivery from bondage

Memory Verses

August 11th, 2023@6PM

Isaiah 25:1; 40:8

Song of Praise for God's Favor
Isaiah 25:1 O Lord, You are my God;
I will **exalt** You, I will give thanks to Your name; For You have worked wonders,
Plans *formed* long ago, with **perfect faithfulness**.
*One of the significance of **verse 1** is then to affirm that the speaker recognizes **Yahweh's Lordship** rather than numbering among those who rather affirm their own.*
*To **exalt** is to "**lift Yahweh high" in recognition of the fact** that Yahweh is "**high and exalted**"(**6:1**).*

Isaiah 40:8 The grass withers, the flower fades,**But** the *Word of our God* stands **forever.**
Contrast: Verse 8A accepts that the assessment is entirely accurate, **but verse 8B** points out that there is something else to take into consideration.

Psalms 18:6, 107:8;

Psalms 18:6
In **my distress** I called upon the Lord,
And **cried** to **my** God for help;
He heard my voice out of His temple,
And **my** cry for help before Him came into His ears.
*Although he cried from the brink of the grave or the underworld the repetition, **my cry came before him, into his ears** emphasizes **that distance in prayer is no problem and that cry comes to Yahweh's personal attention.** The place from which you sure hears my voice is his temple - **Is 33:2-3***
Psalms 107:8
Let them give thanks to the Lord for His lovingkindness,
And for His wonders to the sons of men!
The **repeated summons** for these groups to give thanks and the attended call to sacrifice Thanksgiving thanks offering, while telling" off his words his work with songs of joy" **v. 22**
Psalm 107:1
***O give thanks** unto the Lord, for he is good: for his mercy endureth for ever.*
Psalm 107:8
Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!
Psalm 107:15
Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!
Psalm 107:21
Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!
Psalm 107:22
*And let them sacrifice the sacrifices of **thanksgiving, and** declare his works with rejoicing.*
Psalm 107:31
*Oh that men would praise the Lord for **his goodness,** and for his wonderful works to the children of men!*

This song is a festival **summons** *for the former performance of thanksgiving, in both Thanksgiving songs and Thanksgiving sacrifice. Whether these would Occur individually or group, we cannot be sure.*

Memory Verses

James 4:10, 12

James 4:10
***Humble* yourselves in the presence of the Lord, and He will exalt you. - Phil 2:5-11**
James 4:12
There is *only* one Lawgiver and Judge,
the One who is able to save and to destroy;
BUT who are you who judge your neighbor?

June 16th, 2023@6PM

Psalm 16:8-9 - All

8 I have **set the Lord** always before me: because **he is at my right hand**, I shall not be moved.
9 Therefore **my heart is glad**, and **my glory rejoiceth**: **my flesh also shall rest in hope.**

8 Because He is at my right hand I shall not be moved: This was the plain result of David's decision to put God first. There was a standing and security in David's life that would not have otherwise existed.

9 Therefore my heart is glad, and my glory rejoices: David continued to describe the benefits of his decision to *set the LORD always before* him (Psalm 16:8). This decision brought a *gladness* and a *glory* to David's life.

i. For those who do not live out a true commitment to God, *it is easy for them to think of what such a commitment costs them. This is not entirely bad, because this kind of decision to set the LORD always before one's self does have a cost, and the cost should be counted and appreciated. It may cost certain pleasures, popularity, anonymity, family relationships, life goals, career choices, financial priorities, and so forth.*

ii. Yet David also tells us some of the benefits of such a life decision: *my heart is glad, and my glory rejoices. There was happiness and a glory David knew by this life commitment that he would not have known otherwise.*

iii. David could maturely understand both the costs and the benefits, *and sing a song of praise about his life decision.*

Psalm 104:24 - All

O Lord, how manifold are thy works! in wisdom hast thou made them all: **the earth** is full of thy riches.

24 O LORD, *how manifold are Your works*: *The psalmist continues in amazement as he looks at **nature and creation**. He **sees** it all not as the result of random and purposeless events, **but** as the wise **works** of a great God who has the right of ownership over all of it (**Your possessions**).*

*i. **Your works.... Your possessions**: "They are all God's property, and should be used only in reference to the end for which they were created. All abuse and waste of God's creatures are **spoils** and robbery on the property of the Creator." (Clarke)*

Jeremiah 10:24 - All

O Lord, **correct me**, **but** with judgment; not in thine anger, lest thou bring me to nothing.

23 O LORD, I know the way of man is not himself; it is not in man who walks to direct his own steps: As Jeremiah considered the great judgment to come upon Judah through the Babylonian army, he also considered that God sent them. The Babylonians did not think of this apart from God; He would direct their steps.

24. O LORD, correct me, but with justice; not in Your anger, lest You bring me to nothing: Know that the **great judgment** to come was directed by God, Jeremiah appealed to God for mercy. He knew that Judah must be corrected, but asked for God to show mercy and to not destroy His people.

James 1:12

Blessed is the man that endureth temptation: for when he is tried, he shall receive **the crown of life,** which **the Lord** hath promised to them that love him.

Living for the Lord in times of temptation. - A blessing for those who endure temptation.

Memory Verses

Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

a. Blessed is the man: This sounds like one of Jesus' Beatitudes from the Sermon on the Mount (Matthew 5:1-12). In those great statements of blessing, Jesus did not tell us the *only* ways we can be **blessed**. Here we learn we can be **blessed** as we endure **temptation**.

b. For when he has been approved: Here James states the purpose of God in allowing temptation. The purpose is to *approve* us; that through the testing we would be revealed as genuine and strong in our faith.

c. Who endures temptation: Temptation is one of the *various trials* (James 1:2) we face. As we persevere through temptation, we are **approved**, and will be rewarded as the work of God in us is evident through our resistance to temptation.

1 John 5:14 - All

And **this is the confidence** that we have in him, that, if **we ask** any thing **according to his will**, he heareth us:

Help for the praying Christian.

1. (1 John 5:14-15) Confidence in prayer.

Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

a. **This is the confidence that we have in Him**: John has developed the idea of **confidence in Him**. In the previous verse, 1 John 5:13, he wrote *to you who believe in the name of the Son of God, that you may know you have eternal life*. Now, for those who *know* they *have eternal life*, John relates the idea of **confidence in Him** to prayer.

b. **If we ask anything according to His will, He hears us**: In this, we see the *purpose* of prayer and the secret of *power* in prayer. It is to **ask**; to ask **anything**; to ask anything **according to His will**; and once having so asked, to have the assurance that **He hears us**.

April 21st, 2023@6PM

Psalm 141:1

1 Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

Jonah 2:7-8

7 When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

Philippians 4:5-6, 13

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing; **but** in every thing by prayer and supplication with thanksgiving let your *requests* be made known unto God.

13 I can do all things through Christ which strengtheneth me.

Memory Verses

March 10th, 2023@6PM

Daniel 9:19:Sis Maria

O Lord, hear; **O Lord**, forgive; **O Lord**, hearken and do; defer not, for thine own sake, **O my God**: for thy city and thy people are **called** by thy name.

> **2 Chronicles 7:14** *If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.*

Psalm 125:3Sis Reid

For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

> ***Psalm 34:19:***
> *The righteous person may have many troubles,* ***but*** *the LORD delivers him from them all;*

Romans 16:17 :Sis Ali

Now I beseech you, brethren, mark them which ***cause divisions and offences*** *contrary to the doctrine* which ye have learned; and avoid them.

> **Note:** *Those who cause divisions and offenses: This has in mind both those who would divide God's people (cause divisions) and those who would deceive God's people (offenses... contrary to the doctrine you have learned). Once these have been noted (marked), they are to be avoided.*

Romans 16:18 :Sis Ali

For they that are such serve not our Lord Jesus Christ, **but** their own belly; and by good words and fair speeches **deceive the hearts** of the simple.

> **Note:** *The God of peace will crush Satan under your feet shortly: Any church with the well-deserved reputation of the Romans, who stays on guard against both dividers and deceivers, will see God crush Satan under your feet shortly.*

2 Peter 1:20 :Sis Ali

Knowing this first, that *no prophecy* of the scripture is of any **private interpretation**.

2 Peter 1:21 :Sis Ali

For the prophecy came not in old time by the will of man: **but** holy men of God spake as they were moved by the Holy Ghost.

> **2 Timothy 3:16-17** *All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,* **17** *so that the servant of God may be thoroughly equipped for every good work.*

January 27th, 2023@6PM

Deuteronomy 32:4{Sis. Marcia}

Memory Verses

4 *He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*

Gen 49:24 - ***But*** *his bow remained steady, his strong arms stayed limber,*
because of the *hand of the* ***Mighty One*** *of Jacob,*
because of the Shepherd*, the Rock of Israel,*

Ezra 9:15 {Sis. Ali}

15 O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

Righteous includes God's mighty acts on behalf of his people and his total integrity and just dealings with them they are guilty Gen 18:25

25 Far be it from You *to do such a thing,* ***to slay the righteous*** *with the wicked, so that the righteous and the wicked are treated alike.* ***Far be it from You!*** *Shall not the Judge of all the earth deal justly?"*

Psalm 94:11 {Sis. Marie, Ali}

11 The Lord knoweth the thoughts of man, that they are vanity.

Quoted by ***Paul 1 Co 3:20*** to encourage the church not to boast in human leaders: even the best and wisest leaders are fallible, plan. Or "thoughts'

1 Corinthians 3:20 *"The Lord knows that the thoughts of the wise are futile."*

Psalm 99:1

99 The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.

Ps 77:16-18; 119:120; Exod 15:14-16; Deut 2:25

Ps ***119:120*** *My flesh trembles in fear of you; I stand in awe of your laws.*

Psalm 104:1 (Thersa Reid)

104 Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty.

Ps. 103:22 *Psalm 103:22* *Bless the Lord, all you works of His,* *In all places of His dominion;* *Bless the Lord, O my soul!*	*Ps. 103:1-2* *Bless the Lord, O my soul,* *And all that is within me, bless His holy name.* *Bless the Lord, O my soul,* *And forget none of His benefits;*

Isaiah 37:4 **{Sis. Ali}**

4 It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

Memory Verses

***Hezekiah** correctly identifies the issue: Assyria has ridicule not Hezekiah or Judah but "**the living God**" v. 17*

17 Incline Your ear, O Lord, and hear; open Your eyes, O Lord, and see; and listen to all the words of Sennacherib, who sent them to reproach the living God.

December 2nd, 2022@6PM

CarolAnn, Marcia Muir

Psalm 9:19-20

19 Arise, O Lord; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the nations may know themselves to be but men. Selah.

Maria Hamilton, Marcia Muir, CarolAnn

Colossians 3:2-3

2 *Set your **affection** on things above, not on things on the earth.*

Affection: have...attitude (3), mind (4), observe (2), think (3),

Set your mind on things above: The best Christian living comes from minds that are fixed on *heaven.* They realize that their lives are now hidden with Christ in God, and since Jesus is enthroned in heaven, their thoughts and hearts are connected to heaven also.

3 *For ye are **dead**, and your life is **hidden** with Christ in God.*

You have died died (53)

life is hidden hid (7), hidden (8),

I. THE REASONS WHY OUR AFFECTIONS, "MIND, THOUGHTS" NOT TO BE SET ON THINGS OF EARTH.

A. "For ye are dead" or "you died" in Christ.

1. Thought two fold - past action & continuous state.

a. (*Rom. 6:2*) Our death to sin.

b. (*Gal. 6:14*) Our death to world.

B. Our hidden life in Christ.

1. (*John 3:8*) Hidden in origin.

2. (*I John 3:1*) Hidden also in it's final glory.

3. He is hidden source of strength.

Sis Ali

1 Thessalonians 1:8

8 For from you **sounded out** the **word of the Lord** not only in Macedonia and Achaia, **but** also in every place your faith to *God-ward is spread* abroad; so that we need not to speak any thing.

Memory Verses

Hebrew 4:12 For **the word of God is living and active** and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

Sis. Thersea Reid v.2; Sis. Ali v.1;

Galatians 6:1-2

6 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in *the spirit of meekness*; considering thyself, lest thou also be *tempted*.

2 Bear ye one another's burdens, and so fulfill the law of Christ.

August 19th, 2022@7PM

Proverb 30:5

5 Every word of God is **pure**: he is a **shield** unto them that put their **trust** in him.

Psalm 145:1;18

1 **I will extol** thee, my God, O King; and **I will bless** thy name for ever and ever.

18 The Lord is **nigh** unto all them that call upon him, to all that call upon him in **truth**.

Psalm 143:8

8 Cause me to hear thy *lovingkindness* in the morning; for in thee do I *trust*: cause me to *know* the way wherein I should walk; for I *lift up* my soul unto thee.

Jonah 2:7

7 When my soul **fainted** within me I **remembered** the Lord: and my prayer **came** into thee, into the holy temple.

Romans 12:16

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

July 8th, 2022@7PM

Jeremiah 17:7

Memory Verses

7 Blessed is the man that **trusteth** in the Lord, and whose **hope** is the Lord.

Ezekiel 38:10

10 Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

Psalm 119:60

60 I made **haste**, and delayed **not** to keep thy commandments.

Hebrews 4:12

12 For the Word of God is **quick**, and **powerful**, and sharper than any two-edged sword, piercing even to the dividing asunder of **soul and spirit**, and of the joints and marrow, and is *a discerner of the thoughts and intents of the heart*.

Micah.6:8

8 He hath shewed thee, O man, what is good; and what doth the Lord require of thee, **but** to do justly, and to love mercy, and to walk humbly with thy God?

Isaiah 33:22

For the Lord is our judge,
The Lord is our lawgiver,
The Lord is our king;
He will save us—

May 20th, 2022@7PM

Psalm 28:7;Carol, Ali

7 The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

Memory Verses

Psalm 73:25; Maria, Ali

25 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

Psalm 86:3; Theresa, Ali

3 Be merciful unto me, O Lord: for I cry unto thee daily.

Jeremiah 10:23; Ali

23 O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

Psalm 119:103, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"

Jeremiah 16:17;Carol, Ali

17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

Proverbs 15:3 The eyes of the LORD are in every place, beholding the evil and the good.

Jeremiah 17:5Ali

5 Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

March 11th, 2022@7PM

Psalm 127:1 - Thersa

Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

House: *Both a physical dwelling place and a family: the psalm begins by referring to physical labor (guarding a city and toiling for food, **vv. 1–2**), which certainty includes building a physical dwelling place. But then in **vv. 3–5** the focus shifts to children, that is, building a family.*

In singing this psalm we must have our eye up unto God for success in all our undertakings and a blessing upon all our comforts and enjoyments, because every creature is that to us which he makes it to be and no more.

Job 42:2

2 I know that thou canst do everything, and that no thought can be withholden from thee.

a. I know that You can do everything: This wonderful statement from Job was obviously connected to the impressive display of the power and might of God over creation; but it was also connected to the *comfort* that the sense of the presence of God brought to Job. God indeed could do everything, including bring comfort and assurance to Job, even when Job still did not understanding the origin or meaning of his crisis.

Memory Verses

b. And that no purpose of Yours can be withheld from You: The God who can master Behemoth and Leviathan (Job 40 and 41) can also accomplish every purpose in Job's life, including the mysterious meaning behind the twists and turns.

c. I have uttered what I did not understand, things too wonderful for me, which I did not know: Job said many sad and imprudent things, both in his agonized cry of Job 3 and in the bitter and contentious debate with his friends. At times he doubted the goodness of God and His righteous judgment in the world; at times he doubted if there was any good in this life or in the life beyond. Now Job has come full circle, back to a state of humble contentment with *not knowing* the answers to the questions occasioned by his crisis and his companions.

Colossians 4:6- Ali
Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Zechariah 4:6- CarolAnn
Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, **Not by might, nor by power, but by my spirit, saith the Lord of hosts.**

Ephesians 5:6- Thersa
Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Ephesians 5:19 - Maria
Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

January 1st, 2021@7PM

Psalm 55:22 (cf: 1Pe 5:7)

22 *Cast thy* ***burden*** *upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.*

Verse 22. "***Thy burden***," or what thy God lays upon thee, lay thou it "***upon the Lord.***" His wisdom casts

it on thee, it is thy wisdom to cast it on him. He cast thy lot for thee, cast thy lot on him. He gives thee thy portion of suffering, accept it with cheerful resignation, and then take it back to him by thine assured confidence. "***He shall sustain thee.***" Thy bread shall be given thee, thy waters shall be sure. Abundant nourishment shall fit thee to bear all thy labours and trials. As thy days so shall thy strength be. "***He shall never suffer the righteous to be moved.***" He may move like the boughs of a tree in the tempest, but he shall never be moved like a tree torn up by the roots. He stands firm who stands in God. Many would destroy the saints, but God has not suffered it, and never will. Like pillars, the godly stand immoveable, to the glory of the Great Architect.

Psalm 56:11 **(cf. Psa 27:1;)**

11 *In God have I put my trust: I will* ***not*** *be afraid what man can do unto me.*

Verse 11. "***In God have I put my trust.***" This and the former verse are evidently the chorus of the Psalm. We cannot be too careful of our faith, or see

too sedulously that it is grounded on the Lord alone. "***I will not be afraid what man can do unto me***." Faith has banished fear. He views his foes in their most forcible character, calling them not *flesh*, but indicating them as *man*, yet he dreads them not; though the whole race were his enemies he would not be afraid now that his trust is stayed on God. He is not afraid of what they threaten to do, for much of that they cannot do; and even what is in their power, what they *can do*, he defies with holy daring. He speaks for the future, "I will not," for he is sure that the security of the present will suffice for days to come.

Psalm 57:2

2 *I will cry unto God most high; unto God that performeth all things for me.*

Verse 2. "***I will cry***." He is quite safe, but yet he prays, for faith is never dumb. We pray because we believe. We exercise by faith the spirit of adoption whereby we cry. He says not I do cry, or I have cried, but I will cry, and indeed, this resolution may stand with all of us until we pass through the gates of

pearl; for while we are here below we shall still have need to cry. "***Unto God most high***."—Prayers are for God only; the greatness and sublimity of his person and character suggest and encourage prayer; however high our enemies, our heavenly Friend is higher, for he is "***Most high***," and he can readily send from the height of his power the succour which we need. **Unto God that performeth all things for me.** He has cogent reason for praying, for he sees God performing. The believer waits and God works. The Lord has undertaken for us, and he will not draw back, he will go through with his covenant engagements. Our translators have very properly inserted the words, "all things," for there is a blank in the Hebrew, as if it were a *carte blanche*, and you might write therein that the Lord would finish anything and everything which he has begun. Whatsoever the Lord takes in hand he will accomplish; hence past mercies are guarantees for the future, and admirable reasons for continuing to cry unto him.

Psalm 57:11

Memory Verses

11 *Be thou exalted, O God, above the heavens: let thy glory be above all the earth.*

Verse 11.—"*Be thou exalted, O God, above the heavens*," etc. Greater words of prayer than these never came from human lips. Heaven and earth have as they imply, a mutually interwoven history, and the blessed, glorious end of this is in the sunrise of the Divine glory over both.

Galatians 6:7(cf. Mat 27:31)

7 *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*

Verse 7.—Luther put it strongly: "Be careful, you ***scoffers.*** God may postpone His punishment for a time, but He will find you out in time, and punish you for despising His servants. You cannot laugh at God."

Scoffers: *someone who laughs and speaks about a person or idea in a way that shows that they think that person or idea is stupid or silly*

2 Timothy 2:24

24 And the ***servant of the Lord*** *must* ***not strive****; but be* ***gentle*** *unto all men,* ***apt to teach, patient,***

Verse 24 —*A servant of the Lord must*: When Paul wrote to Timothy about *a servant of the Lord*, he told

Memory Verses

him about some of the basic characteristics of a godly pastor.

i. Timothy must not quarrel but be gentle to all. It was not his job as a pastor to pick fights and to look for conflict. Some men only feel energized and motivated if they have an argument; Timothy (and every pastor) should be of a different sort.

ii. Timothy must be able to teach. With the great emphasis Paul placed on God's Word, a pastor who is not able to teach is like a surgeon who can't use a scalpel.

iii. Timothy must be patient. God's work often takes time. Sometimes we can see why it takes so much time, sometimes we can't – but God is not in a hurry, and wants us to learn how to patiently trust Him.

iv. Timothy must be in humility correcting those who are in opposition: The gentleness and patience Timothy must have does not mean he is to never

Memory Verses

confront those who need to be confronted; but he must do it in humility.

Memory Verses

November 20th, 2020

Psalm 27:1 {KJV}

21 The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

Psalm 99:5 {KJV}

5 Exalt ye the Lord our God, and worship at his footstool; for he is holy.

Isaiah 41:10 {KJV}

10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Matthew 5:16 {KJV}

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Colossians 3:23 {KJV}

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

1 Peter 2:1 {KJV}

2 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

October 9th @7PM

Genesis 1:1{KJV}

Memory Verses

1 In the beginning God created the heaven and the earth.

Genesis 3:15 {KJV} - **Protevangelium - 1st gospel**

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Psalm 119:105 {KJV}

105 Thy word is a lamp unto my feet, and a light unto my path.

Matthew 6:33 {KJV}

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Proverbs 3:5-6 {KJV}

5 Trust in the Lord with all thine heart; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.