

Faith Family Worship Guide – Week 16

MEMORIZE

- For those with 1st-5th graders at Brook Hills, focus on the verses that they are memorizing in Children’s Ministry for this unit, from now through the end of April.
 - 1st Grade – Matthew 22:37-39
 - 2nd Grade – Matthew 5:14-16
 - 3rd Grade – Proverbs 3:5-7
 - 4th Grade – Proverbs 4:10-15
 - 5th Grade – 1 John 4:9-12

READ

As our church reads through the Bible for the next two years, each day will include a chapter from both the Old Testament and the New Testament. As a family, decide if you want to read one or both of these passages. The Faith Family Worship Guide will look ahead to the readings for the upcoming week.

Read: Psalm 32:1-5

Questions:

- How does God respond to sin?
- What is confession?
- What is repentance?
- How should we respond when we sin?
- Why is it important to confess sin to God and to repent of our sin?
- If a Christian sins, does it mean they lose their salvation, or are they still saved? Why?

Bottom Line: God forgives those who confess their sin to Him.

SUGGESTIONS

These suggestions were created by the age-group ministry leaders as a way to help parents better communicate the biblical truths discussed in the Family Worship Guide. These suggestions are intended to help parents facilitate God-centered discussions with their children throughout the week (at the dinner table, in the car, during a family worship time, etc.).

Preschool

- What is sin?
- How do you feel when you sin?
- What should we do when we sin?
- Does God forgive us when we sin?
- Who did God send from heaven to earth to take the punishment for our sins?

Children

- Read (or have one of your children read) Psalm 32:1-5. Make sure they understand that this passage is telling us about sin, repentance, and forgiveness.
- Ask your children: what is sin and what makes sin such a problem? Have them think about how they would explain sin if a friend of theirs asked them.
- Re-read verse 5 and ask your children why it is important to admit our sin to God and ask for forgiveness. Ask them what happens when we don’t confess our sin.
- Ask your children if they understand what it means to repent of sin. If someone repents of their sin, how do they feel about their sin?
- Tell your children that verse 5 is good news, because it shows us that when we confess our sin, God forgives us. Ask them if they can explain how Jesus made forgiveness of sin possible. What did He do so that we could be saved?
- Pray with your children and encourage them to confess their sin to God as they pray.

Students

- Do you remember a time when you were younger when you were incapable of doing something (e.g. reaching certain items, being able to drive, not being allowed to go somewhere)?
- How did it feel when you were no longer restricted in those areas?
- In verses one through four David describes first that he is now blessed, and in verse four what it was like before he was blessed with God's forgiveness of his sin. Have you had the experience of feeling the weight of your sin completely removed? How would you describe it? (Remind your student this is part of their testimony if they are indeed saved.)
- In verse five David says that God has forgiven the entirety of his sin because of God's grace and David's confession and repentance. Read John 10:27-30 together.
- Once forgiven Jesus describes us as being in God's hand. Why is this such an important picture and promise?

SING

This week's FFWG Song is "Christ Is Risen" by Matt Maher. As the Psalm 32:1-5 bids us to acknowledge our sin to God and not cover up our iniquity, let us run to the cross where we find salvation and peace with God.

*"Let no one caught in sin remain
Inside the lie of inward shame
But fix our eyes upon the cross
And run to Him who showed great love
And bled for us
Freely You have bled for us"*

As we continue in worship let's sing "Christ Is Risen" together and rejoice in what Christ has done on the cross.

Visit our website for a link to this song: www.brookhills.org/gathering/this_week.html.

WHERE WE ARE IN THE STORY

Readings for April 21-27

Leviticus 25-Numbers 4 and Psalm 32-38

Where We Are In The Story (Leviticus)

Background of Leviticus: Everything in Leviticus points to the holiness of God. His perfection and man's sinfulness stands as the reason for all of the sacrifices, laws, and regulations included in this book, for Leviticus explains how a covenant between a righteous God and a sinful people practically plays out in everyday life in the era before Christ's resurrection. Written by Moses as Israel wandered in the wilderness, it contains divine speeches that Moses delivered to the people of Israel about how to worship God and how they should live. Modern readers of Leviticus may tire of reading the many laws and regulations, but for Israelites in the Old Testament era, Leviticus provided relevant information for how they were to go about their day-to-day lives.

Structure of Leviticus:

- Leviticus 1-7 explain the rituals of the different sacrifices.
- Leviticus 8-10 give instructions for the priests of Israel.
- Leviticus 11-15 instruct the people on cleansing and purification.
- Leviticus 16 details the sacrifice and instructions for the Day of Atonement.
- Leviticus 17-27 provide directions regarding the festivals, the holy days, and how the people should live.

This Week in Leviticus: In addition to the weekly Sabbath, Leviticus 25 instructs the people of Israel to uphold a Sabbath year (every seventh year) and a Year of Jubilee (every fiftieth year). During this time, they were not supposed to work the land, and during the Year of Jubilee, all property was returned to its original owner. These celebrations reminded the people of God's provision, pointing back to God's design for Eden and pointing ahead to what we will experience in eternity, and the Year of Jubilee brought a new beginning to those in debt and to those who had been enslaved. God's instructions about this Year emphasized the temporariness of finances and business, created a system of social justice, and curbed the formulation of an oppressive wealthy class. However, there is little evidence within Scripture that the

people upheld Leviticus 25 except in the time of King Hezekiah (2 King. 19:29), because this is one of the reasons why the Israelites were later exiled to Babylon (2 Chron. 36:21). God had instructed them to stake their lives on His promises and to live by faith, but they disobeyed.

The blessings for obedience and the punishment for disobedience in Leviticus 26 were strictly for the Israelites in the Promised Land. These same blessings do not necessarily apply to believers today as some prosperity gospel preachers would claim, for these were given to a specific group of people under the Mosaic Covenant, while believers today are under the new covenant. Although God does bless the obedience of His people, His blessings are not always material or physical, and our motivation for obedience should not be what we physically get out of it.

Leviticus 27 teaches the people about making vows or promises to God that are contingent upon certain things happening in their lives. For example, psalms such as Psalm 22 vow to praise God in the sanctuary after He answers the person's plea. But what happens when a person fails to keep their vow? Leviticus 27 provides instruction on how to redeem a vow that was not upheld for whatever reason, and it both warns people against rashly making promises they cannot keep and emphasizes how seriously God takes people keeping their word. Because God is faithful in following through with what He says, He has that same expectation for His people.

Numbers

Background of Numbers: Within two years of leaving Egypt, the Israelites arrive on the fringes of the Promised Land and enthusiastically send in twelve spies to scout the land, but instead of trusting in God's promises to give them the land, the people fearfully rebelled and made plans to return to Egypt (Num. 14:1-4). Written by Moses, this book contains the record of what happened to the Israelites during the forty years of wilderness wanderings that occurred because of their disobedience and doubt. The English title of Numbers refers to the prominent census accounts in the book that reflect the fulfillment of God's promise that none of the people who had experienced God's deliverance from Egypt would enter into the Promised Land, except for Caleb and Joshua (Num. 14:20-35).

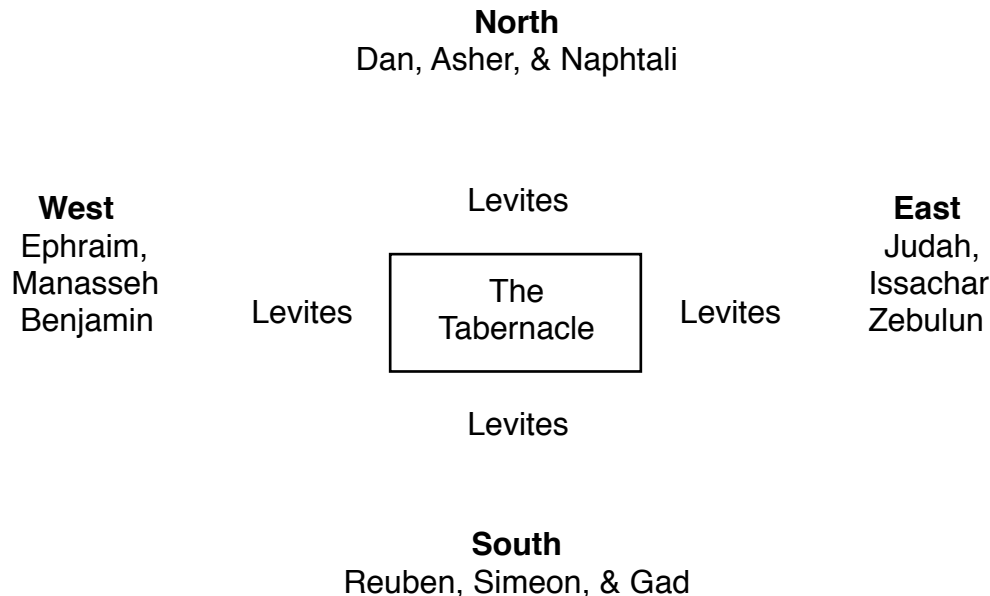
Structure of Numbers:

- Numbers 1:1-10:10 occur while Israel is still at Mt. Sinai, and it picks up where Exodus leaves off.
- Numbers 10:11-12:16 describe the Israelites' journey from Mt. Sinai to the outskirts of the Promised Land.
- Numbers 13:1-20:13 contain significant accounts of disobedience by the nation, a Sabbath-breaker, Korah, and Moses, and it includes God's response and instruction in light of those events.
- Numbers 20:14-22:1 tell of Israel's military victories against several hostile nations and emphasizes God's preservation of His people.
- Numbers 22:2-36:13 conclude the book with a census of the people, a reiteration of the laws and feasts given by God, and a transfer of leadership from Moses to Joshua as the people prepare to enter the Promised Land after their wilderness wanderings.

This Week in Numbers: In light of trusting that *all* Scripture is given by God and profitable for instruction and training in righteousness (2 Tim. 3:16-17), how are we to approach passages such as the military census in Numbers 1? First of all, ask why this census is included in Scripture. What purpose does it serve? These questions can shed light on why it is important and what we can learn from it. Before leaving Mt. Sinai, God orders a census of all men twenty years of age and older, because as they ventured towards the Promised Land, they would face conflict that would require a military response. With an army of 603,550 men (Num. 1:46), the people themselves were a concrete reminder of how God was upholding His promise to Abraham, Isaac, and Jacob to give them a multitude of descendants (Gen. 13:16; 15:5; 16:10), and the God who had kept His promises thus far could be trusted to give them the Land. The census in Numbers 1 also provides a contrast to the census in Numbers 26. In Numbers 1, the people were quick to obey God (Num. 1:1-2, 16-17), but the second military census occurs because the people disobeyed God, which resulted in judgment and a shift in the nation's population that necessitated an updated census (Num. 26).

Numbers 2-4 relate to the Levites and to the sanctuary. As the people prepared to take the Promised Land, God organized their encampment with the Tabernacle in the middle in order to protect His sanctuary (see the graphic below). This arrangement enabled efficient travel, and it reminded the people that God is their source and their priority. Exempt from military service, the Levites performed the priestly duties and guarded the sanctuary (Lev. 3), and because God set aside a whole tribe for His service instead of the firstborn of each family, each family would redeem their firstborn (Lev. 3:40-51). Numbers 4 contains instructions for the Kohathites, Gershonites, and Merarites. These were groups within the

tribe of Levi whom God tasked with specific responsibilities related to the emptying, packing, and carrying of the Tabernacle's components as the people traveled.



Psalms

Background & Structure of Psalms: God used many different writers to write Psalms: David, Moses, the sons of Korah, Asaph, etc. The book is arranged in five parts, and this arrangement occurred after the people of Israel returned to the land after the Babylonian exile. A doxology concludes each book or arrangement of psalms (Psalm 41:13 for Book 1, Psalm 72:18-19 for Book 2, Psalm 89:52 for Book 3, Psalm 106:48 for Book 4, and Psalm 150:6 for Book 5), and the entire book of Psalms climactically ends with a grand doxology of several psalms (Ps. 146-150).

- Book 1: Psalms 1-41
- Book 2: Psalms 42-72
- Book 3: Psalms 73-89
- Book 4: Psalms 90-106
- Book 5: Psalms 107-150

This Week in Psalms:

- Psalm 32 is a penitential psalm (Ps. 6, 38, 51, 102, 130, 143). In it, King David expresses relief and praise about God's forgiveness, and he urges others to avoid his mistakes and to learn from his negative example.
- As a thanksgiving or declarative praise psalm, Psalm 33 begins with commands to praise (vv. 1-3), a report of why He should be praised (vv. 4-17), and the conclusion (vv. 20-22). Psalm 33 gives four reasons for why God should be praised: His true word, His faithful works, His character, and His role as Creator.
- The context for Psalm 34 is found in 1 Samuel 21:12-15 (the king's name is both Achish and Abimelech) when David changed his appearance and pretended to be insane in order for the king to release him, and all of this occurred while he was fleeing from King Saul who was trying to kill him. Psalm 34 contains his praise to God for protecting him. The composition of the psalm is divided into two parts: declarative praise when David calls the people to praise God and declares what the Lord has done (vv. 1-10) and descriptive praise when he exhorts others to trust the Lord (vv. 11-22).
- While we do not know what event in David's life prompted the composition of Psalm 35, he often found himself in dangerous situations with enemies who wanted to destroy him. This particular psalm contains three laments. The first focuses on deliverance from his enemies and a plea for their destruction (vv. 1-10), the second involves a description of David's suffering at their hands (vv. 11-18), and the third contains David's petition for vindication (vv. 19-28). Psalms such as Psalm 35 remind us that we can and should pray for God to protect us and to

- vindicate us when others persecute and falsely accuse us.
- Psalm 36 contrasts the wickedness of humanity (vv. 1-4) with the faithfulness and righteousness of God (vv. 5-9), and it concludes with a prayer for God to continue to demonstrate steadfast love to His people and to preserve His people from the wicked (vv. 10-12).
 - While Psalm 37 is most known for verse four's instruction to "delight yourself in the LORD and he will give you the desires of your heart," this psalm is actually a wisdom psalm that instructs God's people how to live in a world that is full of evildoers. They are to trust the Lord (v. 3), do good (v. 3), delight in God (v. 4), commit their way to God (v. 4), wait for Him (v. 7), and refrain from anger, wrath, and anxiety (v. 8). God's people can comport themselves in this manner because they trust in God and in the future He has planned, a future in which the wicked will be destroyed and the righteous will live in peace.
 - In Psalm 38, King David is ill (v. 3), his friends and family are avoiding him because of his illness (v. 11), and his enemies are using David's illness as an opportunity to subvert his authority (v. 12). At such a time, David recognizes that his only recourse is to plead and hope in the Lord (vv. 13-22). The superscription of the psalm states that it is "for the memorial offering." This likely means that the psalm would have been quoted or sung in the Temple when the worshipper offered a portion of the offering as the memorial (see Lev. 2).