

## Faith Family Worship Guide – Week 24

### MEMORIZE

- For those with 1<sup>st</sup>-5<sup>th</sup> graders at Brook Hills, focus on the verses that they are memorizing in Children’s Ministry for this unit.
  - 1<sup>st</sup> Grade – Matthew 22:37-39
  - 2<sup>nd</sup> Grade – Matthew 5:14-16
  - 3<sup>rd</sup> Grade – Proverbs 3:5-7
  - 4<sup>th</sup> Grade – Proverbs 4:10-15
  - 5<sup>th</sup> 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 115:1-8

#### Questions:

- What types of gods do other religions worship?
- How is God different than all of the gods of other religions?
- Why should we trust in Him?
- How do we know that Christianity is the true religion?

**Bottom Line:** God alone deserves our praise and worship.

### 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. Parents should prayerfully use these suggestions, and any other means necessary, to help their children discover the truths of God’s word and worship him together.

#### Preschool

- What is an idol?
- Who is like God? No one!
- How many gods are there?
- Who knows everything? Who is everywhere?
- Who is perfect? Who never changes? Who can we trust?
- Who is the only one we should worship?
- Just like every person has only one father and mother, there is only one true God.

#### Children

- What is the difference between being dead and being alive? What is a living person able to do? What about a dead person?
- Read Psalm 115:1-8 with your children.
- Can you think of other religions that worship many gods or idols? What do you know about the gods or idols they worship? Do you think these gods and idols can be trusted?
- What does Psalm 115 tell us about God? (You may want to re-read the first few verses.)
- These verses tell us that God is alive. What do we learn about idols from these verses?
- Why is it important that God is alive?
- Because God is the powerful creator of all things and because He is alive today, we can trust Him. And because He is the one, true God, He is worthy of our praise. What are some ways that we can worship God?

## Students

- How does Psalm 115 describe idols?
- What is an idol?
- What leads someone to worship an idol?
- What does it look like to worship an idol in everyday life?
- It can be easy for us to identify idols found in other religions, but oftentimes it is difficult to identify things we have made into idols in our own lives. Is there anything or anyone other than God that receives your praise and worship?
- What are some action steps you can take to remove those things from the place of being an idol?

## SING

Let's continue to worship as we sing "Not To Us" by Christ Tomlin. Psalm 115 casts a vision of a magnificent God who is trustworthy, loving, and a help and shield to His people. The nations may worship idols made from the work of human hands, but as God's people, we are reminded to praise the Lord alone. "Not to us, O Lord, not to us, but to your name give glory."

Visit our website for a link to this song: [www.brookhills.org/gathering/this\\_week.html](http://www.brookhills.org/gathering/this_week.html).

## WHERE WE ARE IN THE STORY

### Readings for June 16-22

Deuteronomy 21:1-28:19, and Psalm 108:1-119:24

### Where We Are In The Story (Deuteronomy)

**Background of Deuteronomy:** Deuteronomy picks up with Moses' word from the Lord to the Israelites at Mount Horeb at the end of their forty years of wilderness wanderings. Deuteronomy presents the Law (much of what is in Exodus, Leviticus, and Numbers) in a preached format, and it contains three of Moses' sermons to the people of Israel that both rehearse their history and instruct them in how they are to live as God's people in the Land of Promise. While Moses wrote this book, the end of the Pentateuch (Genesis-Deuteronomy) has an unnamed author since Moses did not write about his own death in Deuteronomy 34.

### Structure of Deuteronomy:

- Deuteronomy 1:1-4:49 review Israel's history from Mt. Sinai through their wilderness wanderings.
- Deuteronomy 5-28 rehearse God's covenant with Israel and exhorts the people to keep the covenant.
- Deuteronomy 29-30 record a renewal of the covenant between God and Israel.
- Deuteronomy 31-34 report Joshua's succession of Moses, Joshua's commission, a song of Moses, and the death of Moses.

**This Week in Deuteronomy:** In this section of Deuteronomy, Moses continues to relay God's instructions for His covenant people as they prepare to enter the Promised Land. Deuteronomy 21 addresses an assortment of scenarios that are likely to occur as they live in Canaan – unsolved murderers, marrying female captives, inheritance issues when the husband has more than one wife, prodigal children, and the disposal of those who have received the death penalty. A common thread in this chapter has to do with purging the land of evil (vv. 9, 21, 23). Paul references Deuteronomy 21:22-23 in Galatians 3:13-14 in reference to Christ since He was hung on a tree and became a curse for us.

Deuteronomy 22-23 also contain miscellaneous instructions for the Israelites, and they all have to do with distinguishing the Israelites from the other inhabitants of the land and with them accurately representing God in their treatment of others and care for the land. God also regulates worship by stipulating who can participate. As an earthly representation of the heavenly sanctuary and as the place of God's presence on earth, those who entered the sanctuary had to be pure and whole. Those with deformities were still members of God's people, but they could not enter the tabernacle/Temple. Those who entered a forbidden union or who were Ammonites and Moabites were never allowed to worship in the sanctuary because they violated God's standard of purity and holiness. The Ammonites and Moabites were descendants from Lot's incestuous relationship with his daughters (Gen. 18-19), but they also mistreated God's people on their journey to Canaan (Num. 22-23), which is why they are judged in this way. Again, they could become part of God's people, but they were disqualified from entering the sanctuary grounds. While the Ammonites and Moabites were

permanently barred from the sanctuary grounds, the Edomites (descendants of Jacob's brother, Esau) and the Egyptians were allowed to enter and participate in corporate worship after the third generation of natural citizens.

Deuteronomy 23:15-25:19 contain twenty-two case laws, which are representative types of rulings for things that the people would typically face. The regulations concerning levirate marriage in Deuteronomy 25 are the laws that affected Judah and Tamar in Genesis 38 and that influence Boaz and Ruth's situation. Deuteronomy 26 contains regulations for the offering of firstfruits and tithes. By doing this, the people were recognizing God's blessings in giving them the land and providing for them as promised in His covenant with them.

When Israel entered the land, they were to erect stones on Mt. Ebal to remind them of God's promises and the nation's commitment to the covenant. God's commands were written on these stones as a memorial. Once in the land, half of the nation was to stand at Mt. Ebal while the Levites announced the covenant curses while the other half of the nation stood on Mt. Gerizim while the Levites proclaimed the covenant blessings. Mt. Ebal in its barrenness represented cursing while Mt. Gerizim was more fertile and represented blessing. To receive God's blessings, God urges the people to heed His commands.

### Where We Are In The Story (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 108** contains portions of both Psalm 57 (vv. 7-11) and Psalm 60 (vv. 5-12) and is basically these two psalms spliced together. Either David or another psalmist took two previous psalms by David and combined them into this psalm, possibly to celebrate some military victory since Psalm 60 is repeated here.
- **Psalm 109** is the last imprecatory psalm in the book, and it petitions God to discipline one particular enemy of King David, although we do not know the identity of this person. Peter quotes part of verse eight in Acts 1:20 as he discusses replacing Judas Iscariot's position among the Twelve after Jesus' resurrection and Judas' suicide. In verse four, the psalmist provides a helpful example for how to respond to anyone who hates, accuses, or opposes you – turning to God in prayer.
- A Messianic psalm, **Psalm 110** contains many statements about the rule of King David that are also prophecies regarding Christ. In Matthew 22:41-46 and Mark 12:35-37, Jesus quotes this psalm in a conversation with the Pharisees about the Messiah's identity. In writing of his own descendant, King David calls him "lord," and David did so because He recognized that this descendant would be divine and an eternal priest. Hebrews 7 quotes Psalm 110 twice as it describes Jesus as the perfect and ultimate high priest who makes intercession forever for His people. It can be helpful to study Psalm 110 by examining what it says about the character and the rule of the Lord.
- Both **Psalm 111** and **Psalm 112** are alphabetical psalms in that there are twenty-two lines of three words with each line beginning with the following letter in the Hebrew alphabet. Both are praise psalms with Psalm 111 emphasizing His works and Psalm 112 focusing on the blessings that come to those who fear the Lord.
- Known as the Hallel Psalms, **Psalms 113-118** were sung at the three great festivals in Israel: the Passover, Pentecost, and the Feast of Tabernacles. They praise God for His sovereignty, for His deliverance of Israel from bondage in Egypt, for His power over all other gods, for His answer to prayer for deliverance, for His steadfast love, and for delivering His people from exile. These psalms were often sung before and after the Passover meal, and it is likely that Psalm 118 was what Jesus and His disciples sang in the upper room at the night of Jesus' arrest (see Matt. 26:30; Mk. 14:26).

- The longest psalm in the book, **Psalms 119** consists of 176 verses that are arranged in twenty-two stanzas of eight verses with the stanzas arranged in alphabetical order and with every line of the stanza starting with the next letter of the Hebrew alphabet. The entire psalm focuses on the subject of God's law, and it includes many features of a wisdom psalm.
  - Stanza 1 (vv. 1-8) starts with the Hebrew letter aleph (א), begin with a promised blessing for those who keep the Lord's commands, and include the psalmist's intent to praise God and obey His commands.
  - Stanza 2 (vv. 9-16) starts with the letter beth (ב) and teaches God's people how they can remain pure – by adhering to God's Word.
  - Stanza 3 (vv. 17-24) starts with the letter gimel (ג), and in it, the psalmist requests God's assistance in upholding God's Word and notes God's treatment of those who disobey Him.