

Use this resource as a tool to help Christ-followers move forward in their spiritual growth. To do this well requires that the Small Group Leader is building a relationship with the individuals in the small group and has identified where the people are in their relationship with God. Are they Christ-followers? Are they growing in Christ? If so, in what areas do they need to grow further? As disciple-makers, Small Group Leaders shepherd people to know the truth of Scripture, to understand why it matters, and to apply it to their lives. Small Group Leaders come alongside those whom they disciple to discover how loving God, loving each other, and loving those not yet in the Kingdom should shape how they live. The structure of this resource coincides with moving people from knowledge to understanding to application. Utilize this Small Group Guide as a flexible teaching tool to inform your time together and not as a rigid task list.

## **GETTING STARTED**

### *Before Small Group*

#### **Readings for May 26-June 1**

Numbers 35-37, Deuteronomy 1-5, and Psalms 79-88

#### *Where We Are In The Story (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 occurs while Israel is still at Mt. Sinai, and it picks up where Exodus leaves off.
- Numbers 10:11-12:16 describes the Israelites' journey from Mt. Sinai to the outskirts of the Promised Land.
- Numbers 13:1-20:13 contains 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 concludes 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:** Since the Levites did not receive any land like the other tribes of Israel, God designated forty-eight towns throughout Israel for the Levites to live (Num. 35). God assigned six of these towns to be "cities of refuge" where anyone who had killed someone unintentionally (first-degree murder) could find refuge and receive a fair trial instead of being subject to vigilante justice or acts of revenge. Joshua 20 informs us that the six cities of refuge were Kadesh, Shechem, Kiriath-Arba (a.k.a. Hebron), Bezer, Ramoth, and Golan.

Numbers 35 also spells out what constitutes as murder and describes the means for capital punishment, and Numbers 35:33-34 explains the ultimate concern – defiling the land. Since this was the land that Israel inhabited and since the sanctuary, the place of God's presence, was in this land, the impurity caused by murder clashed with His holiness. The land could only be purged through justice, which in this case was the

## Small Group Guide PSALMS 73, 75, & 78

*The Church at Brook Hills*

*May 25, 2014*

*Psalms 73, 75, & 78*

blood of the murderer. God gives a mandate for the death penalty in Genesis 9:3-7 on the basis of people being His image-bearers. Because of who people reflect and who made them, people have great value, and because of the worth God places on human life, the only punishment for someone who takes a life is for the murderer's life to also be taken, which is talionic justice (an eye for an eye).

Numbers concludes with a legal matter regarding the inheritance of Zelophehad's daughters (see Num. 27) and what would happen to the land should those daughters marry men from other tribes. This case resulted in the ruling that the daughters should marry someone from their own tribe and, thus, keep the land within its tribe. It established the precedent of land *not* transferring from one tribe to another.

### *Where We Are In The Story ~ Old Testament (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 reviews Israel's history from Mt. Sinai through their wilderness wanderings.
- Deuteronomy 5-28 rehearses God's covenant with Israel and exhorts the people to keep the covenant.
- Deuteronomy 29-30 records a renewal of the covenant between God and Israel.
- Deuteronomy 31-34 reports Joshua's succession of Moses, Joshua's commission, a song of Moses, and the death of Moses.

**This Week in Deuteronomy:** The last time that Israel stood ready to enter the Promised Land, they feared the land's inhabitants more than they feared God, and their rebellion resulted in forty years of wandering in the wilderness while the rebellious generation died off. As the nation prepared to take the land at the end of the forty years, Moses reminds them of their history and of God's promises as well as how God protected and provided for them during their wilderness stint (Deut. 1-3). As they remember God's faithfulness to them in the past, Moses exhorts them to trust the Lord with their future and to obey Him (Deut. 4). To follow this exhortation, Deuteronomy 5:1-23 reviews the Ten Commandments, which sets forth what God requires of His covenant people.

Deuteronomy repeatedly urges the reader to "remember" and warns of what happens "lest you forget" what the Lord has done, and it does this to demonstrate how quickly we disobey when we forget the Lord and how remembering Him strengthens our faith. Like a muscle, our faith either atrophies or grows. Other themes in the book include "possession" and "inheritance," driving home the sovereignty of God over the land and the authority He has to give this land to Israel. While they lack the ability to take the Promised Land, God would give them victory over its inhabitants and keep His promise to them. As their history exemplifies, God is all-powerful and trustworthy.

### *Where We Are In The Story ~ Old Testament (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).

## Small Group Guide

### PSALMS 73, 75, & 78

*The Church at Brook Hills*

*May 25, 2014*

*Psalms 73, 75, & 78*

- 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 79 describes the destruction of Jerusalem and the temple that occurred when the Babylonians took the people captive around 586 B.C., and in this psalm, Asaph laments the destruction of both the city and its people that occurred during that invasion. Through prophets such as Isaiah and Nahum, God informed the people that He would allow the nation of Israel to be judged for their sin through seventy years of exile, and this prophecy was fulfilled with the Babylonian captivity. A lament, Psalm 79 cries to God for forgiveness and for Him to judge the enemies of His people.
- A communal lament, Psalm 80 petitions God for restoration for the nation after some sort of destruction that had occurred. The refrain “restore us, O God” naturally divides the psalm into three parts: the introductory cry (vv. 1-3), the lament about the nation’s devastation (vv. 4-7), and the rehearsal of God’s past dealings with the nation and prayers for God’s mercy (vv. 8-19). It compares Israel to a vine that God planted and cultivated, questions why God allowed it to be cut down, and asks Him to restore them.
- Psalm 81 contains both praise of God and His admonition of the Israelites. Verses 1-3 calls the people to worship Him, verses 4-7 praises God for delivering the people from bondage in Egypt and for providing for them during their wilderness wanderings, verses 8-10 contains His admonishment of the people, and verses 11-16 record what happens when His people obey Him and when they disobey Him. The purpose here is to urge the people to obey as a response to God’s deliverance.
- Psalm 82 indicts wicked judges for their partiality and injustice and is an oracle of judgment on them. The psalmist refers to these human judges as “gods,” but the psalmist also uses this term in reference to evil angelic beings. Both would be judged and destroyed by God because of their wickedness.
- Psalm 83 stands as both a national lament and as an imprecatory psalm. It contains the structure of a lament: an introductory cry to God (v. 1), a description of the lament which is threats from other nations (vv. 2-8), a petition for God to destroy their enemies (vv. 9-16), and a prayer for God to take action for His great name (vv. 17-18). The nature of Israel’s requests for God to obliterate their enemies are what classify the psalm as imprecatory. The psalmist can make such imprecations because of a recognition of God’s righteousness and His promises to His covenant people, and the requests to destroy those who threaten the covenant people stem from the understanding that the wicked deserve God’s judgment. Overall, the psalm makes these petitions on the basis that God should reveal His sovereignty, so the nations will acknowledge Him as Lord of all.
- Because Psalm 84 focuses on the sanctuary in Jerusalem, it is a Song of Zion. The psalmist longs to be in the place of God’s presence, describes the pilgrims who make their way to the Lord’s house, and meditates on the Lord’s character and the blessings He bestows on the upright. What the psalmist wrote about longing for to be in the Lord’s sanctuary should be true of believers of all eras, and these desires will ultimately be satisfied when believers are in the heavenly sanctuary.
- Psalm 85 requests God’s restoration (vv. 1-7) and affirms His steadfast love and faithfulness (vv. 8-13). While we do not know the circumstances surrounding this psalm, the context makes reference to the Israel being judged because of its sin, and the psalm centers on the people’s confidence in God to forgive, restore, and revive them.
- Psalm 86 begins as a personal lament (vv. 1-7) and transitions into praise of God (vv. 8-10), a request (v. 11), a vow to praise God for answering prayer (vv. 12-13), and a restatement of the lament and requests (vv. 14-17). Because of his confidence in the Lord as a gracious and steadfast God, he asks for deliverance from the wicked and trusts God’s compassion for the righteous. Statements of faith resound in this psalm and bolster the psalmist’s confidence in the Lord (vv. 5, 8-10, 13, 15, 17).
- A Song of Zion, Psalm 87 recounts how God has faithfully fulfilled His divine plan for the city as the

## Small Group Guide PSALMS 73, 75, & 78

The Church at Brook Hills

May 25, 2014

Psalms 73, 75, & 78

place of His sanctuary and presence; therefore, it was the place where the nations could come to worship Almighty God. Ultimately, this psalm points to the heavenly city of God, the new Jerusalem described in Revelation 21.

- Written by an Israelite man named Heman, Psalm 88 contains his lament regarding the betrayal of a close friend as well as other afflictions. Unlike other laments, this psalm contains no expressions of hope or praise; in fact, the only expression of confidence in the Lord is the fact that the psalmist chooses to cry out to Him and sees Him as powerful enough to alter his circumstances. The psalm ends with the prospect of death looming before the psalmist and with his perseverance in turning to God despite his despair.

### *During Small Group*

*Welcome – Incorporate time for greeting one another, enjoying any refreshments, and making announcements. If guests are visiting, make introductions and help them feel welcomed. Ask for their contact information, so you can follow up with them.*

*Looking Back – Provide an opportunity for small group members to share what God is teaching them, how they are applying what they are learning, and how He has given them opportunities to share the gospel with others. This can be done as a whole group or in smaller groups. Do the people know each other well enough to share more than surface level information? How can time together be used to foster deeper relationships among those in the small group? Also, what are the struggles and needs of the people in the small group? How can the people in the small group sacrificially serve each other?*

*Looking Up – Hold prayer as fundamental to small group time rather than supplemental to it. Give adoration and thanksgiving to God in prayer. Submit yourself to Him, confessing sin. Petition God for personal needs and other requests. Pray for the disciple-making efforts of those in the group and for the salvation of the lost in each other's families, spheres of influence, and in the world. The Weekly Prayer Focus below can also be incorporated in the group's prayer time.*

### *Weekly Prayer Focus (from Our Worship Guide)*

- *Pray for Our Lives: Pray we will live confident in God's goodness toward us and guidance of us. Pray for all those surrounding us who put their trust in anything other than God to repent and turn to Him. Praise God for being the only one fit to judge and celebrate His good judgment with humility. Ask God to develop within each of us His standard for justice above our own. Pray we will all embrace our responsibility to make disciples of succeeding generations. Pray for families in our church to grow together in the knowledge and worship of God in their homes.*
- *Pray for Our City: This week, we are praying for a new ministry of The Fellowship of Christian Athletes begun by a Brook Hills member, as they reach out to young men through the sport of baseball. We are praying for their success as they seek to teach athletes about the gospel and help them grow in their relationship with Christ. We are also praying for Hunter Street Baptist Church and Buddy Gray, Pastor.*
- *Pray for Our World: This week we are praying for Brook Hills Long-Term Missionaries Jayson and Ashley F. serving in East Asia. Jayson and Ashley serve in*

*a large city where they are trying to engage nationals with the gospel and develop long-term disciple-making relationships to strengthen the church. This week, we are also praying for our Short-Term team serving in Detroit.*

## **MAIN TRUTH, WHY IT MATTERS, AND NOW WHAT DO WE DO?**

*From May 11-June 15, the preaching will focus on Psalms, and each Worship Gathering on Sunday will have a different psalm preached. All three sermons will be available on the website and on radical.net on the following Monday, but in light of the three sermons and the “psalms potluck” each Sunday, we have adopted a different Small Group Guide structure for these six weeks. Instead of the sermon outline, message summary, digging deeper, and group discussion questions that focus on the sermon, there are three options for Small Groups included below. As the leader, feel the freedom to take all or just some of the content in this guide and do what is best for your group. Whichever option you choose for the week, avoid simply focusing on knowledge acquisition related to the various psalms. Direct the group to focus on how God wants to use what they have learned to transform their thinking, affections, will, relationships, purpose, and mission.*

### **Option 1: REAP**

*Using the REAP (read, examine, apply, pray) outline for studying Scripture, the group can take one or both passages from that day’s readings and discuss them. So if the group meets on Monday, then you could pick one or both of the passages for Monday. This also helps those who are new to studying the Bible or who struggle with doing so learn how to study it.*

#### **READ**

Read the psalm together slowly, carefully, prayerfully, thoughtfully, humbly, and joyfully.

#### **EXAMINE**

After you read the psalm, spend time reflecting on what it says and means. Ask the following questions and discuss some of your thoughts in response. You don’t necessarily have to answer every question. Just use them as a guide to help you examine what you have read.

- What is happening in this passage?
- What words, phrases, or ideas seem particularly important?
- What does this text teach you about the gospel?
  - (Character of God) What does this text teach you about God?
  - (Sinfulness of Man) What does this text teach you about man?
  - (Sufficiency of Christ) What does this text teach you about who Christ is and why we need Him?
  - (Necessity of Faith) What does this text teach you about trusting and following Christ?
  - (Urgency of Eternity) What does this text teach you about the hope of heaven or the horror of hell?

#### **APPLY**

After examining the Word, apply it to your life. Ask the following questions based upon the text(s) and discuss your thoughts in response. Again, you don’t have to answer every question.

- What sin(s) do I need to repent of and/or avoid?
- What truth(s) do I need to believe?
- What command(s) do I need to obey (what do I need to give up, stop doing, start doing, or continue doing)?
- What principle(s) need to change the way I think, speak, and/or act, and how will I implement this change?
- What relationship(s) do I need to establish, strengthen, or change?

## Small Group Guide PSALMS 73, 75, & 78

The Church at Brook Hills

May 25, 2014

Psalms 73, 75, & 78

- By the power of God's Spirit, what can I do *today* to apply God's Word to my life?

### PRAY

Pray together according to your examination and application of the text(s), asking God to change your heart, mind, attitudes, actions, and relationships based on the time you've spent in His Word. Let this specific praying lead you more generally to...

- Praise—Worship God for who He is.
- Repent—Confess your sin to God and acknowledging your need for Jesus.
- Ask—Intercede for particular needs in your life and other's lives.
- Yield—Surrender your life to following Jesus wherever and however He leads you.

### **Option 2: Discuss the Sermons & the Bible Readings for the Week**

*If you prefer to continue discussing the sermons and/or the Bible readings for the week, included below are general questions that you can use to guide your time together, especially if group members do not all attend the same Worship Gathering.*

- What sermon did you hear preached on Sunday? What psalm did the sermon exposit?
- What was one thing you learned from that sermon? What was one takeaway you walked away with?
- How will you apply that takeaway to your life, beginning this week?
- How should that truth change how you think? How should it shape your desires? How should that truth influence your relationships? How should it affect what you say and how you act?
- How should the truth(s) gleaned affect how you pray and what you pray for?

### **Option 3: Read, Study, & Pray a Psalm Together**

*This option differs from REAP in that more attention is given to learning how to study Psalms based on the literary form of the selected psalm. There are different types of psalms: lament psalms, praise psalms, pilgrim psalms, songs of Zion, hallel psalms, enthronement psalms, royal psalms, and wisdom psalms. This guide will include what type of psalm each Worship Gathering walked through as well as how to study and take next steps with that psalm and ways to pray through that psalm as a small group. With this structure, it might be helpful to choose one of the Psalms from Sunday's sermons.*

- To begin this first week, ask the group to share how they currently approach reading and studying the Psalms.

#### MAIN TRUTH

- Read the selected psalm together. If the superscription (the introduction to the psalm that tells who wrote the psalm or gives other information related to the psalm) gives any information related to the events surrounding the psalm, read those related passages as well since they provide a context for the psalm. For example, 2 Samuel 11:1-12:15 is the backdrop for David's confession in Psalm 51.
- Based on the reading of the psalm, ask the group to identify the overarching message of the psalm. What is the main truth expressed by this psalm?
- As a group, identify the structure or the outline of the psalm. Some psalms, such as laments, have a clear outline of an introductory cry, the reason for the lament, a confession of trust in God, the psalmist's petition, and the psalmist's vow to praise God. With other psalms, you will trace the argument or the psalmist's thought process throughout the chapter. The portions below will provide some assistance with this, but it is important to equip group members to know how to do this on their own. Also, the outlines provided with the chapters below are not the only way to divide the chapter; they are simply one way to do so.

## Small Group Guide PSALMS 73, 75, & 78

*The Church at Brook Hills*

*May 25, 2014*

*Psalms 73, 75, & 78*

- Making an outline of the passage helps with summarizing each section. Based on the structure you identified as a group, walk through each section and identify the main truth of that section. In that section, what is a universal truth or a general principle from that section? How would you summarize what that section says as well as its main idea? The point here is to identify timeless truths that fit both the original audience as well as believers today. For example, Psalm 51:1-2 demonstrates that believers can turn to God for forgiveness of sin because of His character.

### WHY IT IS IMPORTANT

- As you discuss the main truth of each section, discuss why that truth is important. What are the implications of this truth and the theology that the psalm is communicating?

### WHAT DO I DO NOW?

- How can you apply the truths gleaned from this section? Be specific in your application.
- What needs to change in your life based on what this psalm is saying? How will you take steps this week to grow and to change?
- Psalms were originally used in the sanctuary for both individuals and Levitical choirs to use both in prayer and in song. In light of this purpose for the Psalms, how can this psalm or this one section of a psalm guide how you pray and/or what you pray for?

### *Psalm 73*

- With Psalm 73, the psalmist sees the prosperity of the wicked and questions God for allowing them to thrive. The change in the psalmist's perspective comes in verses 16-17 when he entered God's sanctuary and considered their situation in light of eternity. This psalm presents an example of how one's thoughts and beliefs can either lead towards doubt or towards confidence in the Lord, and it demonstrates the importance of filtering the present with an eternal perspective. This psalm contains elements of wisdom psalms, lament psalms, and praise psalms.
- Outline of the Psalm
  - A Description of the Wicked and How Their Situation Affected the Psalmist's Faith (vv. 1-16)
  - A Confession of Faith in God's Judgment and Wisdom (vv. 17-28)
- In what ways does it seem like nonbelievers are prospering in comparison to Christ-followers (see Ps. 73:4-6, 9, 11-12)? Why would a believer be envious of the life of a nonbeliever? What is the end result of such comparison and envy for the believer (see Ps. 73:2)? How do we combat such thoughts and feelings inside of us? How can we resist temptation to join with the world in its pursuits?
- What have you given up for the sake of Christ? How can we know that such sacrifices are worth being made? Why is following Christ worth the sacrifices that we make? What are we holding on to instead of giving up for Him? Why aren't we letting go of such desires, possessions, people, or plans?
- Do you struggle with your faith in God? What are common questions, doubts, or struggles that believers have with regards to God's character? In what areas do you wrestle with trusting God? How do we walk in faith in God in light of these concerns? How did time spent with God in His presence transform the psalmist's perspective? What are the implications in this passage for Christ-followers?
- How should this psalm influence how we pray for nonbelievers and for believers?

### *Psalm 75*

- In Psalm 75, thanksgiving to God flows into an oracle from God regarding His promise to bring down the proud and to exalt the humble. The psalm calls the proud to humble themselves before the Lord, and it warns them of God's cup of wrath. The expression of one's cup signifies one's lot in life, and here, the expression refers to the cup of God's judgment that is to come.
- Outline of the Psalm

## Small Group Guide PSALMS 73, 75, & 78

*The Church at Brook Hills*

*May 25, 2014*

*Psalms 73, 75, & 78*

- God is the Source of Judgment (vv. 1-3)
- The Proud are the Target of Judgment (vv. 4-7)
- Salvation is the Goal of Judgment (vv. 8-10)
- Martin Luther stated, “One must always ‘let God be God.’” How is these easier said than done? In what ways do we as humans struggle with *God* being God? Why are we so allergic to the idea of God being the Judge? What right does God have to judge the world? What are the implications of His right to judge? Why is His role as Judge a reason for praising Him? How does one’s attitude of the judgment of God indicate one’s view of the character of God? What is your attitude towards God as the Judge? Why?
- What are God’s attributes according to Scripture? How these attributes affect how He judges? Explore the relationship between His different characteristics and how they influence His role as Judge.
- Psalm 75 teaches three wrong responses to God’s judgment: ridiculing judgment, boasting in judgment, and minimizing judgment. Flesh out what each of these wrong responses look like in our attitudes and thoughts. Pride relates to each of these wrong responses; how so? How does pride lower our defenses against other sins? In what ways does pride manifest itself in your life? How does pride kill our witness (see Jn. 13:35; 17:21)? How does it ruin our disciple-making efforts? How can we humble ourselves before God? What does this practically look like?
- How is salvation the goal of judgment (see Ps. 75:8; Matt. 26:39, 42)? How does downplaying the judgment of God steal glory from the cross of Christ?
- How should this psalm inform how you pray, how you praise God, and what you pray for?

### *Psalm 78*

- Because it rehearses God’s relationship with His people and His actions on their behalf from the time of Exodus to the reign of David, Psalm 78 is a descriptive praise psalm. It begins with a call for the older generations to tell the younger generations about the Lord, for the people’s rebellion and unbelief came when they forgot about all that God had done for them in the past and what He promised for the future. Our love for Him and our mindfulness of Him should lead to greater faith and obedience in our lives.
- Outline of the Psalm
  - Introductory Call for the Older Generations to Instruct the Younger Generations about God and His Works (vv. 1-8)
  - A Record of Israel’s Rebellion and God’s Response (vv. 9-64)
  - A Description of God’s Election of Israel and of David to be King (vv. 65-72)
- Whether or not you have any children, what can *you* do to pass on the gospel of God’s grace and greatness to the generations after you? How are you involved in this task? According to Psalm 78, how do we faithfully do this? How do we teach the next generation about who God is, what He said, and how to follow Him? What all does this task entail (see Ps. 78:4-8; Deut. 6:6)?
- Psalm 78 warns against sinfulness as it describes the cycle of sin in Israel’s history. What sins did Israel repeatedly commit? What led to their disobedience? How do we avoid falling into such cycles of sin in our own lives? For those who are caught up sin, what does it look like to break free in Christ? How can we warn the next generation against falling prey to sin?
- If you are a parent, how can you grow in cultivating a time of family worship? What does this time need to look like for your family? If such a time is not currently happening, why? How can you overcome any roadblocks? If your family already worships together at home, reflect on whether or not anything needs to change about what you do when you come together. Make this a topic of conversation with your family to get everyone’s feedback. How are you equipping your children to study the Word, memorize Scripture, pray, and worship God? What specific things do you need to pray for with regards to your family?
- How should this psalm inform how you pray, how you praise God, and what you pray for?

***Psalms Resources***

As we study Psalms, listed below are helpful resources that can assist you in further study of this book.

- *A Commentary on Psalms* (Vol. 1 & 2) by Allen P. Ross
- *Psalms 1-72* by A.A. Anderson
- *Psalm 73-150* by A.A. Anderson
- *Commentary on the Psalms* by J.J. Stewart Perowne
- *Psalms 1-50* by Peter C. Craigie
- *Psalms 1-72* by Derek Kidner
- *Psalms 73-150* by Derek Kidner
- *Reflections on the Psalms* by C.S. Lewis
- *An Introduction to the Old Testament* by Tremper Longman III & Raymond B. Dillard
- *Old Testament Theology* by Paul R. House
- Radical ([radical.net](http://radical.net)) – Listen to previous Brook Hills sermons, and search by Scripture, date, or topic.
- Ligonier Ministries ([ligonier.org](http://ligonier.org)) – This site provides a helpful list of top commentaries for each book of the Bible.
- The Gospel Coalition ([thegospelcoalition.org](http://thegospelcoalition.org)) – Use their Scripture index to download sermons from trusted pastors on almost every chapter in the Bible.
- Desiring God ([desiringgod.org](http://desiringgod.org)) – Listen to or read sermons by Pastor John Piper.