

The Psalms

FAITH ACTS

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FALL 2025

Recommendations for Table Discussion

Our hope is that this class will provide you with a better knowledge of the Bible and result in a deeper love for Christ and his people. Please attempt to answer each week's questions before the class. Being prepared will allow you and others to participate more effectively in the discussions, bringing everyone to a greater level of understanding of God's word and a deepened fellowship.

There will be some who are more eager to share around the table than others. Please be respectful and kind as the discussion unfolds, recognizing there are varying levels of biblical proficiency and levels of comfort in sharing. Your table hosts are wonderful brothers and sisters who are there to love and support you and will do their best to foster a safe, welcoming environment that is profitable and edifying for everyone present.

Thank you for spending the time to take this class and for contributing to the fellowship and mutual learning around your table. Our hope is that the effort you put into this class will be rewarded many times over in your daily Christian walk and in the years to come.

Blessings to each of you,
Cameron

Schedule

The Psalms—Fall, 2025

Week	Date	Content
1	9/11	Psalm 1-2
2	9/18	Elder-Led Prayer
3	9/25	Psalm 139
4	10/2	Psalm 44
5	10/9	Psalm 32
6	10/16	Elder-Led Prayer
7	10/23	Psalm 118
8	10/30	Psalm 136
9	11/6	Psalm 5
10	11/13	Psalm 19
11	11/20	Elder-Led Prayer
	11/27	Thanksgiving – No Meeting
12	12/4	Psalm 119:1-24
13	12/11	Psalm 24
14	12/18	Elder-Led Prayer

Lesson 1: Psalm 1 and Psalm 2

SEPTEMBER 11, 2025

1. Psalm 1 presents two ways of life: the righteous and the wicked. How do you see those two paths described, and what stands out to you about their differences? How would you define the difference between the two? What is necessary for your definition to be true?
2. The righteous person is said to “delight in the law of the LORD” and to meditate on it day and night. What does it look like to delight in God’s Word rather than just read it? In *Reflections on the Psalms* C.S. Lewis describes how at first, he found the psalmist’s delight in God’s law “utterly bewildering” and “mysterious.” Lewis said he could understand how one could delight in God’s mercies, visitations, and attributes, but not how one could delight in God’s law. What are your thoughts on this and how would you answer Lewis’ question?
3. The lifestyle and behavior of the wicked and the righteous are contrasted with each other. What are the implications about the ultimate result of living each lifestyle mentioned in Psalm 1? What resonates here with your experience? What doesn’t?

4. Psalm 2 begins with the nations raging against God and His anointed King. What is the ultimate desire of man and how does it deprive the world of peace? How have you seen echoes of this around you, or even in your own heart?
5. God's response to human rebellion is not fear but laughter. How does that shape the way we think about God's sovereignty over the world's turmoil? What else does the psalm say about how God responds to human sin and rebellion?
6. (Bonus) Taken together, Psalms 1 and 2 set before us two paths and two rulers: the way of God's Word (Psalm 1) and God's King (Psalm 2) or the way and rule of the wicked. How might these two psalms together shape the way we approach the rest of the Psalms—or even the Christian life as a whole?

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1. This psalm begins with the truth that God knows us completely—our actions, thoughts, and words. How does that make you feel: comforted, unsettled, or both? Why?
2. The psalmist says God “hems me in, behind and before” and that his hand is on our lives. What do these images suggest about God’s presence in our lives? What’s encouraging about that? What’s bothering about it? How does this relate to God’s presence in verses 7-12?
3. David marvels at God’s hand in creating us, “fearfully and wonderfully made.” How might this shape the way we think about our own worth, and the worth of others? He also reflects not just on life, but on God’s knowledge of him before birth to the very end. What does this say about God’s sovereignty and purpose over our lives from beginning to end?

4. In verses 19–22 David suddenly cries out against the wicked. How do you think that fits within a psalm otherwise full of wonder at God and his attributes? Is David being overly dramatic here? How do you think this fits with what Jesus teaches about love and forgiveness? How does it fit with your discipleship?
5. The closing prayer asks God to search the heart, reveal sin, and lead in the everlasting way. Why do you think the psalmist ends here? What might it mean for us to pray this honestly?
6. (Bonus) Psalm 139 teaches that God is all-knowing, all-present, and all-powerful. David connects that to his praise, petition, and (re)pentance. Why and how does David orient these facets of his life to God's character and attributes?

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1. The psalm begins by remembering God's mighty acts in the past, especially in bringing Israel into the land (verses 1–3). Why do you think the psalmist starts here rather than with his present pain? Verses 4–8 describe confidence in God's kingship and past victories. How can looking back at God's past faithfulness strengthen us when we don't see it in the present? How does scripture help us when we struggle to find examples of God's faithfulness in our own life stories?
2. In verses 9–16, the psalmist laments that God has rejected and humbled His people. How would you describe the honesty of this prayer? What does it show us about how we can speak to God? Is this easy for you?
3. Verses 17–22 protest that Israel has not turned away from God, yet still suffers. How does this challenge the common idea that suffering is always caused by personal sin? Look up John 9:1-3; what are the similarities and differences between Psalm 44 and John 9? Is it ok to lodge protests with God about how he's treating us?

4. In verse 22 the psalmist says, “For your sake we face death all day long.” How might this help us understand the suffering of God’s people not as meaningless, but as bound up with God’s purposes? Paul quotes verse 22 in Romans 8. How does that connection help us see this psalm fulfilled in Christ and in the life of the church?

5. The psalmist describes Israel as a “sheep to be slaughtered” which is done for “your sake”? What does it mean that God’s people can experience both covenant love (v.26) and covenant suffering (v.17)? Does this make it easier or harder to trust God?

6. (Bonus) The closing verses, “Awake! Why are you sleeping, O Lord?”, are demanding God make good on his covenant promises. How does this kind of prayer fit into the life of faith rather than contradict it? How do we reconcile God making a promise and his people calling him to account?

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1. The psalm opens by declaring that the one forgiven is blessed (v.1–2). What do you notice about the way forgiveness is described here? Why might that be the starting point for true happiness? What does it mean that God forgives sin?
2. “Confession is good for the soul”. This is an old expression; do you think it’s true? Why would confession be good for someone’s soul? Why does confession feel so risky? Verses 2-5 connect honesty with forgiveness; why do you think honesty is connected to forgiveness?
3. In verses 3–4 David describes the physical, emotional, and spiritual toll of unconfessed sin. Have you ever experienced something similar—where guilt weighed you down? What about the opposite: does confessing sin ever feel more emotionally draining than not acknowledging it?

4. In verses 6–7, David urges “the godly” to pray to God while He may be found. What does it mean to seek God in that way, and how does confession fit into that seeking? Verse 7 pictures God as a hiding place who preserves His people. How does this image help us understand the difference between hiding from God in our sin and hiding in God through forgiveness?

5. Verses 8–9 are God’s response, which is a promise of instruction and guidance. How does forgiveness open the way for a life of ongoing discipleship under God’s care? God uses horses and mules as contrasts with faithful followers. What is this metaphor driving at? What does that look like in our lives, and how is that connected to our confession of sin?

6. (Bonus): Verse 10 says that “many are the sorrows of the wicked, but steadfast love surrounds the one who trusts in the LORD.” How does trust in God mark the difference between living under sorrow and living under God’s covenant (steadfast) love? Looking back over the whole psalm, how do trust, confession, forgiveness, and joy all fit together as one movement of life with God?

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1. The psalm opens and closes with the refrain, “His steadfast love endures forever.” Why do you think this truth frames the whole psalm? Compare this to Lamentations 3:22–23. How does God’s enduring love give us hope in both good and hard times? Why is this a necessary reminder for our lives?
2. The psalmist recalls crying out in distress and God answering with freedom (v.5). What do you think that freedom looked like? What does it mean for God to answer our prayers of distress with freedom, especially when suffering keeps happening?
3. The psalmist’s distress seems to be significant threats and suffering (v.5-13). When hard things come upon us, how do we view God’s steadfast love? Like it’s evaporated? Absent? In a holding pattern? Still present with us? “Christian assurance is not the absence of affliction but confidence in God’s presence in it.” What does that mean, and how do these verses reflect that?

4. “It is better to take refuge in the LORD” (v.8-9) and “I shall not die, but I shall live” (v.17). What do you think the connection is between these two sets of statements? How might this imagery connect with the way Paul describes God giving victory through Christ (Romans 8:31–39)?

5. Psalm 118 is saturated with worship (e.g. “The LORD is my strength and my song” v.14; v.19; v.24, v.26, v.27, etc). What does this reveal about the connection between deliverance/salvation and worship? What is the foundation of worship? What should be the result of salvation?

6. (Bonus) Verse 25 (“Save us, we pray, O LORD!”) is the root of the word Hosanna. How does its use at Jesus’ triumphal entry (Matthew 21:9) connect Psalm 118 to the events leading to his death and resurrection? How does this help us understand the full meaning of verses 17, 22, 24, 26, and 27? What does this teach us about God’s steadfast love?

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1. Every verse repeats: “for his steadfast love endures forever.” Why do you think this truth is repeated so insistently? How might this shape the way we think about God’s love — not just as an idea, but as the constant background music of history? Why does it matter that Psalm 136 begins with who God is for understanding the rest of the psalm?
2. All of the history here, from creation to the exodus, to the conquest of Canaan, is already in the Bible. Why do you think it’s repeated here? Why does that matter for Christian discipleship? This psalm is telling a story about how God’s people should understand him and ourselves. What kind of stories does our culture usually tell us about ourselves? About God? What narratives do we usually tell? How does Psalm 136 challenge them?
3. The psalm praises God for creation as an act of steadfast love. How does seeing creation as an expression of God’s covenant love differ from seeing it as just power or beauty? Compare with Romans 1:20. How might this help us see creation not only as evidence of God’s existence but also of His faithful love?

4. Verse 16 recalls God leading His people through the wilderness. How might this connect with our own seasons of spiritual wandering or trial? C.S. Lewis wrote in *The Problem of Pain* “Pain insists upon being attended to. God whispers to us in our pleasures, speaks in our conscience, but shouts in our pain: it is His megaphone to rouse a deaf world.” How does the wilderness sharpen our hearing of God’s steadfast love? How is the wilderness, for Israel and for us, an act and place of God’s steadfast love?

5. The psalmist shifts from national history to God’s care for the lowly and daily provision of food (v.23-25). What does this teach us about the scope of God’s steadfast love—from cosmic history down to personal needs? God “gives food to all flesh” (v.25); theologian John Calvin notes that this a reasoning from the lesser to the greater: if God cares for all of creation (“all flesh”) how much more will he care for His own children? How should this shape our gratitude? The way we think of God’s favor to non-Christians? How he must think of and treat us as his children?

6. (Bonus) The refrain “his steadfast love endures forever” is ultimately fulfilled in Christ (John 13:1: “Having loved his own... he loved them to the end”). How does reading this psalm in light of Christ deepen its meaning? How might the repeated refrain encourage us to anchor our assurance not in ourselves but in God’s covenant love?

7. (Bonus x2) The psalm is clearly written for communal worship, with a leader and people echoing the refrain. How can call-and-response, participatory worship shape our hearts differently than silent reflection? If you were to add your own verse to this psalm — a moment in your life or the life of the church that shows God’s steadfast love — what would it be?

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1. The whole psalm is about prayer, and David begins by mentioning that he cries out in the morning, looking to God in prayer. Why do you think he emphasizes morning prayer? How might starting the day with prayer shape the way we live? Why is prayer such a central part of the Christian life?
2. David contrasts God’s holiness with the wicked. What does it mean that God “delights” in righteousness but not in wickedness? God’s majesty is a shield to his people, but a terror to his enemies. How does this tension show up in Psalm 5? How does the cross help us see God’s holiness as both just and merciful?
3. David says he enters God’s house “through the abundance of your steadfast love.” What does this reveal about the basis for coming before God? How is that different from thinking we can approach God by our own merit?

4. David prays, “Lead me, O LORD, in your righteousness.” Why is guidance rooted in God’s righteousness rather than David’s own wisdom? How might this shape how we pray for direction in daily life? How does God answer this prayer for us?
5. David describes the deceitfulness and rebellion of the wicked and asks for God’s judgment. How do we wrestle with prayers for justice like this in our own prayers? What are areas in our lives where this is easy? Difficult?
6. (Bonus) Verse 12 says God blesses the righteous and surrounds them with favor. How does this find its ultimate fulfillment in Christ, the Righteous One? Compare with Romans 8:1: “There is therefore now no condemnation for those who are in Christ Jesus.” How is this a shield for the believer?

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1. The psalm says the heavens declare God's glory without words. What does this mean? How do you see God's glory in creation? Is that always your, or other's reactions to nature? How come? Paul says in Romans 1:20 that creation reveals God's eternal power and divine nature, leaving people without excuse. How does this connect to Psalm 19's picture of the heavens declaring God's glory?
2. John Calvin wrote that creation is like "a magnificent theater" where God displays His glory, but Scripture is like "spectacles" that allow us to see it rightly. How does that image help us read Psalm 19? How does Christ, as "the Word made flesh" (John 1:14), fulfill both creation's witness and Scripture's testimony?
3. David lists different names for God's Word (law, testimony, precepts, commandment). What do these descriptions tell us about Scripture? Do we usually think about or treat scripture in these ways? Why do you think that is? How have you experienced Scripture reviving, enlightening, or gladdening your heart?

4. David says God's Word is more precious than gold and sweeter than honey. Why do you think he uses those images? What does this suggest about how we should value Scripture in daily life? How can God's Word both warn us and bring great reward (verse 11)? Can you think of a time when Scripture either kept you from harm or guided you into blessing?
5. David prays for forgiveness for hidden faults and protection from willful sins. What do you think he means by "hidden faults"? How might this prayer shape the way we confess our sins to God? What does this teach us about ourselves? About God?
6. (Bonus) The psalm ends with the prayer: "Let the words of my mouth and the meditation of my heart be acceptable in your sight, O LORD, my rock and my redeemer." Why is this a fitting conclusion to a psalm about creation and God's Word? How might this prayer shape the way we live day by day?

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1. In verse 4, God commands His people to keep His statutes diligently, but in verse 5 the psalmist prays, “Oh that my ways may be steadfast!” What does this tension reveal about our need for God’s grace in order to obey? How might this shape the way we pray about our own obedience?
2. The psalmist expresses a concern that he might not measure up to God’s standard (e.g. v.5-6, 8, 11, 19-21). What is motivating the psalmist? What’s his solution, and why does he think that will work? What do you think about this in relation to your own life?
3. Verses 9-16 describe how we be can pure and how that purity should be expressed. How does Psalm 119 picture that? What is “purity” here. How does Psalm 119 connect obedience not only with discipline but also with delight. What practices does Psalm 119 prescribe for cultivating delight. Are they easy? Hard? What does it look like to “store up” God’s word?

4. The psalmist calls himself a sojourner on the earth (v.19). and says his soul is consumed with longing for God's Word. What does it mean to live as a sojourner? What is the psalmist concerned he'll miss since he's a sojourner? C.S. Lewis observed: "If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world". How does this resonate with v.19-20, and what does that tell us about our need?

5. The psalmist feels worn out with longing for God's Word and speaks of enduring scorn and opposition. How does God's Word sustain us when others belittle or oppose our faith? Can you think of a time when God's Word served as a refuge or counselor in hardship?

6. (Bonus) St. Augustine prayed: "Give what you command, and command what you will". How do verses 4-5 and 17-18 reflect that same truth — that God both calls us to obedience and gives the grace to obey?

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1. “The earth is the LORD’s and the fullness thereof.” What difference does it make in daily life to know that every part of creation belongs to God? How might remembering God’s ownership of your work, possessions, or relationships change the way you approach them this week? How does this shape the way we think about things when we don’t have much?
2. “Who shall ascend the hill of the LORD?” The answer: those with clean hands and pure hearts. Why is moral integrity and sincerity essential for entering God’s presence? Since no one naturally has “clean hands and a pure heart” (v.4), how does this psalm point us to Christ, who entered God’s presence for us (Heb. 9:24)? Where does that leave us?
3. The psalm ends with a dramatic call to “lift up your heads” and welcome the King of glory. What picture of God does this give us, and how is it fulfilled in Christ’s resurrection and ascension? (cf. 1 Cor. 2:8; Rev. 3:20) What gates have already been opened to Jesus? What does it look like for you personally to “open the gates” of your heart, home, or community to Christ’s reign?

4. The psalm moves from creation, to individual righteousness, to communal welcome of God's King. How does this shape how we worship together as the church? What does it mean that the LORD is the "King of glory"? Why should we care?
5. Some early Christians read Psalm 24 as anticipating Christ's victorious entrance into heaven after His resurrection. How does this vision of the "King of glory" encourage you to live in hope of His return? What would it mean for you to live more expectantly this week, as though the King might return at any moment?
6. (Bonus) How does Psalm 24:1 challenge modern assumptions of personal autonomy, and what might it mean for you to live as "not your own"?

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