



THREE M's FOR EVERY CHRISTIAN

0

This psalm has moved from an account of the declarations of creation to a description of the nature of God's word. In the final verses, the psalmist turns to his own sinfulness. In what way is this a logical progression of thought?

2

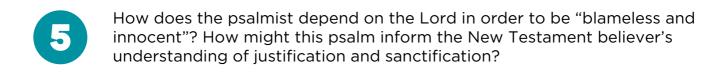
What is the difference between hidden sins and presumptuous (willfully arrogant) sins? From whom are hidden sins hidden? Can we be aware of each sin we commit? How might a passage like Psalm 139:23-24 help us to consider the sins we have hidden even from ourselves?

3

Are presumptuous sins worse than other kinds of sin? We can connect the idea of presumptuous sins with the Mosaic law, which decreed that "the person who does anything with a high hand...shall be cut off from among his people" (Numbers 15:30). The Hebrew word "yād" means "hand" and, in context, connotes acting presumptuously or defiantly, that is, in a high-handed manner. How should those who are in Christ consider presumptuous sins?



What does it look like for sin to "have dominion" over someone? What can a believer do to oppose the dominion of sin in his or her life?



Why is the psalmist concerned with both his words and his meditations, his mouth and his heart? Would it be acceptable to have only one or the other?

How are mouth, mind, and motivation all transformed by the word of God? How are all three elements connected?

Why is the Lord called both "rock" and "redeemer" in this context? What qualities of God are highlighted here?

