

Chapel Flock



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

www.chapel-flock.com



Vol. 40 Issue 770

Oct. 17, 2013

Worship Music

[He Is Yahweh-](#)
[Dean Salyn](#)

[He's Alive-](#)
[Don Francisco](#)

[Bird With Broken](#)
[Wing-Don Francisco](#)

Prayer

Lord, I ask You to help me stay fiercely committed to fulfilling the assignment You have given to me. Forgive me for the times I've given in to weakness and allowed myself to complain when I should have grabbed hold of Your strength and pressed full steam ahead. I repent for allowing my flesh to talk me into moments of defeat. Today I choose to push forward to do exactly what You've told me to do. Holy Spirit, if the devil creates an impasse for me, please show me a better route to take so I can fulfill my divine assignment. Lead me as to God's will for me and plans, in Jesus' name. Amen.....

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

Matthew 24:36 (AMP)

36 But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

"Daily Devotional"

Charles Stanley

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOVE](#)

Bible Study Sites

[Chuck Smith](#)
[Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-](#)
[Cathe Laurie](#)

Chapel Flock.....text a prayer..... request telephone number.....

(316) 247-3623

Or----

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

chapel-flock@sbcglobal.net

Psalm 1:1-6 (KJV)

1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Introduction

A psalm is a hymn of praise to God. The Book of Psalms was originally the hymn book for Israel. The Psalms are a classic example of Hebrew poetry which, unlike English poetry made of rhyme and rhythm, consists of parallel or contrasting ideas. Many of the psalms are known as acrostics because each verse begins with a succeeding letter of the Hebrew alphabet (for example, Psalm 119).

David, who authored many of the psalms, was considered a prophet, because many of the psalms contain prophecies about the Messiah. These predictions were direct references to Jesus Christ.

Some psalms were also written by Asaph and Moses. The entire collection of 150 psalms is divided into five smaller books: Psalms 1-41, 42-72, 73-89, 90-106, 107-150.

First Book of Psalms

PSALM 1: The contrast of the godly and the ungodly man.

Shall we turn to the Psalms, beginning tonight with the first psalm.

The Psalms are actually divided into five books. It was really the hymnbook for the nation of Israel. They were sung in their original forms. In the Psalms there is really much prophecy, because we are told by Peter that David was a prophet and that he spake by the Holy Spirit. And much of what he spake was prophecy in regards to the coming Messiah, and did have its fulfillment in Jesus Christ. There are many psalms that are known as Messianic psalms. That is, psalms that refer directly to Jesus Christ. We'll get one of those tonight as we get into the second psalm. Each of the five books of the psalms end with a doxology. The first of the books is from Psalm 1-41, the second is 42-72, the third is 73-89, the fourth is 90-106, and the fifth book of the psalms is from 107-150. The majority of them were written by David. Asaph was an author of some of them. Moses wrote some of them, but they were the songs of the children of Israel.

They speak of human nature. Man's cry after God; man seeking to relate to God. And they cover all of the gamut of man's feelings. They are poetry, but as we have pointed out, poetry to the Hebrew was not rhyming words or sentences, nor was it a rhythm, but it was a rhyming of ideas or a contrasting of ideas. Many of the psalms are known as acrostic psalms. We'll point them out to you as we get to them. That is, that each verse begins with a succeeding letter of the Hebrew alphabet. We have several acrostic psalms. With the Psalm 119 probably is the best example of an acrostic psalm, however, you find that about eight verses begin, each verse within the eight begins with the letter of the Hebrew alphabet successively, so that the first seven or eight verses begin with aleph, the next begin with beyth, and then daleth, and giymel and so forth. So you go through the Hebrew alphabet with 119 Psalm and it, of course, is the longest chapter in the Bible.

Psalm 1

The first psalm deals with the godly man and the ungodly man. There is a contrast. And the contrast is probably best expressed by the first and the last words of the psalm. Concerning the godly: blessed. Concerning the ungodly: perished.

Blessed is the man (Psa 1:1),

The word blessed in the Hebrew has as a meaning, "oh how happy" is the man. First of all, we see this happy man in a negative context. That is, he is walking not in the counsel of the ungodly, nor standing in the way of sinners, nor sitting in the seat of the scornful (Psa 1:1).

And there does seem to be a progression here. First a person begins quite often just walking in the counsel of the ungodly. The next thing he finds he is standing around in the congregation of the sinners. And finally, he is settled down and is seated in the seat of the scornful. That is the negative side. The blessed man doesn't do this, but contrariwise,

His delight is in the law of the LORD; and in his law doth he meditate both day and night (Psa 1:2).

So from a negative standpoint, the happy man is the man who walks not in the counsel of the ungodly, but from a positive standpoint, he is being directed by the counsel of God. He is meditating in the law of the Lord day and night. Now the effect or the results of this:

He shall be like a tree planted by the rivers of water, that bringeth forth its fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

So we see, first of all, "Like a tree planted by the rivers of water," in contrast to a tree that is growing out in a barren wilderness. "Bringing forth fruit in his season." An interesting thing about unseasonable fruit, it never matures; it never becomes ripe. You may plant watermelon seeds in August when you eat your watermelons, and the vine might grow and watermelons might come on it, but it is unseasonable. It will never get ripe. It will always be green.

There are some people who never mature, that is, really bring forth mature fruit. Jesus tells us that the seed planted on various types of soil result in various developments of fruition. Some planted by the wayside, immediately is plucked up. On the stony ground, may grow for a moment, but will never bear fruit, never develop because it lacks the depth. That which is thrown among the thorns will grow, but the thorns will choke out the fruitfulness of it ultimately. The cares of this life, deceitfulness of riches the desire for other things. It is only that which falls on the good ground that brings forth good fruit. In varying degrees, thirty, sixty, one hundred fold. Now Jesus said, "Herein is my Father glorified that you bring forth much fruit." Then later on in that fifteenth chapter of John, He said, "You have not chosen Me, I have chosen you and ordained you that you should bring forth fruit. That your fruit should remain." And so as children of God we should be interested in being fruitful, bringing forth fruit. And then we should also be interested in bringing forth fruit that remains, or lasting fruit in our lives.

So often the test of a ministry is the lasting fruit that is brought forth from that ministry. "So like a tree bringing forth fruit in his season, his leaf also shall not wither." That is, there is a freshness to his life, a continual freshness. "And whatsoever he doeth shall prosper."

Now, what is this man doing? He is meditating in the law of the Lord day and night. God has given to us the rules of happiness. God has given to us the rules of prosperity. They are there in His law. "Whatsoever he doeth shall prosper." Moses, when he turned the reigns over to Joshua, said unto Joshua, "This book of the law shall not depart from out of thy mouth but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein. For then thou shalt make thy way prosperous and then thou shalt have good success" (Joshua 1:8). Meditate, stay in the Word, the law of the Lord, and then thou shalt be prosperous, you'll have good success. So much the same is declared here in Psalm 1.

Now the contrast. And here is where the Hebrew poetry comes in, in contrasting ideas.

The ungodly are not so: but they are like the chaff which the wind driveth away (Psa 1:4).

Now, this is contrasted to the tree planted by the rivers of water bringing forth fruit in his season, but the ungodly is like chaff, which the wind driveth away.

Now when they threshed their grain... of course, when you gather in your barley or your wheat, it has the hull on it. And so they would pick it up in their hands, and they would get in a place where there is a good stiff breeze. They would rub it in their hands, and they would throw it up in the air. And the wind would take the hulls, the chaff, and blow it away, and just the grain would fall back down. And that was their form of removing the hulls from the grain after they had harvested. Just rubbing it in their hands and then throwing it up into the air and the wind. So it was a very familiar sight to the people, the fellow standing on a windy ridge rubbing his hands, throwing the grain in the air, and watching the chaff just blow away and just the grain falling back down again. So the ungodly are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish (Psa 1:5-6).

(Through The Bible c 2000 Series; Chuck Smith; Bible commentaries,1979-1986)

➡ Psalms (Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 319-324)

The book of Psalms, written mostly by David himself, is full of predictions and foreshadowings of the eternal King who would come out of David's family. Some of them, in a limited and secondary sense, may refer to David himself. But on the whole they are inapplicable to any person in history other than Christ—written 1000 years before Christ came.

Psalms

Israel's Hymn Book and Prayer Book

Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God.

Psalm 42:11

Authorship of the Psalms

In the titles or superscriptions of the Psalms, 73 psalms are ascribed to David, 12 to Asaph, 11 to the sons of Korah, two to Solomon (Psalm 72 , Psalm 127), one to Moses (Psalm 90), and one to Ethan (Psalm 89); 50 of the psalms are anonymous. Some of the anonymous psalms may have been written by the author of the preceding psalm so that one title applies to both psalms. David, no doubt, was author of some of the anonymous psalms. But the titles are not a certain indication of authorship, since "of," "to," and "for" are the same preposition in Hebrew. A psalm "of" David may have been one that he himself wrote, or it may have been written "for" David or dedicated "to" David. However, the titles are very ancient, and the most natural assumption is that they indicate authorship. Some modern critics have made a desperate effort to read David out of the picture. But there is every reason to accept, and no substantial reason to question, that the book of Psalms is largely the work of David. The New Testament recognizes it as such.

Thus we speak of the Psalms as the psalms of David, because he was the principal writer or compiler. (Similarly, we refer to the book of Proverbs as the proverbs of Solomon, even though not all of them were written by him.) It is generally accepted that a few psalms were in existence before David's time and formed the nucleus of a hymnal for worship. This was greatly enlarged by David, added onto from generation to generation, and brought to completion, it is thought, in its present form by Ezra.

David was a warrior of great bravery, a military genius, and a brilliant statesman who led his nation to its pinnacle of power. He was also a poet and a musician, and he loved God with all his heart. David's creation of the Psalms was in reality a far grander accomplishment than his creation of the kingdom. The book of Psalms is one of the noblest monuments of the ages and has outlasted David's original kingdom by more than two millennia. In the Psalms the real character of David is portrayed. And in the Psalms God's people generally see a pretty fair picture of themselves, of their struggles, their sins, their sorrows, their aspirations, their joys, their failures, and their victories. David has earned the undying gratitude of millions upon millions of God's redeemed people for the Psalms.

Jesus was very fond of the Psalms. He said that many things in the Psalms referred to Him (Luke 24:44). So thoroughly did they become a part of Him that in His dying agonies on the cross He quoted from them (Psalm 22:1 ; Matthew 27:46 ; 3 1:5 ; Luke 23:46).

Of the 283 quotations from the Old Testament in the New Testament, 116 (more than 40 percent) are from the Psalms.

Classification of the Psalms

From very ancient times, the Psalms have been divided into five books. This division is already found in the Hebrew Bible and the Septuagint, perhaps in imitation of the five books of the Pentateuch. Within these five books of psalms there are some further subgroups.

The Five Divisions of the Book of Psalms—————

Smaller Groups of Psalms

Book I; Psalms 1–41; no groups]

Book II; Psalms 42–72; Psalms of Sons of Korah, 42–49; Miktam Psalms, 56–60; Miktam is probably a musical or literary term

Book III; Psalms 73–89; Psalms of Asaph, 73–83

Book IV; Psalms 90–106; no groups]

Book V; Psalms 107–150; Hallel Psalms, 113–118; Songs of Degrees, 120–134; Psalms of Thanksgiving, 135–139; Psalms for Protection, 140–143; Hallelujah Psalms, 146–150; Hallel=praise Pilgrim songs Hallelujah=praise the Lord

The Psalms Were Written to Be Sung————— The Bible is full of singing—singing as an act of worship, singing as an expression of gratitude, even singing to express sorrow and lament.

- At the dawn of creation "the morning stars sang together, and all the angels of God shouted for joy" (Job 38:7).
- Moses sang and taught the people to sing (Exodus 15 ; Deuteronomy 32).
- Israel sang on the journey to the Promised Land (Numbers 21:17).
- Deborah and Barak sang praise to God (Judges 5).
- David sang with all his heart (Psalm 104:33).
- Hezekiah's singers sang the words of David (2 Chronicles 29:28–30).
- Two choirs sang when the walls of Jerusalem were finished (Nehemiah 12:42).
- Jesus and the disciples sang at the Last Supper (Matthew 26:30).
- Paul and Silas sang in prison (Acts 16:25).

• In heaven, 10,000 times 10,000 angels sing, and the whole redeemed creation joins in the chorus (Revelation 5:11–13). In heaven everybody will sing—and will never tire of singing.

Liturgical and Musical Notations in the Psalms

The meaning of a number of Hebrew terms used in the titles of the Psalms is not clear, for example, *miktam* (Psalm 16 , Psalms 56–60) and *maskil* (Psalm 32 and others). These terms are very ancient and predate the Septuagint.

The word *selah* occurs 71 times in the Psalms; it is found at intervals in some Psalms as well as at the end. It may be a musical marker, but its meaning is not clear.

Musical Instruments

The Israelites had stringed instruments (harp and lyre), wind instruments (flute, pipe, horn, trumpet), and instruments to be beaten (tambourine and cymbal). David had an orchestra of 4000, for which he made the instruments (1 Chronicles 23: 5).

- **Harp:** The harp seems to have been a vertical, angular instrument, larger in size, louder, and lower in pitch than the lyre.
- **Lyre:** It is generally accepted that the lyre was a ten-stringed, rectangular zither.
- **Flute:** The flute, or shepherd's pipe, was made of reeds and was used both for entertainment and for calming the sheep.
- **Pipe:** The pipe (*chalil*) was a double-reed instrument and is the biblical equivalent of the modern oboe.
- **Horn:** A horn, or *shofar*, was originally a ram's horn without a mouthpiece. It was used chiefly as a signal instrument in both religious and secular ceremonies.
- **Trumpet:** Jewish historian Josephus has described the trumpet as a straight tube, "a little less than a cubit long," its mouthpiece wide and its body expanding into a bell-like ending.
- **Tambourine:** The tambourine was a small drum made of a wooden hoop and probably two skins, without any jingling contrivance such as the modern tambourine has.
- **Cymbal:** The only permanent percussive instrument in the temple orchestra was the cymbal. In Psalm 150 two types of cymbals are mentioned. The larger clashing cymbals were played with two hands. The resounding cymbals were much smaller and were played with one hand—the cymbals being attached to the thumb and the middle finger.

Leading Ideas in the Psalms

Trust is the foremost idea in the book, repeated over and over. Whatever the occasion, joyous or terrifying, it drove David straight to God. Whatever his weaknesses, David literally lived in God.

Praise was always on his lips. David was always asking God for something and always thanking Him with his whole soul for the answers to his prayers.

Rejoice is another favorite word. David's unceasing troubles could never dim his joy in God. Over and over he cries, "Sing," or "Shout for joy." Psalms is a book of devotion to God.

Unfailing love (*kjv* , *mercy*) occurs hundreds of times. David often spoke of the justice, righteousness, and anger of God, but God's unfailing love was what he always returned to.

Messianic Psalms

Many psalms, written 1000 years before Christ, contain statements that are wholly inapplicable to any person in history other than Christ. These are called messianic psalms. (The Greek word *Christ* is the same as the Hebrew *Messiah*.) Some references to David seem to point forward to the coming great King in David's family. Besides passages that are clearly messianic, there are many expressions that seem to be veiled foreshadowings of the Messiah.

The most clearly messianic psalms are

Psalm 2: The deity and universal reign of the Messiah

Psalm 8: Through the Messiah, humanity is to rule creation

Psalm 16: His resurrection from the dead

Psalm 22: His suffering

Psalm 45: His royal bride (the church) and his eternal throne

Psalm 69: His suffering

Psalm 72: The glory and eternity of His reign

Psalm 89: God's oath that Messiah's throne will be without end

Psalm 110: Eternal King and Priest

Psalm 118: His rejection by His nation's leaders

Psalm 132: Eternal heir to David's throne

Statements in the Psalms that are in the New Testament

are explicitly said to refer to Christ.

- "You are my Son; today I have become your Father" (2: 7; Acts 13: 33).
- "You put everything under his feet" (8: 6; Hebrews 2: 6–10).
- "Because you will not abandon me to the grave, nor will you let your Holy One see decay" (16: 10; Acts 2: 27).
- "My God, my God, why have you forsaken me?" (22: 1; Matthew 27: 46).
- "He trusts in the Lord; let the Lord rescue him" (22: 8; Matthew 27: 43).
- "They have pierced my hands and my feet" (22: 16; John 20: 25).
- "They divide my garments among them and cast lots for my clothing" (22: 18; John 19: 24).
- "Here I am, I have come ... to do your will, O my God" (40: 7–8; Hebrews 10: 7).
- "Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me" (41: 9; John 13: 18).
- "Your throne, O God, will last for ever and ever" (45: 6; Hebrews 1: 8).
- "Zeal for your house consumes me" (69: 9; John 2: 17).
- "They put gall in my food and gave me vinegar for my thirst" (69: 21; Matthew 27: 34, 48).
- "May another take his place of leadership" (109: 8; Acts 1: 20).
- "The Lord says to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet'" (110: 1; Matthew 22: 44).
- "The Lord has sworn and will not change his mind: 'You are a priest forever, in the order of Melchizedek'" (110: 4; Hebrews 7: 17).
- "The stone the builders rejected has become the capstone" (118: 22; Matthew 21: 42).
- "Blessed is he who comes in the name of the Lord" (118: 26; Matthew 21: 9).

See further under 2 Samuel 7 and Matthew 2: 22.

Book I: Psalms 1 to 41 _____

Psalm 1. Delight in God's Word

The book of Psalms opens with an exaltation of God's Word. If David so loved the few writings that then constituted God's Word, how much more should we love that same Word, which has now been brought to completion. (Other psalms of the Word are Psalm 19 and Psalm 119.)

Blessed are those who derive their understanding of life from God's Word rather than from their worldly neighbors. Happiness and prosperity are theirs; not so the wicked. Over and over the godly and the wicked are contrasted.

Note, too, that the book of Psalms begins with a blessing or beatitude, like the Sermon on the Mount (Matthew 5:3–12). Its first word is "Blessed."

Some of David's "Beatitudes" in the Psalms:

- “Blessed is the man ... [whose] delight is in the law of the Lord ” (Psalm 1:1–2).
- “Blessed are all who take refuge in him” (2:12).
- “Blessed is he whose transgressions are forgiven” (32:1).
- “Blessed is the nation whose God is the Lord” (33:12).
- “Blessed is the man who takes refuge in him” (34:8).
- “Blessed is he who has regard for the weak” (41:1).
- “Blessed are those who dwell in your house” (84:4).
- “Blessed are those whose strength is in you” (84:5).
- “Blessed is the man you discipline, O Lord” (94:12).
- “Blessed is the man who fears the Lord” (112:1).
- “Blessed are they who keep his statutes and seek him with all their heart” (119:2).

Poetry ; As much as one-third of the Old Testament may be poetry. The reason for the vagueness of this statement is that it is sometimes difficult to determine where Hebrew prose ends and Hebrew poetry begins. A few books of the Old Testament are essentially without poetry: Leviticus, Ruth, Ezra, Nehemiah, Esther, Haggai, and Malachi—but even in these books an occasional poetic form slips in. And some books are not poetic but contain well-defined poems, such as Genesis 49 ; Exodus 15 ; Deuteronomy 33 ; and Judges 5 .

Characteristics of Hebrew Poetry

English poetry usually rhymes. Hebrew poetry does not. Instead, Hebrew poetry has two primary characteristics that can be easily recognized, even in an English translation: imagery and parallelism.

Figurative Language and Images

- Perhaps the best-known example is “The Lord is my shepherd” (Psalm 23:1 ; a metaphor).
- Another example is “I am like an olive tree flourishing in the house of God” (Psalm 52:8 ; a simile).
- There is exaggeration for effect: “With your help I can advance against a troop; with my God I can scale a wall” (Psalm 18:29 ; hyperbole).
- Hebrew poetry also often speaks of inanimate things as if they were alive: “Let the rivers clap their hands, let the mountains sing together for joy” (Psalm 98:8 ; personification).

Parallelism

Parallelism involves a relationship of thought between two or more lines. It can be looked at as a “rhythm of thought.” For example,

- “The Lord watches over the way of the righteous, but the way of the wicked will perish” (Psalm 1:6 ; the second line states the opposite of the first).
- “For as high as the heavens are above the earth, so great is his love for those who fear him” (Psalm 103:11 ; the first line is a simile, the second line its literal meaning; emblematic parallelism).
- “Trust in the Lord and do good; dwell in the land and enjoy safe pasture” (Psalm 37:3 ; the second line completes the thought of the first line; synthetic or climactic parallelism).
- “ Lord , who may dwell in your sanctuary? Who may live on your holy hill?” (Psalm 15:1 ; both lines express the same thought in different words; synonymous parallelism).

Other Characteristics

- Hebrew poetry also uses refrains, for example in Psalms 42–43 , where the refrain is found three times: “Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God.”
- Sometimes the same statement is made both at the beginning and at the end of a poem, for example in Psalm 118 , which begins and ends with the words “Give thanks to the Lord , for he is good; his love endures forever.”

• Finally, there is the use of acrostic patterns, in which the first line of a psalm or poem (for example, in the book of Lamentations) begins with the first letter of the alphabet, the second line or strophe with the second letter of the alphabet, and so on. An example is Psalm 119 ; in many Bibles the Hebrew letter that begins each strophe is printed (Aleph, Beth, etc.).

2. Wisdom Literature

The Hebrew word for wisdom has a much broader meaning than the English word "wisdom." It includes, for example, skill in the making of things, which is akin to our idea of craftsmanship (Exodus 31:3 ; Jeremiah 9:17).

Wisdom in Hebrew encompasses the willingness and ability to rightly perceive, and to be rightly related to, the created world in all its aspects. God has made the world a certain way, and wisdom means living in accordance with that basic structure of the universe.

Wisdom literature is poetic in form but practical in content. It does not try to communicate factual or abstract knowledge but rather to teach practical skill in living. Wisdom literature, therefore, is the Old Testament's "instruction manual for life."

Jeremiah 18:18 shows how important wisdom was considered to be. It is mentioned alongside the Law and the Prophets: "For the teaching of the law by the priest will not be lost, nor will counsel from the wise, nor the word from the prophets."

The books of Proverbs, Ecclesiastes, Job, the Song of Songs, and some of the psalms, such as Psalm 1 and Psalm 119 , are traditionally considered wisdom literature.

- Job is wisdom because it deals with the central issue of faith and suffering.
- Ecclesiastes is wisdom because it warns against cynicism and points the reader toward simple faith in God.
- The Song of Songs is wisdom because it describes the intimacy of human marital love. In the New Testament, the letter of James is reminiscent of Old Testament wisdom literature.

Kinds of Wisdom Statements

Some of the more significant types of wisdom statements are

- Aphorisms. This is what we usually think of as a "proverb": a short, pithy saying that has general validity, such as our "A stitch in time saves nine." Much of the book of Proverbs, beginning with Proverbs 10 , consists of aphorisms.
- Instruction. These are longer, stylized discussions about wisdom, such as Proverbs 1:8–9:18 .
- "Better" sayings. Better is A with B than C with D. For example, "Better a little with righteousness than much gain with injustice" (Proverbs 16:8).
- Disputation (verbal controversy). The best example is the book of Job .

In Our study of the Psalm Book; Chapter one; Psalm 1:2 notations...

Psalm 1:2 (KJV); 2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

We also have Romans 13: 8-10 and Gal. 3:1-29; and 2 Tim. 3:16.

Romans 13:8-10 (KJV); 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Galatians 3:1-29 (KJV) ; 1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? 4 Have ye suffered so many things in vain? if it be yet in vain. 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? 6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham. 10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot

disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

2 Timothy 3:16 (KJV)

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

John 1:1-4 (KJV)

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men.

John 1:14 (KJV)

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Than.....Psalm 1:3 (KJV); 3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Than in notations it has listed; Jeremiah 17:7-8 (KJV) 7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is. 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 810-812)

Chapel Flock PO Box 161102 Wichita, KS 67216 (316) 243-1438

(If you wish to be removed from the mailing list e-mail at: chapel-flock@sbcglobal.net)