

**Program:** SS Panel 2024 1 Q

**Quarterly title:** The Book Of Psalms

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**Lesson Title:** #8 WISDOM FOR RIGHTEOUS LIVING

**Section title:** Wednesday - Deceitfulness of the Wicked Way

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John Dinzey.2024.Q1.L4.Deceitfulness of the Wicked Way

## WISDOM FOR RIGHTEOUS LIVING

**Read for This Week's Study:** Ps. 119:1–16, Psalm 90, John 3:16, Ps. 95:7–11, Psalm 141, Psalm 128.

**Memory Text:** "So teach us to number our days, that we may gain a heart of wisdom" (Psalm 90:12, NKJV).

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**WEDNESDAY**

February 21

### Deceitfulness of the Wicked Way

**Read Psalm 141. What does the psalmist pray for?**

**Psalm 141:1-10** 1 Lord, I cry out to You; Make haste to me! Give ear to my voice when I cry out to You.

**2** Let my prayer be set before You as incense, **The lifting up of my hands as the evening sacrifice.**

Let my prayer be set

**Be set: H3559** (Brown-Driver-Briggs) kûn BDB Definition:

1) to be firm, be stable, be established

1a) (Niphal)

1a1) to be set up, be established, be fixed  
1a1a) to be firmly established

**Theological Wordbook of the OT:** the root meaning is to bring something into being with a consequence that its existence is a certain thing. Established, prepared, made ready, fixed, certain..

REF:>> **Psalm 141: 2** Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice.

**before You as incense**

> Sanctuary language

> **Incense - sweet - - Incense was offered every morning and evening before the Lord, on the golden altar, before the veil of the sanctuary. [Exo 29:39](#), and [Num 28:4](#).**

\*\*\*\***READ \*\*\*\*the evening sacrifice.**

**The father = priest of the household**

**The father is in one sense the priest of the household**, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in this offering and also to engage in the song of praise. Morning and evening the father, as priest of the household, should confess to God the sins committed by himself and his children through the day. Those sins which have come to his knowledge and also those which are secret, of which God's eye alone has taken cognizance, should be confessed. This rule of action, zealously carried out by the father when he is present or by the mother when he is absent, will result in blessings to the family. 5. AH 212.1

**Jewish teaching - the father is release children 13th Bday**

REF:>>> After this *aliyah*, the father recites a blessing thanking G-d for now exempting him from punishment as a result of his son's negative actions.<sup>26</sup> He's no longer obligated to educate the boy to do the mitzvot, rather the boy is now responsible for himself.<sup>27</sup> In most communities (including Chabad) this blessing is recited without explicit mention of G-d's name, as this blessing is not mentioned in the Talmud.<sup>28</sup> The text of the blessing is ברוך שפטרני מענש הלזה. *Ba-rooch she-pi-tuh-ra-nee mai-o-nesh ha-la-zeh*. ("Blessed is He who has released me from being punishable for this [boy]"). **from: [https://www.chabad.org/library/article\\_cdo/aid/1048736/jewish/The-Laws-of-Bar-Mitzvah.htm](https://www.chabad.org/library/article_cdo/aid/1048736/jewish/The-Laws-of-Bar-Mitzvah.htm)**

**Psalm 141:3** Set a guard, O Lord, over my mouth; Keep watch over the door of my lips.

**Question:** Why does David ask the Lord to set a guard his mouth?

**James 3:6-10** 6 And the tongue *is* a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell.

7 For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind.

8 But no man can tame the tongue. *It is* an unruly evil, full of deadly poison.

9 With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God.

10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.

**The tongue of the righteous is choice silver**

**Proverbs 10:20** The tongue of the righteous *is* choice silver; The heart of the wicked *is* *worth* little.

**James 1;19** So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;

20 for the wrath of man does not produce the righteousness of God.

**Psalm 141:4** Do not incline my heart to any evil thing, **To practice wicked works** With men who work iniquity; And do not let me eat of their delicacies.

>> **Rom 12:2** And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

**Matthew 15:18-19** 18 But those things which proceed out of the mouth come from the heart, and they defile a man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

**Jeremiah 17:9** “The heart *is* deceitful above all *things*, And [d]desperately wicked; Who can know it?

**Proverbs 4:23** Keep your heart with all diligence, For out of it *spring* the issues of life.

**Philippians 4:13** I can do all things through **[f]Christ** who strengthens me.

**2 Corinthians 3:18** But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

**Colossians 1:27** To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.

**\*\*\*READ\*\*\***

**Psalm 141:4** depicts the progressive nature of temptation. **First**, the heart is inclined toward evil. **Second**, it practices evil deeds (the meaning in Hebrew underlines the repetitive character of the action). **Third**, the heart eats of the delicacies of the wicked, namely, accepts their evil practices as something desirable.

**Let the righteous strike me**

**Psalm 141:5** Let the righteous strike me; *It shall be* a kindness. And let him rebuke me; *It shall be* as excellent oil; Let my head not refuse it. For still my prayer *is* against the deeds of the wicked.

**Proverbs 27:6** Faithful *are* the wounds of a friend, But the kisses of an enemy *are* deceitful.

**Galatians 6:1** Brethren, if a man is overtaken in any trespass, **you who *are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.**

**Psalm 141:6** Their judges are overthrown by the sides of the cliff, And they hear my words, for they are sweet.

**7** Our bones are scattered at the mouth of the grave, As when one plows and breaks up the earth.

**\*\*\*\*READ \*\*\***

We have been taken as rough stones out of the quarry of the world by the cleaver of truth, and placed in the workshop of God. **He who has genuine faith in Christ as his personal Saviour, will find that the truth accomplishes a definite work for him. His faith is a working faith, and faith works by love, and purifies the soul. The Lord Jesus has paid the ransom money for us; he has given his own life, in order that those who believe on him should not perish, but have everlasting life. Those who receive the truth by faith will bear testimony to the quality of the faith they exercise. They will continually make improvement, looking unto Jesus, who is the Author and Finisher of our faith. We cannot create our faith; but we can be co-laborers with Christ in promoting the growth and triumph of faith.** RH September 10, 1895, par. 2

**But my eyes *are* upon You, O God the Lord**

**Psalm 141:8** But my eyes *are* upon You, O God the Lord; In You I take refuge; Do not leave my soul destitute.

**9** Keep me from the snares they have laid for me, And from the traps of the workers of iniquity.

**10** Let the wicked fall into their own nets, While I escape safely.

**Psalm 141 is a prayer for protection from temptations from within and from without.** The psalmist is not only endangered by the schemes of the wicked (*Ps. 141:9, 10*) but is also tempted to act like the wicked. The first weak point is self-control in speech, and **the psalmist prays that the Lord will keep watch over the door of his lips (*Ps. 141:3*).** **This image alludes to the guarding of city gates that, in biblical times, protected the city.**

The temptation is also whether God's child will yield to the counsel of the righteous or be lured by the delicacies of the wicked (*Ps. 141:4, 5*). **The psalmist depicts his heart as a primary threat because there the real battle happens.** Only unceasing prayer of complete trust and devotion to God can save God's child from temptation (*Ps. 141:2*).

**Read Psalm 1:1 and Psalm 141:4. How is the progressive and cunning character of temptation depicted here?**

**Psalm 1:1** Blessed *is* the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful;

**Psalm 141:4** 4 Do not incline my heart to any evil thing, To practice wicked works With men who work iniquity; And do not let me eat of their delicacies.

Likewise, in **Psalm 1:1 the temptation comes to prevent God's child from walking in the Lord's way by causing him to walk with the wicked, stand in the path of sinners, and, finally, sit with the scornful.** Sinners, wicked, and scornful: we are not to be like them or let them lead us away from the Lord.

The Psalms describe the progressive, alluring, and cunning character of temptation, which underscores the fact that only total dependency on the Lord can secure one's victory. The Psalms stress the importance of the words that one speaks, and listens to, amid temptation. The end of both the wicked and the righteous should teach the people to seek wisdom from God (*Ps. 1:4–6, Ps. 141:8–10*). Yet in both Psalms, the final vindication of God's children remains in the future. This means that the believers are called to patiently trust God and to wait upon Him.

Throw a pebble into the lake, and a wave is formed, and another, and another; and as they increase, the circle widens until they reach the very shore. Thus our influence, though apparently insignificant, may continue to extend far beyond our knowledge or control.—The Review and Herald, January 24, 1882 . PH048 7.3

Every act of our lives affects others for good or evil. Our influence is tending upward or downward; it is felt, acted upon, and to a greater or less degree reproduced by others. If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same beneficial influence upon others, and thus hundreds and thousands are affected by our unconscious influence. If we by acts strengthen or force into activity the evil powers possessed by those around us, we share their sin, and will have to render an account for the good we might have done them and did not do, because we made not God our strength, our guide, our counselor.—Testimonies for the Church 2:133. PH048 6.5