

## God's Word

Devotional Reading: Psalm 119:105–112

Background Scripture: Deuteronomy 6:4–9; Joshua 1:8–9; 2 Kings 22:8–20; Acts 17:10–12

Psalm 19:7–13

- <sup>7</sup> The law of the LORD is perfect,  
refreshing the soul.  
The statutes of the LORD are trustworthy,  
making wise the simple.**
- <sup>8</sup> The precepts of the LORD are right,  
giving joy to the heart.  
The commands of the Lord are radiant,  
giving light to the eyes.**
- <sup>9</sup> The fear of the LORD is pure,  
enduring forever.  
The decrees of the LORD are firm,  
and all of them are righteous.**
- <sup>10</sup> They are more precious than gold,  
than much pure gold;  
they are sweeter than honey,  
than honey from the honeycomb.**
- <sup>11</sup> By them your servant is warned;  
in keeping them there is great reward.**
- <sup>12</sup> But who can discern their own errors?  
Forgive my hidden faults.**
- <sup>13</sup> Keep your servant also from willful sins;  
may they not rule over me.  
Then I will be blameless,  
innocent of great transgression.**

2 Timothy 3:14–15

**<sup>14</sup> But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, <sup>15</sup> and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.**



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## Key Text

*All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.—2 Timothy 3:16–17*

## Enduring Beliefs of the Church

# Unit 1: Our God and the Holy Scriptures

## Lessons 1–4

### Lesson Aims

After participating in this lesson, each learner will be able to:

1. Identify the role of Scripture in revealing God and his desires.
2. Explain how the two lesson passages teach believers to value God’s Word.
3. Make a plan to look to God’s Word for guidance in making wise choices.

### Lesson Outline

#### Introduction

A. Treasured Possessions

B. Lesson Context

#### I. Gifts from God (Psalm 19:7–11)

A. Life-Giving Instructions (v. 7)

B. Trustworthy Guidance (v. 8)

C. Enduring Value (vv. 9–11)

#### II. Purpose for the Gifts (Psalm 19:12–13; 2 Timothy 3:14–15)

A. Warning Against Wrongs (Psalm 19:12–13)

*To See Ourselves as Others See Us*

B. Granting Wisdom (2 Timothy 3:14–15)

*A Value of Childhood*

#### Conclusion

A. Book of Immeasurable Value

B. Prayer

C. Thought to Remember

### How to Say It

Bathsheba Bath-*she*-buh.

Eunice U-*nye*-see or U-*nis*.

Lois Lo-*is*.

Uriah Yu-*rye*-uh.

### Introduction

#### A. Treasured Possessions

My mother was a woman of exemplary Christian faith. After she went to be with the Lord, members of our family began going through her belongings. Among the items we found were various Bibles that mom had kept through the years. There were a couple of Bibles in which she kept family records, bookmarks, newspaper clippings, and small pieces of paper filled with Scripture references. More recently, mom had acquired a large study Bible with footnotes and commentary helps. Even those bore the signs of regular use. I was reminded of the saying, “A Bible that’s falling apart usually belongs to someone who isn’t.”

Mom didn’t just treasure the Bibles in her home; she memorized Scripture, which kept the wisdom of God on her lips and near her heart. As a result, she found opportunities to apply Scripture in many situations. Through her testimony of faithfulness, the Spirit of God was active.

## B. Lesson Context

This lesson pairs two texts—one from the Old Testament and one from the New—that praise God for revealing himself. Although the canon of Scripture was not complete when either of today’s texts were written, the claims of these texts apply to the entirety of God’s self-revelation in Scripture. It is not the invention of any human; it is inspired by God and communicated by human witnesses ([2 Peter 1:16](#); compare [Hebrews 1:1](#)).

The superscription of [Psalm 19](#) calls it a “psalm of David,” meaning the words could have been written by David, the “hero of Israel’s songs” ([2 Samuel 23:1](#)), or written for him, perhaps as a reminder that Israel’s kings should listen carefully to God. The psalm is known as the great “hymn of revelation” within the corpus of the Psalms because it speaks to both “general” and “special” revelation. The first half of [Psalm 19](#) heralds God’s revelation as made known from the fact of creation; this is information available to everyone (compare [Romans 1:20](#)). The second half of the psalm, which includes the reading for today, turns to praise for God’s spoken and written word. These two sources of divine self-revelation—creation and word—hang together because they find their source in God’s desire to communicate with those created in his image.

When we shift to considering the New Testament text for this study, we will be moving forward in time more than 1,000 years from the writing of [Psalm 19](#). Our arrival point will be about AD 67, when the apostle Paul was near the end of his ministry (and his life), and he knew it ([2 Timothy 4:6–8](#)). It’s easy to sense a tone of urgency in his second letter to his protégé Timothy as the aged apostle stressed anew which was the more important revelation.

## I. Gifts from God ([Psalm 19:7–11](#))

### A. Life-Giving Instructions (v. 7)

**7. The law of the LORD is perfect, refreshing the soul. The statutes of the LORD are trustworthy, making wise the simple.**

Beginning with this verse, the psalmist shifts from general revelation to special revelation (see the

Lesson Context for the distinction). Each of the six lines of [Psalm 19:7–9](#) begins with a noun; these are set in parallel phrases, each expressing something about God’s revealed truth. The six nouns are *law* and *statutes* here in verse 7, “precepts” and “commands” in verse 8, plus “fear” and “decrees” in verse 9.

It’s tempting to work through these terms individually to detect minute differences in meaning. But to do so is to risk missing the bigger picture of how the feature of parallelism works in Hebrew poetry. That parallelism is characterized by the use of synonyms to express the same thought. Such parallelism is at work in the first four of the six words noted above: *law*, *statutes*, *precepts*, and *commands*. Each word has specific characteristics, but all four are synonymous.

Parallelism isn’t the only feature we see here. These verses also contain repetition of sentence structure. In verses 7 and 8, we see this pattern four times:

synonym for law + Lord + fact + outcome

Parallelism is much less evident in the outcomes in our text, and that is the psalmist’s point: reading and heeding God’s instructions have many benefits. The first to be mentioned among the four is the role the instructions have in *refreshing the soul*.

The nature of *making wise the simple*, the second outcome, is significantly expanded in [Psalm 119:98–100, 130](#). The word *simple*, as used in our daily conversations to describe people, is often a positive evaluation. In that sense, it may refer to someone who is free from vanity. But in the Old Testament, “the simple” are those who are either gullible, lack a moral compass, or are inclined toward evil ([Proverbs 1:4; 7:7; 21:11](#); etc.).

## B. Trustworthy Guidance (v. 8)

**8. The precepts of the LORD are right, giving joy to the heart. The commands of the LORD are radiant, giving light to the eyes.**

The parallelism in sentence structure explained above continues. The purity and correctness of God’s stated requirements produce two results (in addition to those of the previous verse): *giving joy to the heart* and *giving light to the eyes*. Descriptors “right,” “upright,” and “pure” can describe people ([Job 11:4; Psalm 24:4; Proverbs 29:10](#); etc.). God may also be praised as “upright” ([Psalms 25:8; 92:15](#)). But in this verse, these qualities even apply to the directives that come from God.

This verse corrects a common misunderstanding—that the teachings of God will stifle human enjoyment or make life dull. Instead, wisdom from God is like a treasure to be uncovered or a reward to be enjoyed ([Proverbs 2:1–4](#); compare [Psalm 119:162](#)). In other texts, merriment for the heart—the intent of God’s *precepts*—comes from hearing music, enjoying wine, or receiving a kind word ([45:8; 104:15; Proverbs 12:25](#)). These are not activities of a dull life!

At the same time, living by God’s standards will train the human gaze to focus on what is good in God’s sight, thus avoiding “lust of the eyes” ([1 John 2:16](#)). Eyes that are trained to see people and situations as *God* sees can glimpse with clarity. That kind of gaze is sound—physically, mentally, emotionally, and spiritually—for God does not leave his people to grope blindly through life with no sense of

direction. God’s declarations are a trustworthy guide.

### C. Enduring Value (vv. 9–11)

**9. The fear of the LORD is pure, enduring forever. The decrees of the LORD are firm, and all of them are righteous.**

*Fear of the Lord* is known as “the beginning of wisdom” (Psalm 111:10; Proverbs 9:10), since all wisdom has its source in God. “Fear,” in this case, means a reverent respect for God’s authority, which also accepts *the decrees of the Lord*. Fear of God is sometimes coupled with disdain for evil—even the evil that might arise in one’s own selfish motives (8:13).

Submission to God’s authority means accessing “a fountain of life” (Proverbs 14:27; compare Deuteronomy 30:19–20). God’s people can be confident that the Creator knows what is best, for “the fear of the Lord is the beginning of knowledge” (Proverbs 1:7).

The word *pure* is often used for ceremonial purity (Leviticus 10:10; Deuteronomy 12:15). This can also describe God’s words, perhaps by analogy to “pure gold” (compare Exodus 25:11–39). To revere God and abide by his words leads to a pure life (Psalm 119:9; compare John 15:3). As the *righteous judge*, God is always fair and immune to bribes or partiality (Deuteronomy 10:17).

#### What Do You Think?

How will you practice “fear of the Lord” this week?

#### Digging Deeper

In what ways is our “fear of the Lord” connected to our love for him? How do Deuteronomy 10:12 and 1 John 4:18 inform your response?

**10. They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the honeycomb.**

David uses a pair of comparisons to highlight the value of God’s Word. *Gold* and *honey* are each pleasing and satisfying in their own way, but neither can provide the spiritual riches and nourishment that God’s Word can. Even the highest quality of each of these items (the finest gold; honey *from the honeycomb*) will provide only temporary pleasure (compare Psalm 119:72, 103, 127). Gold cannot refresh the soul; it cannot give lasting joy to the heart.

#### What Do You Think?

What modern-day comparisons would you use to highlight the value of God’s Word?

#### Digging Deeper

How will you use these comparisons to teach others to study God’s Word?

**11. By them your servant is warned; in keeping them there is great reward.**

In many Bibles, the words of Jesus are printed in red to call attention to them. What if Bibles were printed in another color whenever words of warning appear? Many verses would bear that color, for

numerous warnings can be found within God’s Word. Therein lies part of the value of the Scriptures: they are honest in their assessment of the human condition and make very clear the consequences of choosing to reject what God has spoken.

On the other hand, the Scriptures are just as clear concerning the *reward* that comes to those who faithfully keep their message. Both warnings and rewards are seen in passages such as the blessings and curses that Moses set before the Israelites in [Deuteronomy 28](#). The New Testament epistles include an abundance of “very great and precious promises” ([2 Peter 1:4](#)), but they also contain numerous warnings to Christians. The book of Hebrews provides several examples of both: promises of blessing ([Hebrews 4:14–16; 6:9–10; 12:22–24; 13:14](#)) and solemn warnings ([2:1–4; 4:12–13; 10:26–31; 12:25](#)).

## II. Purpose for the Gifts ([Psalm 19:12–13; 2 Timothy 3:14–15](#))

### A. Warning Against Wrongs ([Psalm 19:12–13](#))

#### 12. But who can discern their own errors? Forgive my hidden faults.

The psalm takes a sudden turn as David, in the middle of extolling the greatness of the Lord and the virtues of his Word, pauses to reflect on his personal failures to measure up to the high standards revealed therein. Much the same occurs in [Psalm 139](#), where David praises the Lord for his awareness of every detail of David’s life ([139:1–18](#)) then ends with a prayer for God to examine him and reveal any areas of his life that he finds displeasing ([139:23–24](#)). In the previous verse of [Psalm 19](#), David notes the “great reward” awaiting those who have kept the Lord’s commandments ([19:11](#), above). Then, looking into his own heart, he wonders, “Have *I* kept them? What if there are *hidden* sins I am unaware of?” Given the context, David is likely referring to secret or unknown thoughts, words, and actions that have not been pleasing to God (compare [90:8; 139:23–24](#)). David echoes what the prophet Jeremiah declared about the human heart: it is “deceitful above all things and beyond cure. Who can understand it?” ([Jeremiah 17:9](#)).

David’s plea for cleansing is similar to his words of repentance in [Psalm 51:1–2](#). God alone can create a pure heart ([51:10](#)). Only he can wash our sins so that they are as white as snow ([Isaiah 1:18](#)). We should also take note of how [Psalm 19](#) concludes: with David’s prayer that both his words and his thoughts will be pleasing before the Lord ([Psalm 19:14](#), not in our printed text).

#### What Do You Think?

How does confession to another believer lead to revealing and cleansing “secret faults”?

#### Digging Deeper

Who is another believer to whom you may confess sin and be strengthened in your obedience to God?

### To See Ourselves as Others See Us

One of my fellow hospital chaplains had a problem with habitual sin. He was angry at a fellow chaplain, and that anger affected the way he did his job. He struggled to maintain a professional relationship with the other chaplain. The enraged chaplain was tempted to gossip about this other person. When he did so, he felt justified in having a bad attitude toward the chaplain he did not get along with.

When we pointed this out to him in one of our meetings, he was shocked. He had not realized he was doing this, and he immediately apologized to the group and the other chaplain. This blind spot now revealed provided an opportunity for growth.

God's Word can show us our blind spots in uncountable ways. If this doesn't happen—and we all have blind spots—spiritual growth is stunted. When was the last time God's Word revealed one of yours?

—L. M. W.

**13. Keep your servant also from willful sins; may they not rule over me. Then I will be blameless, innocent of great transgression.**

*Willful sins* is the category of deliberate, intentional sin, committed not in ignorance but in defiance. Whether the sins are “hidden” ([Psalm 19:12](#), above) or committed in willful rebellion against the Lord, David wants no part. His prayer brings to mind the example that Jesus set for us in the Lord's Prayer: “Lead us not into temptation, but deliver us from the evil one” ([Matthew 6:13](#)).

However, we note that David did not always follow his own prayer. David is called a man after God's own heart ([1 Samuel 13:14](#); [Acts 13:22](#)), yet David and the nation were punished because of his presumptuous, sinful pride ([1 Chronicles 21:17](#)). His adultery with Bathsheba and his role in the death of Uriah would have a significant effect on his life and the lives of his descendants ([2 Samuel 11–12](#)). Therefore, David well knows that certain types of sin may exert a powerful *rule over* people. We are wise to recognize that the devil may have strongholds of sin in our lives (see [2 Corinthians 10:4](#)).

The content of the temptations in our high-tech contemporary world is far different from what David faced, though the issues are the same (such as lust, pride, and hatred). God's Word remains our “sword of the Spirit” ([Ephesians 6:17](#)); without it, we leave ourselves vulnerable to “the devil's schemes” ([6:11](#)).

#### **What Do You Think?**

How can believers overcome destructive sin habits that “rule over” our lives?

#### **Digging Deeper**

To what extent is this possible through personal willpower? through mutual accountability? through the Holy Spirit?

### **B. Granting Wisdom ([2 Timothy 3:14–15](#))**

In this letter, Paul has been very candid with his protégé Timothy about the latter's need for exceptional courage, strength, and spiritual discipline ([2 Timothy 1:7](#); [2:1](#), [22](#)). Paul warns Timothy of the “terrible times” to come in the “last days” ([3:1](#)). This is because of the variety of “perilous people” who

will oppose Timothy and his message (3:2–9). That message, however, possesses an authority and a power that stands above the times, no matter how perilous they may be.

**14. But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it,**

The apostle Paul has placed the spotlight primarily on himself up to this point in the letter. This is seen in his use of the words *me*, *my*, and *I* about twice as often as he uses the words *you* and *your* in 2 Timothy 1:1–3:13.

But the imperative *but as for you, continue* signals a change in focus. From 3:14 through 4:5, the spotlight shifts to Timothy, Paul’s “son in the faith” (1 Timothy 1:2). He is the one being encouraged—even commanded—to embrace and practice fully the things he has *learned* and *become convinced of*.

**15. and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.**

The ultimate basis of Timothy’s faith and practice is to be *the Holy Scriptures* since “all Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work” (2 Timothy 3:16–17, not in our printed text). Because the New Testament as we know it does not exist at the time Paul writes to Timothy, Paul is affirming the texts we know as the Old Testament to be capable of making one *wise for salvation through faith in Christ Jesus* (compare Luke 24:27; Acts 8:30–35; Romans 1:2–4).

But lest we be too eager to jump to that ultimate basis, we should take note of a model in that regard: the apostle Paul himself. Paul is the one from whom Timothy has “learned” and “become convinced of,” regarding the final phrase of the previous verse. To this point in the letter, Paul has been stressing himself as a pattern to follow (2 Timothy 1:8, 13; 2:2–3). Two other patterns for Timothy to follow are those of his own “grandmother Lois” and “mother Eunice” (1:5), since they were undoubtedly the ones who ensured that Timothy knew the Scriptures from his childhood days.

#### **What Do You Think?**

In what ways can you be a spiritual “parent” or “grandparent” to a younger believer?

#### **Digging Deeper**

What steps will you take to mentor a younger believer in studying Scripture?

## **A Value of Childhood**

Recently a coworker complained to me that she had made a mistake that another employee then blamed on the woman’s youth. The complainer was frustrated because she did not think her youth had contributed to her mistake. As she spoke, the words of 1 Timothy 4:12 came to mind. There, Paul urges Timothy not to let others look down on him because of his youth.

I likely stored this gem away in my heart and memory during my early days of Sunday school and youth group. While I admit that Scripture memorization is not a big part of my adult life, the verses I memorized as a child still come to mind in relevant circumstances.

Our text from [2 Timothy 3:15](#) reminds us that those Scriptures we have learned in childhood are foundational to who we are today. What role can you play in teaching children Scripture?

—L. M. W.

## Conclusion

### A. Book of Immeasurable Value

In May 2023, a Hebrew Old Testament described as “one of the most important and singular texts in human history” became the most valuable manuscript ever sold at an auction. The Codex Sassoon, dating from the late ninth or early tenth century AD, sold for \$38.1 million at Sotheby’s in New York City. It may be the very earliest single volume containing all the books of the Hebrew Bible.

That multimillion-dollar auction value may tempt us to connect it with [Psalm 19:9–10](#), which values God’s Word above gold. But no matter how much an ancient or modern Bible sells for, it renders no eternal value to the one possessing it who does not read and heed its contents. Today’s lesson texts highlight this timeless truth. There is a value to the Bible that cannot be measured in monetary terms.

But not all agree, and the Bible’s timeless value has been called into question by various challenges, attacks, and misunderstandings as the ages of history have progressed. But truth is truth in any era of history. What David acknowledged back in the Iron Age was reaffirmed by Paul in the Classical Age and invites reaffirmation today in the Information Age.

One particular challenge of the Information Age is the sheer volume of information available. Were they alive today, we might wonder if the writer of Ecclesiastes would change the word *books* to *websites* in this observation: “Of making many books there is no end, and much study wearies the body” ([Ecclesiastes 12:12](#))! One observer of culture commented that people today don’t actually *read* while on the Internet; they are merely *scanning for information*. The difference between the two is important. If we slip into the scanning approach, the Bible will become for us no more than a collection of proof texts lacking genre and historical context.



# God's Word directs us in right paths.

Sheet 1—Winter 2025–2026, *Adult Resources*, Standard Lesson Quarterly® Curriculum

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Lesson 1

Visual for [Lesson 1](#). Allow one minute for silent personal reflection on the statement shown, following the lesson's conclusion.

When was the last time you read an entire book of the Bible in one sitting? If it's been a while, try this right now: read the whole letter of 2 Timothy without interruption. This will take no more than nine minutes of reading at a leisurely pace of 200 words per minute. If you “don't have time” to do so, what does this say about your Bible study habits?

## **B. Prayer**

Thank you, heavenly Father, for providing us with the precious treasure of your Word, the Bible. It is indeed a light for us in this dark world. Thank you for its timeless wisdom and, most of all, for its message of salvation through the living Word, Christ Jesus. In his name we pray. Amen.

## **C. Thought to Remember**

Keep the words of Scripture—and they will keep you.

# Involvement Learning

Enhance your lesson with [NIV Bible Student](#) (from your curriculum supplier) and the reproducible activity page (at [www.standardlesson.com](http://www.standardlesson.com) or in the back of the [NIV Standard Lesson Commentary Deluxe Edition](#)).

## Into the Lesson

Begin class time with an icebreaker game of charades. Divide participants into two teams. On index cards, write keywords or phrases from today's Scripture, such as "God's Word," "wisdom," and "teaching." Instruct each group to choose a team member to act out the words or phrases without talking. The volunteer from the first team selects a card and has a time limit of two minutes for their team to guess the word or phrase. If the team guesses correctly, they earn a point. Repeat this activity with the second team. As time allows, alternate between teams until all cards have been used. The team with the most points at the end of the game wins.

Lead into Bible study by saying, "Our game used keywords from today's text. Today, we will study two passages that give us insight into the role of God's Word, how it affects us each day, and its power in our lives."

## Into the Word

Divide the class in half, designating one as the **Psalmist Group** and the other as the **Timothy Group**. Distribute handouts of the questions below for in-group discussion.

**Psalmist Group.** Read [Psalm 19:7–13](#). 1—What are the descriptions the psalmist uses about God's Word? 2—How does the psalmist explain the effect of God's Word on those who listen to it? 3—What do these verses reveal about God and his desires for his people? 4—How can you apply the wisdom of these verses to your relationship with God? 5—How do these verses challenge your understanding of Scripture? 6—What personal experiences have you experienced, like those listed by the psalmist?

**Timothy Group.** Read [2 Timothy 3:14–17](#). 1—What are some of this passage's descriptions of God's Word? 2—What do these verses teach us about the importance of Scripture? 3—What do these verses teach us about the influence of spiritual role models and influences? 4—What do these verses teach us about the wisdom found in God's Word? 5—How do these verses challenge your understanding of Scripture? 6—How can you encourage others to engage more deeply with God's Word?

**Option 1.** Distribute blank sheets of paper and art supplies. Invite participants to create a representation of a key theme or verse from today's text. This visual could be in the form of a picture, symbol, or even a word cloud. Support students who do not consider themselves "creative" by providing examples or encouraging them to work together.

**Option 2.** Distribute copies of the "Treasure Hunt" exercise from the activity page, which you can download. Have learners work in small groups to complete as indicated.

If willing, provide time for those who completed **Option 1** to share their creations briefly. As a

class, discuss how the two lesson passages teach believers to value God's Word.

## Into Life

In whole-class discussion, ask volunteers to share how they are equipped by God's Word. If you have willing volunteers, ask them to share how they successfully established the habit of Bible study and memorization. Ask that they give advice to classmates looking to develop a better pattern of Bible study.

Divide participants into pairs. Invite partners to work together to make a plan to study God's Word for guidance and wisdom. If participants need examples, consider asking them to commit to reading a chapter of the Bible each day and to spend time praying after they read. In this example, encourage participants to use a journal to record insights, questions, and personal applications from their reading.

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To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

[Activity Page \(December 7—God's Word\)](#)

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