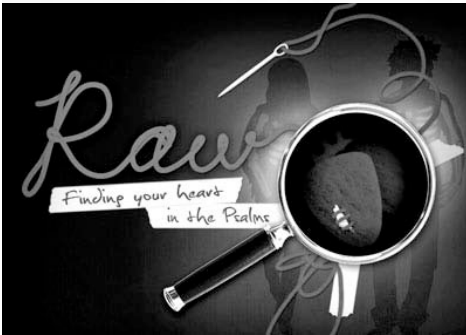




# MARRIEDS GROUP DISCUSSION



## Fear

*Fear is a primary posture and motivator in our lives—though it may hidden. It could be as veiled as a preoccupation with comfort, convenience and security, or as obvious as a struggle with control and perfectionism. Fear is also at the root of our self-protection mechanisms (defensiveness, contempt, criticism, shame, stonewalling, etc.). As eroding as these things are, the worst thing about fear is that it keeps us from love—being loved, loving God and others.*

*Perhaps nothing is more affected by this than a marriage (good or bad). Our marriage can either become a prison, that insulates and isolates, or a place of freedom and acceptance, where we are conformed to the image of Christ for the sake of others.*

## Relinquish:

Begin with a prayer that gives up any agenda in order to open up yourself to what God has for you. Instead of pursuing information for problem solving, open up to the Bible with a humble, receptiveness for a genuine encounter with the Living God.

## Ruminate:

{-verb, to chew over and over, gnaw on}

- From Sunday's message: What's God's invitation to you? To your marriage?
- In your experience, has *fear* hindered your relationship w/ God and others?

## Read:

Read the background to Psalm 3: 2 Samuel 15:13-17:22

- What's the context for Psalm 3?

### Psalm 3, TNIV

*A psalm of David. When he fled from his son Absalom.*

- 1 LORD, how many are my foes!  
How many rise up against me! [a]
- 2 Many are saying of me,  
"God will not deliver him." [b]
- 3 But you, LORD, are a shield [c] around me,  
my glory, the one who lifts my head high.
- 4 I call out to the LORD,  
and he answers me from his holy mountain.
- 5 I lie down and sleep;  
I wake again, because the LORD sustains me.
- 6 I will not fear though tens of thousands  
assail me on every side.
- 7 Arise, LORD!  
Deliver me, my God!  
Strike all my enemies on the jaw;  
break the teeth of the wicked.
- 8 From the LORD comes deliverance.  
May your blessing be on your people.

[a] *Parallelism* is the primary poetic literary feature of the Psalms, used as a means to accentuate. The three main types are: Echo, Contrast, and Expansion.

A *Strophe* is a group of related sentences or phrases. The primary basis for grouping lines into a strophe is sense. i.e., a common theme. One idea holds the verses of a strophe together.

[b] The Hebrew has *Selah* here and at the end of verses 4 and 8. *Selah*, which occurs frequently in the Psalms, has an uncertain meaning. Several suggestions include: a musical term that is for Interlude, to 'lift up' or to 'measure/ weigh' (i.e. give value).

[c] Cf. Ephesians 6:10-17

### What stands out to you from the passage?

- What would you say is the central theme?
- Describe David's temptation (v.1-2):
- Sum up the truth that David proclaims and chooses to align with:
- What does 'lift my head high' mean here (v.3)?
- What do you think 'sleep' signifies (v.5)?
- Read 1 John 4 (below). Who is David primarily concerned with (v.8)? What does this say about David's relationship with God? What does this say about his capacity to receive and give love?
- What is the consequence of fear in marriage? What are the affects of love?
- Though written 3,000 years ago, how is this significant today, in your everyday life?

### 1 John 4, TNIV

11 Dear friends, since God so loved us, we also ought to love one another. 12 No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

13 This is how we know that we live in him and he in us: He has given us of his Spirit. 14 And we have seen and testify that the Father has sent his Son to be the Savior of the world. 15 If anyone acknowledges that Jesus is the Son of God, God lives in them and they in God. 16 And so we know and rely on the love God has for us.

God is love. Whoever lives in love lives in God, and God in them. 17 This is how love is made complete among us so that we will have confidence on the day of judgment: In this world we are like Jesus. 18 There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.

19 We love because he first loved us.



## MARRIEDS DISCUSSION PG2

### Respond:

**Key concept:** *The Opposite of fear is love. Fear is self-centeredness and love is self-giving. Fear is destroyed in a loving community.*

**1. Between you and your spouse, talk what your greatest fears are:**

(note: if you have any barriers to this, talk about why you think that is. What does that fear point to in the relationship?)

**2. Between you and your spouse, how safe would you rate your marriage (put an x below)?**

Not safe to express myself ----- Very safe, "I can say/feel anything"

**3. Tell your spouse what changes can make your marriage a safer place (to help love drive out fear):**

**4. Like David, what are your temptations in fear?**

**5. Like David, what can you proclaim and choose to believe about God and your spouse? PRAY THIS!**

### Getting Ready:

**Next Week (3.7):** *Raw: Anger*

**Main Passage:** [Psalm 137](#)

**Big Idea:** What role does anger play in our lives (hidden, all over the place, etc.) and how do we deal with it in a healthy, constructive way? How do we pray/process through anger as a means of healing.

### Announcements:

**3.19 - Marrieds Hospitality Dinners**

(for College & Post-college/Career)

**Friday night, March 19**

This will be an opportunity for married couples to open their homes for hospitality to other life stages of our church. If you are interested in hosting 6 people, email: [ScottWildey@DIVEintoFLOOD.com](mailto:ScottWildey@DIVEintoFLOOD.com)

**4.2 – Good Friday Prayer Experience**

**Friday night, April 2<sup>nd</sup>, 4pm – 12midnight**

Flood Offices (3878 Ruffin Rd., Ste. B, San Diego, CA 92123)

Experience Jesus' journey on the final day of his *passion* with your group. We will have a "Stations of the Cross" setup for you to pray and reflect together the meaning of God's sacrificial love. The stations, or *ways of the cross*, refer to the depiction of the final hours (or Passion) of Jesus, and the devotion commemorating it. Questions: [ScottWildey@DIVEintoFLOOD.com](mailto:ScottWildey@DIVEintoFLOOD.com)

**4.9 - Discovering God in the Foreign Places of Your Marriage**

**Friday night, April 9, 6:30-8:30pm**

Join us as Flood speaker and author, Leeana Tankersley, leads us into discovering the gift that often remains hidden in marriage.

Cost: \$15 per couple. Childcare: Available @ \$5 per child. For More Info: [ScottWildey@DIVEintoFLOOD.com](mailto:ScottWildey@DIVEintoFLOOD.com)

**GROUP PURPOSE:** *To apply Sunday's message through: KNOWING & BEING KNOWN, REFLECTING THE MIND & HEART OF JESUS, and SERVING OTHERS*



# MARRIEDS DISCUSSION APPENDIX

## Leader's Guide:

David not only points to a practical application that 'perfect love drives out fear', but also the affective reality of a person who lives as a beloved child of God. Namely, they are a person ready and able to serve and care about others. Marriage can be a primary launching pad for this.

It may be helpful to have significant couple-time this week (see Respond section).

## Background of Psalm 73

Go *Fishing* (for further context and background):

- [BibleGateway](#)
- [EnduringWorld](#)
- [CrossWalk](#)
- [EasyEnglish](#)
- [Online Parallel & Lexicon](#)

### Background of Psalms:

To start, the English name of the book comes from the Greek word "*Psalmos*" which was used to translate the Hebrew word *mizmor*, who's root word means "to sing" or "to pluck" (as a stringed instrument such as a harp, lyre and lute). Giving us an understanding that these were songs written to sing to and about God, other direct Hebrew titles for the books include *tehillim* ("praises"), *tephillot* ("prayer"), *Lehazkir* ("being remembered"), *letodah* ("giving thanks"), *lehammed* ("for teaching") and *shir yedidot* ("song of loves").

From these titles, the Psalms can be broken down into different genres (like different styles of poetry) and each psalm can be broken down into a pattern, like music today (Gospel, praise, rhythm & blues, pop and ooshey-gooshy). Although the songs were initially divided into five different genres (praise, lament, thanksgiving, confidence, and Christ-connected), Walter Brueggemann categorizes them simply as songs of "orientation, disorientation, and reorientation."

These three types of songs expresses the relationship the Psalter is experiencing with God at this time. When the Israelite was in harmonious relationship with God and his or her circumstance ("orientation"), he or she would sing hymns of praise to God. When God seemed distant and the worshiper-experienced distress, a lament was in order ("disorientation"). When the lament was answered, the Israelite responded with a song of thanksgiving, confidence and/ or a forward anticipation of God's rule ("reorientation").

### Poetry:

Lastly, the Psalter is from first to last poetry: impassioned, vivid and concrete. They are rich in images, simile and metaphor. A close study of the Psalms discloses that the authors often composed with an overall design in mind. This included acrostics, memory aids, parallelism, etc. Still, they are beautifully simple. Psalms are meant to be shared in community during liturgy or worship, in pilgrimage, travel or work, during celebration among friends/ family and recited on your own (alone with God).

**Authorship:** These collections of songs (Psalms) were actually compiled into the form we view today during the Postexilic (after Jerusalem was set free from their Babylonian captivity) temple personal during the 3<sup>rd</sup> century B.C. However, the psalms themselves go back to the early days to the time of David (1010 BC!).

Many of the psalms were written by multiple authors (King David is credited for 73 Psalms) with multiple intents. However, these "Davidic" titles remain indefinite as they can also represent David himself, his personal Psalters (musicians), or the later kings within his dynasty. Other authors ("Of Asaph" or "Of the Sons of Korah") represent a collection of songs that have been gathered under a certain name. Some authorship is now unknown.

### Laments/ Disorientation:

Psalms of Lament are very common in Psalms, in fact, there are more lament chapters in the book than there are praise chapters! This might seem shocking to some people, but Walter Brueggemann states "I think that serious religious use of the lament psalms has been minimal because we have believed that faith does not mean to acknowledge negativity." The reality that psalms give is the REALITY. We realize we are engaged in a world that is not well-ordered. In light of this, there still lies an invitation.

### Psalm 73 Author:

"Asaph" is known as one of the leader's of David's Levitical (priestly) choirs.

These collections of Psalms (73-83) are dominated by the theme of God's rule over his people and his nations.

Brueggemann classified Psalm 73 as a songs of Disorientation / Lament. Here, "Asaph" is bracketed by prayers to God to rescue to his people from foreign oppression. The question arises: *How is the wicked prospering while the Godly suffer so much?* The lack of coherence or equilibrium the Psalmist states may seem either bold or unfaithful. However, this language is encouraged, as our gamut of emotions will never escape God (for He already knows them). In fact, Asaph's unedited vulnerability demonstrates God's grace and the fruit of their trusted relationship.



# MARRIEDS DISCUSSION APPENDIX

## Psalm 3: NIV Study Bible

1. Brief Overview:
  - a. Threatened by many foes, this is a **confident** prayer in the Lord. In V. 5 David speaks with assurance that the Lord will keep him (i.e. "watch over Him") while he sleeps. In addition to this protection at night there is suggestion that God's faithful care sustains his next day as well. Thus, God sustains both day and night.
2. TITLE: A Psalm of David. When he Fled from his Son Absalom.
3. Psalm 3 is the first of 13 Psalms that contain preceding references to incidents, events and movements in David's life. James Montgomery Boice points out that since the titles for Psalms are in the canonical text of the Hebrew Bible, "*They are to be taken with absolute seriousness throughout.*" The events are recorded in 2 Samuel 15-18, but the heart is recorded in this Psalm.
4. V. 1
  - a. "how many are my foes"
  - b. Many of his previous friends and associates forsook him and joined the ranks of those who troubled him (2 Samuel 15:13).
5. V.2
  - a. "God will not Deliver him." - The Psalmists frequently quote their wicked oppressors in order to portray how they mock. App: Not only is he fighting/ fleeing for his life, but they are publically denouncing that David is not a man of God. Many believed that God was *able* to help David, but knew He was *unwilling* to help him as David's past sin deserved this. If this were true, the reality would be as Spurgeon states:
    - b. "*If all the trials which come from heaven, all the temptations which ascend from hell, and all the crosses which arise from the earth, could be mixed and pressed together, they would not make a trial so terrible as that which is contained in this verse. It is the most bitter of all afflictions to be led to fear that there is no help for us in God.*"  
~Spurgeon
6. V. 3:
  - a. *The Shield*, a common concept in Ancient Israel, one's King is his Protector (his *Shield*). This is a **strong declaration** from David as he knows that God is his shield (confidence factor).
  - b. Since the Lord is the shield, provider and protector of His people, He is *bestowing glory* on David (and the reader). App: In spite of having nothing (fame, power, prestige and possession), David still has everything in the Lord.
  - c. To have his head lifted is to give him victory above his enemies. (Seeing the 'Assurance' themes)
7. V. 4:
  - a. *The Holy Hill*, the Lord's sanctuary among us, is earth's counterpart to God's heavenly throne room. Since David is heard from this place, he A) knows that God's is hearing and will help David and B) the true Ruler/ King of Jerusalem.
8. V. 5-6
  - a. David is secure in the Lord. Both sleep and day is a blessing. Sleeping gives levity to the pressure that exists in his life. Waking is a blessing as David is still alive. (Holy & *Positive* perspective).
  - b. God stands beside and before David. *Tens of thousands* is minute.
9. V. 7-8 - David's prayer (A prayer within a prayer)
10. V. 7
  - a. *Arise, O Lord* (Num. 10:35). Moses used this phrase as the children of Israel broke camp in the wilderness. It was a *military* phrase, calling on God to go forth to both defend Israel and lead them to victory.
  - b. There is a stark contrast between the Lord (who is also his God - v. 7a) and total domination over his enemies who are the likes of animals (*jaws* (7b)).
11. V. 8
  - a. This closing is a common feature in the prayers of the Psalter concluding with an expression in the confidence that the prayer will be or has been heard. Furthermore, Salvation ultimately belongs to God.
  - b. This last line expresses David's heart in the midst of personal calamity. His concern was for his people as well. It is this testimony (David's) that is a responsible to the people (the ex-King) David's people. The Psalmist stands before the Royal King, as his servant responsible (still) for the well-being of his people.