"Love Lifted Me Recovery Ministries"

Favorite Psalms Bible Study - Part 2 Psalm 103:7-22 Lesson #11

**INSTRUCTIONS: Read the entire section of Scripture in Psalms before starting to look up the other Scripture verses and filling in the blanks. Pray and ask the Holy Spirit to give you understanding as you read God's word.

Most Scriptures are from the New King James Version.

	•Psalm 147:19	"He	His "		to Jacob, His	s statutes and His
	•Exodus 33:12-	ເປ 14 "Then		said to the		, 'See, You say to
						ou will send with
	me. Yet You ha	ave said, "I	you by		, and you h	ave also found
		in My sight."	Now therefore I p	ray, if I have for	ound	in Your
			r, tha			
		' And He	said, "My	W	ill go with you	ı, and I will give
	you rest.'"					
ofinition:	"Nor will He KEI	ED Lie ANGEE	forovor" G	od is our lovin	a hoayonly F	athor but as a
	es have to correc					
hellious an	d refuse to repent	t of their sins	However his and	ner does not la	ast forever hi	it He is ready to
	ore us as soon as					
	will lead him an	•		•		
	ce to him who is fa					
	f grace, mercy an					
	or God to heal y					
	ousness and bles					
_	deliverance to brin	-			5.555 151	J
_	m 30:5 "For	•			, H	is favor is for
	·					
					,	
comes	s in the morning."	And it shall be s	said, 'Build up, bu	ild up, prepare	the way, ren	nove every
comes •Isaia	s in the morning." I h 57:14-19					
comes •Isaia obstac	s in the morning." Ih 57:14-19 "A Icle out of the way	of My	' For	thus says the	High and Ex	alted One who
comes •Isaia obstac lives fo	s in the morning." In 57:14-19 If the way orever, whose nai	of My me is Holy, 'I d	' For well on a high and	thus says the holy place, a	High and Ex and also with t	alted One who the contrite and
comes •Isaia obstac lives for	s in the morning." In 57:14-19 Cle out of the way brever, whose naid humble) of spirit,	of My me is Holy, 'I d' in order to	' For well on a high and	thus says the holy place, a the heart of the	High and Ex and also with t e	alted One who the contrite and For I
comes •Isaia obstac lives fo lowly (will would	s in the morning." In 57:14-19 "A Cle out of the way Drever, whose nai Thumble) of spirit, Contend Grow faint before	of My me is Holy, 'I d' in order to Me, and the bi	well on a high and note in the second of the	thus says the holy place, a the heart of the laways bese whom I have	High and Ex and also with t e	alted One who the contrite and For I gray; for the spirit ecause of the
comes •Isaia obstact lives for lowly (will would	s in the morning." In 57:14-19 "A Cle out of the way Drever, whose nai Thumble) of spirit, Contend Grow faint before	of My me is Holy, 'I d' in order to Me, and the bi	well on a high and note in the second of the	thus says the holy place, a the heart of the laways bese whom I have	High and Ex and also with t e	alted One who the contrite and For I gray; for the spirit ecause of the
comes •Isaia obstace lives for lowly (will would iniquity	s in the morning." In 57:14-19 "A Icle out of the way Drever, whose nate Thumble) of spirit, Contend Grow faint before The of the content of the cont	of My me is Holy, 'I do in order to Me, and the br n I was angry a		thus says the holy place, a the heart of the laways bese whom I havid My face and	High and Ex and also with t e ve made. Be d was	alted One who the contrite and For I for the spirit ecause of the
comes •Isaia obstact lives for lowly (will would iniquity and he	in the morning." In 57:14-19 If 57:14-19 If cle out of the way prever, whose nain the prevent of spirit, and a contend from faint before a contend to find the prow faint before a contend to find the prow faint before a contend the provided the provide	of My me is Holy, 'I do in order to Me, and the br n I was angry a away (rebelliou	well on a high and neither will I a eath (soul) of tho and struck him; I h sly), in the way o	thus says the dholy place, a the heart of the always bese whom I have and fhis heart. I	High and Ex and also with the eve made. Be d was have	alted One who the contrite and For I ; for the spirit ecause of the his
obstact lives for lowly (will would iniquity and he	s in the morning." In 57:14-19 "/ Icle out of the way prever, whose nare from the contend contend grow faint before y of his unjust gaine went on turning, but I will	of My me is Holy, 'I do in order to Me, and the br n I was angry a away (rebelliou h		thus says the dholy place, a the heart of the laways bese whom I have and My face andf his heart. I and	High and Example High A	alted One who the contrite and For I for the spirit ecause of the his fort to him and to
obstactives for lowly (willwould iniquity and he his mo	in the morning." In 57:14-19 If 57:14-19 If cle out of the way prever, whose nain the prevent of spirit, and a contend from faint before a contend to find the prow faint before a contend to find the prow faint before a contend the provided the provide	of My me is Holy, 'I do in order to Me, and the br n I was angry a away (rebelliou h the praise of the		thus says the dholy place, a the heart of the laways bese whom I have and My face andf his heart. I and	High and Example High A	alted One who the contrite and For I for the spirit ecause of the his fort to him and to
obstact lives for lowly (will would iniquity and he his monear,'	s in the morning." In 57:14-19 In 57:14-19 In 57:14-19 In contend grow faint before y of his unjust gaine went on turning, but I will ourners, creating the says the Lord, 'are	of My me is Holy, 'I do in order to Me, and the brand I was angry a away (rebelliou h the praise of the		thus says the dholy place, a the heart of the laways bese whom I have and finis heart. I andeace to him wheats.	High and Example High and Example We made. Be discourse High and Example High and Example High and High and Example High And	alted One who the contrite and For I for the spirit ecause of the his fort to him and to to him who is
obstactives for lowly (will would iniquity and he has near,'	s in the morning." In 57:14-19 If 57:14-19 If the way prever, whose nare the way prever, whose nare the way prever, whose nare the went of spirit, and the went on turning the went of the	of My me is Holy, 'I do in order to Me, and the br n I was angry a away (rebelliouh the praise of the nd I will s according to o	For well on a high and neither will I areath (soul) of tho and struck him; I hasly), in the way of im; I will lead him e lips. Peace, pe him.'"	thus says the dholy place, a the heart of the always be see whom I have and finis heart. I and seace to him whether the accordance is accordance to the accordance is accordance in the accordance in the accordance is accordance in the	High and Example High and Example We made. Be downward was common is far and the ding to our initial to o	alted One who the contrite and For I for the spirit ecause of the his nfort to him and to to him who is
obstact lives for lowly (will would iniquity and he his monear,'	s in the morning." In 57:14-19 In 57:14-19 In 57:14-19 In contend grow faint before y of his unjust gaine went on turning, but I will ourners, creating the says the Lord, 'are	of My me is Holy, 'I do in order to Me, and the br n I was angry a away (rebelliouh the praise of the nd I will s according to o	For well on a high and neither will I areath (soul) of tho and struck him; I hasly), in the way of im; I will lead him e lips. Peace, pe him.'"	thus says the dholy place, a the heart of the always be see whom I have and finis heart. I and seace to him whether the accordance is accordance to the accordance is accordance in the accordance in the accordance is accordance in the	High and Example High and Example We made. Be downward was common is far and the ding to our initial to o	alted One who the contrite and For I for the spirit ecause of the his nfort to him and to to him who is

	goodness' sake	, O Lord."			
	●Isaiah 43:25	"I, even I, am He	who		your transgressions for
	My own sake; a	nd I will		your	your transgressions for ."
	FAR as the EAST is f	•		•	hose who fear Him; as ISGRESSIONS from
	US. Alsaiah 38:17	"Indeed it was fo	or my own neace th	nat I had great	bitterness; but
	nave lovingly	' Il my '	iiy iid	Vour back	orruption, for You have
	a	<u> </u>		TOUT DACK	•
reach to travel of is the potential them and does not be the manner of t	oicture God gives us of gain. God REMOVES	n start moving north a you never stop and s how our sins are for S our sins from us ar e God has a perfect	again, and the sam start going back, yo given - we never s nd CHOOSES to N	ne from south to ou just keep go ee them again, OT remember	o north. But, if you ing east forever. That , and God never sees
			that	I will make wit	h them after those days,
					I will write them.' Ther
	He adds, 'Their				
	Tic adds, Tricii				_ ' **'''
		110 111010.			
	so he flourishes. For •Psalm 90:5-6 they are like •James 1:9-11 For no sooner h	the wind passes over "You carry then which go." "Let the lowly brown, because as the sun risen with	er it, and it is gone, in away like a flood rows up; in the eventure of the field a flower of the field a burning heat the	and its place regard; they are like a centre it is cut detailed. Exaltation, but the details are will an it	ne in his
	man also will	away in	hie	"	50 the
him ou up the decom	tion: "He remembers t of DUST, which is an same minerals and ch pose and return to the Genesis 3:17-19 voice of your wife, and eat of it': done); in toil you shall shall bring forth for you face you shall eat brea out of it wer	s that WE are DUST other way to say the emical compounds the "dust" or chemicals "Then to have eaten from the cat of it all the days on u, and you shall eat the did (work hard for a live ""	chemicals in the enat are in the earth of the earth. He said, 'Beck tree of which I coins the ground for your life. Both he herb of the field for	I made Adam, thath. Our hundle Our have manded you our sake (becate). In the to the you are, and to	heeded (listened to) the saying. 'You shall use of what you have and of your the, for you
	I Corinthians 15:45-	49 "And so it is	s written, 'The	ma	n Adam became a living
	being.' The	Adam became	a life-giving spirit.	However, the	spiritual is not first, but
	the	, and afterward the s	spiritual. The	m	an was of the

_	, made of, the _		_ Man is the	from
_	. As was the man of	. so also	are those who are	e made of
_	; and as is the	Man, so als	so are those who a	re heavenly.
P	And as we have borne the image of the	of	, we shall also	bear the
_	of the Man."			
17 40 5	Out the meaning of the Lendin frame accordantion to		1100El EEAD	Illino and Illia
	But the mercy of the Lord is from everlasting to ϵ	•		
	ighteousness to children's children, to such as k	ceep His covena	nt, and to those w	no remember
F	lis commandments to do them.	of 4loo		- II - wa
	•Psalm 34:7-10 "The	or the	encamps a	all around those
	who Him, and			
	good; blessed is the man who trusts in Hi	m: On,	to those who	, you ris Him.
	The young lions lack and suffer hunger; b			
	good thing."			
	•Psalm 111:10 "The			ng of wisdom; a
	good understanding have all those who _			
	• Proverbs 9:10 "Thec	of the	is the beginnin	ng of
	, and the knowledge of th	e Holy One is _		' ["]
D = 61 -= 141	and #FEAD the LODD was the saintal. The	:. NO WANT	. (a. (b. a.a	AD Hims
	on: "FEAR the LORD, you His saints! The			
	ear of the Lord" is mentioned many times in the			
	reverential AWE and RESPECT for God, espe			
	nds and DOING His will. Some people have tr			
	like a negative thing, or has connotations of pun			
	your case, whenever you see the words "fear o		-	
	ord" and "OBEY God." Some people just don't		•	•
	-feely" religion, and want to think of God ONLY			
	ing God, but He is not indulgent - He practices	_		•
	beying God, just as there are positive conseque d is the knowledge and wisdom of God, it is the			
	ks about those who will be "filled with their own			
			•	
	vn eyes " but rather "FEAR the LORD and dep e open and ready to REPENT whenever they are			
	nd incline their ears to His instruction. Walking			
	before God. If you CHOOSE to live and walk			
•	ing life filled with the blessings of God. You			<u> </u>
	anding and wisdom in dealing with the affairs of			
	ptection from evil in this world. God will answe			
	I receive mercy, honor, blessing, and forgive			
	es us that God will supply all our WANTS an			
•	Philippians 4:19 "And my shal	I	all vour	according to
F	His riches in alory by	.,,	, <u></u>	33333 3 3 3
•	Philippians 4:19 "And my shaled shaled by the shaled	the	vour	. to keep all
H	lis statutes and His commandments that	vour ı	mav be	<u> </u>
•	His statutes and His commandments that the Psalm 19:9-14 "the commandment of the	Lord is pure	the	of the
į	ss Your servant wa	arned, and in ke	eping them is grea	ıt
	Keep Your servant from presumptuous			
	Psalm 31:19 "O how great is Your			
_	You, which you have wrought for th	em that	in	before the

sons of men!"				
●Psalm 33:18-19	"Behold, the	of the	is upon them that	Him,
upon them that	in His	, to _	their sou	ıl from death,
and to keep them	in	·"		
you His ANGELS, v Bless the Lord, all y	vho excel in STREN	IGTH, who DO His nisters of his pleas	ngdom rules over all. Ble word, heeding the voice ure. Bless the Lord, all His	of His word.
•Psalm 47:2	"For the	Most High is	s; He is	a great King
the makes His •Hebrews 1:	of God wo spi : 14 "Are they (th	rship Him.' And c rits and His ministene angels) not all m	e firstborn into the world, He of the He ers a flame of fire." hinistering who will inherit	says, 'Who
commands - sometimes in • Psalm 34:7 "	judgement, sometim	es in protecting pe of the	lis WORD" - God's angels ople, and just in general doi encamps all around	ng God's will.
them" - God's angels are also to protect us human by Jesus Christ, we do have experience God's salvation human beings. They don Because the angels that se hard for them to understan way that God saves us postar God's salvation way that God saves us postar God's salvation way that God saves us postar God's	e mighty and powerful eings, especially the something that the and the control of the end of the en	ones who are Belice angels do NOT hands LOOK ON and the gospel from a ped, so they don't need, so they don't need to LOOK INTO the dot o you through the dot o you through the tent from heaven, when he couke you."	mselves, but to us they were ose who have - things which e disputed with the pronounce against him charge over you, to	bbey God, but Believers in n actually vation to us /hy? erefore, it is spel and the DRITY OVER d's angels, 20, Matt. e ministering the desire and n a railing
(guard) you in all yo	ur ways. They will h	bear you up in their	r, lest you stri	ke your foot
human beings. They don Because the angels that se hard for them to understan way that God saves us pe SATAN (only Christians of but they rebelled against G 16:19, Matt. 18:18, Acts 1 •I Peter 1:12 the things which now to to y to to y argued about the bo judgment, but said, •Psalm 91:11-12	created by the created with the created and they "DES" oor, sinful human be do). Satan and his a food. For the Christ 6:18, Mark 16:17-18. To them it was reveated whave been reported you by the Holy Spirit" ichael the "ichael the "For He will give	ne gospel from a ped, so they don't neings. Also, AN angels were originatian's authority over a sent from heaven to you through the tent from heaven to when he would be used."	personal point of view. Weed a way to be saved. The D" and understand the gos GELS DON'T have AUTHO ally created the same as Gover Satan, see Luke 10:18-28:5-7. Immose who have things which e disputed with the pronounce against him charge over you, to	hy? erefore, it is pel and the price and the price angels, d's angels, 20, Matt. e ministering the desire and a railing