



# **Peninsula City Church**

## **Better Reading**

### **A Favourite Psalm**

Michael Podhaczky

**3<sup>rd</sup> January 2016 the AM Service**

**Contents**

A Favourite Psalm.....3  
Introduction .....3  
1. My Favourite Psalm .....4  
2. Who is this Son of Man? .....7  
Some concluding thoughts.....9

## A Favourite Psalm

### Introduction

**Q.** What is your favourite Psalm and why is it so meaningful to you?

A Psalm is a song that sung to God. The Psalms is that they cover many areas of life and they full of passion and varying human emotion. However, there focus is always God. There are 150 Psalms, which all go to making up five books patterned after the first five books of the Bible? The Psalms are not in some random order, rather they have divinely been ordered according to themes. The following is this break down of the book of Psalms as a structure of the Book as a whole<sup>1</sup>

- a. The Genesis Book: Concerning humanity: Ps 1-41
- b. The Exodus Book: Concerning Israel as a nation: Ps 42-72
- c. The Leviticus Book: Concerning worship and the place of worship: Ps 73-89
- d. The Numbers Book: Concerning Israel and the nations: Ps 90-106
- e. The Deuteronomy Book: Concerning God & His Word: Ps 107-150

Contrary to popular belief, King David did not write all of the Psalms. Of the 150 Psalms 116 have titles of some sort or another. Of these 116 Psalms with titles, there are 100 that indicate who wrote them. From these 100 Psalms, which indicate who wrote them, only 73 are credited to David.

What you need to remember when reading the Psalms is that,

- They are not merely stories
- They are not written for teaching and explaining doctrine
- They are not commandments

Rather, they are useful for,

- Making it easier for the writer to express themselves to God
- Making it easier for the reader to express themselves to God, as they use them as prayer helps
- They help the reader consider their ways through life
- Some Psalms are easily adapted to daily lives, e.g. Ps 23; Ps 133
- Whereas some other Psalms are less easily adapted, e.g. Ps 137

The Psalms are poetry, or musical poems, so it needs to be remembered that,

- They are intentionally full of emotion, stirring up feelings, not just factual thinking
- There are different types of Psalms that express various emotions and feeling, plus they serve different purposes
- Their basic purpose was to unite the worshipper with God
- Remember that each Psalm is a complete literary unit, and single verses need to be understood within the context of that Psalm

---

<sup>1</sup> Bullinger, Heinrich. *The Companion Bible*. (Michigan, IL: Zondervan Bible Publishers, 1974), 720-721, 759, 789, 810, 826.

As I did last week in light of what I have said in this introduction, I would like to share with you the results of a Bible study that I did for this message from my favourite Psalm. Whether this helps you to reengage in your Bible reading or not is your choice, but it something that I found in my reading. This is by no means an exhaustive study, but something that any Christ-follower could do. You may not need to go to the extent that I have here in this study. All you need to do this kind of study is a Bible and access to the internet, to search queries that you might have as you read and study. This might be one of the following sites like:

<https://www.biblegateway.com/>

<http://www.biblestudytools.com/>

<https://www.blueletterbible.org/>

## 1. My Favourite Psalm

Although I appreciate all of the Psalms, I would have to say that a much-loved one is Psalm 8.

<sup>1</sup> “O LORD (Yahweh), our Lord (Adonai), how majestic is Your name in all the earth, who have displayed Your splendour above the heavens!

<sup>2</sup> From the mouth of infants and nursing babes You have established strength because of Your adversaries, to make the enemy (harasser) and the revengeful cease! <sup>3</sup> When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained (fixed); <sup>4</sup> What is man (mortal man) that You take thought of him (remember him), and the son of man (the son of Adam) that You care for him?

<sup>5</sup> Yet You have made him a little lower than God (*angels*), and You crown him with glory and majesty! <sup>6</sup> You make (cause) him to rule over the works of Your hands; You have put all things under his feet, <sup>7</sup> all sheep and cattle, and also the beasts (animals) of the field, <sup>8</sup> the birds of the heavens and the fish of the sea, whatever passes through the paths of the seas.

<sup>9</sup> O LORD (Yahweh), our Lord (Adonai), how majestic is Your name in all the earth!” (Ps 8:1-9 NASB).

**Q.** Do you know what is this Psalm about and what can you learn from this Psalm for your life?

This splendid and noble Psalm declares the praises of the exalted LORD (Yahweh), the creator as it opens and closes inclusively.<sup>2</sup> An alternative translation of this inclusio<sup>3</sup> is “You whose splendour is celebrated all over the heavens.”<sup>4</sup> David perceived Yahweh as the great God in all of the earth. On this matter it has been said that,

“From beginning to end this is a psalm about the Lord and his majestic condescension (separateness).”<sup>5</sup>

However, David also praised God as the master or Lord over all creation. In using this inclusio, he drew attention to the Name of God (Yahweh) who was also the master of all creation. Yahweh exists and His name is proof of His existence. Consistent with the Ancient Near East (ANE) understanding of God, because God has a name (here Yahweh) it means that, He also has a

---

<sup>2</sup> Longman III, Tremper. “Inclusio.” In *Dictionary of the Old Testament: Wisdom, Poetry & Writings*. Tremper Longman III & Peter Enns (eds). (Downers Grove, IL: IVP, 2008), 323.

<sup>3</sup> “The inclusio delimits a poetic unit, proving a strong sense of beginning and closure. Thus the term *inclusio* indicates that everything that is found the two occurrences is ‘included’ in the unit.” Longman III, “Inclusio,” 323.

<sup>4</sup> Berlin, Adele & Brettler, Marc Zvi. (eds). *Jewish Study Bible*. (Oxford: Oxford University, 1999), 1291.

<sup>5</sup> Broyles, Craig C. *New International Biblical Commentary: Psalms*. (Peabody, MA: Hendrickson, 1999), 71.

function as evidence of His name. In our modern understanding, we have tended to lose sight of this ANE truth. It has been said that,

“In the ancient world something came into existence when it was separated out as a distinct entity, given a function, and given a name.”<sup>6</sup>

David in highlighting this truth regarding the name of Yahweh pointed out the vastness of His created cosmic geography that is, all of the heavens. Notice that David gave prominence to “the moon and the stars,” highlighting the fact that it was nighttime. Hence, this is probably why he did not mention the sun. The cosmogony (the origin of the universe) of this Psalm would have had at least two purposes: one would have been for reassurance in the creator, and another to affirm the artisanship and reliability of God as the creator.<sup>7</sup> The Israelite reading this would have understood Yahweh’s work, not only as God of the earth, but also of the universe. Therefore, David says,

“When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained.”<sup>8</sup>

Interestingly Jesus quoted from this Psalm in response to the religious leaders, when the people praised Him as He cleansed the temple.

“And said to Him (Jesus), ‘Do You hear what these are saying?’ And Jesus said to them (religious leaders), ‘Yes; have you never read, “Out of the mouth of infants and nursing babes You have prepared praise for Yourself?”’ (Matt 21:16 NASB).

What is thought provoking here is that Jesus interprets “established strength,” from the Psalm to mean, “prepared praise.” The Hebrew of this phrase in Psalm 8 brings out the idea of having built a fortress or stronghold, by the praises of babes and infants.<sup>9</sup> David stated that the reason for the building of this fortress was, due to His adversaries, the enemy (harasser) the revengeful one. Therefore, Jesus knew about and acknowledged a strength and protection that comes from pure and innocent praise offered to Yahweh in the midst of hard times. Both David and Jesus knew that this has nothing to do with the age of a person, rather that state of the heart.

The effect of this kind of praise was the silencing His adversaries, the enemy (harasser) and the revengeful. The Psalm does not shy away from the fact of hardship and evil in the world.<sup>10</sup> However, notice that David was not caught up in the enemy’s schemes taking all of his strength and focus. This becomes obvious in verses 3-6 when he spoke about his pondering concerning humanities and his own place in created order. He attempted to position humanity in their place under the mighty hand of Yahweh as Creator, Sustainer and Master of heaven and earth.<sup>11</sup> It would appear that as David evaluated his world from a human perspective that, he saw anything but the children of God crowned with glory and majesty. Though, as pointed out,

“The question is rhetorical and cannot be answered.”<sup>12</sup>

---

<sup>6</sup> Walton, John H. *Ancient Near Eastern Thought and the Old Testament: Introducing the Conceptual World of the Hebrew Bible*. (Grand Rapids, MI: Baker 2006), 88.

<sup>7</sup> Keel, Othmar. *The Symbolism of the Biblical World: Ancient Near Eastern Iconography and the Book of Psalms*. (New York: Seabury, 1978), 205.

<sup>8</sup> Walton, *Ancient Near Eastern Thought and the Old Testament*, 174-175.

<sup>9</sup> Owens, John Joseph. *Analytical Key to the Old Testament*. Vol. 3: Ezra-Song of Solomon. (Grand Rapids, MI: Baker, 2001), 268.

<sup>10</sup> Davis, J. “Theodicy.” In *Dictionary of the Old Testament: Wisdom, Poetry & Writings*. Tremper Longman III & Peter Enns (eds). (Downers Grove, IL: IVP, 2008), 814.

<sup>11</sup> Lewis, C.S. *Reflection on the Psalms*. (Glasgow: Collins, 1984), 110.

<sup>12</sup> Broyles, *Psalms*, 72.

All the same, when David lifted his eyes a little higher reflecting on the creation, he saw things from God's perspective. Certainly, David and humanity showed the effects of the fallen state, but with his eyes opened to a kingdom perspective, he saw God's chosen children himself included, crowned with glory and majesty by almighty God. This grace of being crowed was for ruling over the works of God's hands as His chosen kings and queens.

"This psalm reminds us that our supremacy in the natural world did not result from our own efforts or from something inherent in nature but from God's deliberate choice."<sup>13</sup>

David was a king and ruler over Israel in his own right. In spite of this, he acknowledged his place under the mighty hand of Yahweh as the supreme ruler, who was the Creator, Sustainer and Master of heaven and earth. The language that David used here was suggestive of Genesis chapter one where God said,

<sup>26</sup> "Then God said, 'Let Us make human beings in Our image, to be like Us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on all the earth, and the small animals that scurry along the ground.'<sup>27</sup> So, God created human beings in His own image. In the image of God, He created them; male and female He created them.<sup>28</sup> Then God blessed them and said, 'Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground'" (Gen 1:26-28 NLT).

It is possible that in verse 4, David was stressing that as a fallen man (mortal man) and the son of man (the son of Adam) he was part of fallen humanity.<sup>14</sup> He marveled at the mercy of Yahweh the supreme master who is so majestic in His nature, and yet He was willing to think and care for or come to the aid of David and fallen humanity.<sup>15</sup> From an ANE perspective, the gods would be seen to be too high and remote to think and care for people. However, Yahweh is not like other gods, He is the great I AM and Master, who is resolved to take the time to have an intimate relationship with His children.<sup>16</sup> This marvelous truth seemed to get David to take a step back in awe and wonder at the great Yahweh.

David made the statement that, "You have made him (the son of man) a little lower than God," as he referred to himself and humanity. The New American Standard Bible, the New Living Translation and the Holman Christian Standard Bible have all used this phrase 'a little lower than God.' Conversely, some translations like the King James Version, New King James Version, Holy Scriptures Hebrew English,<sup>17</sup> the Holy Scriptures Hebrew English<sup>18</sup> the Orthodox Study Bible, and the Septuagint (the Greek translation of the OT) have all used the phrase 'lower than angels.' While the English Standard Version, New International Version, and Today's New International Version have utilised the phrase 'heavenly beings.' The Jewish Study Bible, and the Siddur Le Chadash<sup>19</sup> have used 'a little less than the divine,' whereas the Good News Translation uses the phrase 'inferior only to Yourself.' Then the Common English Bible has used 'only slightly less than divine.' So, amongst the various translations, which one is the better translation? Well on this matter it has been suggested that,

<sup>13</sup> Broyles, *Psalms*, 72.

<sup>14</sup> Mays, James L. "What is a Human Being? Reflections on Psalm 8." *Theology Today* 50 (1994): 511-20.

<sup>15</sup> Seevers, Boyd. "Remembrance." In *Dictionary of the Old Testament: Wisdom, Poetry & Writings*. Tremper Longman III & Peter Enns (eds). (Downers Grove, IL: IVP, 2008), 646.

<sup>16</sup> Prokrifta, Todd. "Time." In *Dictionary of the Old Testament: Wisdom, Poetry & Writings*. Tremper Longman III & Peter Enns (eds). (Downers Grove, IL: IVP, 2008), 822.

<sup>17</sup> *Holy Scriptures Hebrew English*. (Jerusalem: Bible Society, 1996).

<sup>18</sup> *The Holy Scriptures Hebrew English*. (Herts, England: The Society for Distributing Hebrew Scriptures, n.d.).

<sup>19</sup> This is the book of the *Services and Prayers for Weekdays and Sabbaths, Festivals and Various Occasions*. (London: Union of Liberal and Progressive Synagogues, 1995).

“The Hebrew אֱלֹהִים ‘elohîm,’ can be translated as either ‘God’ or ‘gods,’ i.e., gods who are not God, or what are elsewhere referred to in the Old Testament as ‘angels.’”<sup>20</sup>

Thus, at this point in the whole story, it may seem like things are in a dilemma as to, which translation is the better one. However, even though the modern translators and readers are not sure, which it should be, David knew what he meant in this instant within the Psalm. But then again, how do we know that David used this word elohîm on purpose? Firstly, we have the old copies of the Old Testament with this word elohîm used. Secondly, remember in cases like this, the Bible writers like David were writing under the inspiration of the Holy Spirit. The Holy Spirit who is God does not make mistakes or choose the wrong word to use in the right place in the text. Therefore, you can be confident that David used the right word here under the guidance of the Holy Spirit within this divine human partnership of writing the Bible.

Notice that the David ended the Psalm in verse 9 similar to how it began with the declaration. That is,

“O LORD (Yahweh), our Lord (Adonai), how majestic is Your name in all the earth!”

In other words, David’s whole existence and purpose were framed by the I AM and master of his life. We do not know when David wrote this magnificent Psalm, before or while he was king. Nonetheless, while he could write such incredible work, as a person it did not stop him from sinning and hurting the great I AM and his master. In fact, his life was littered with sin and failure, just read the story of his life. This is why he identified with mortal man and was a son of Adam. Nevertheless, this did not stop him getting up and coming back to God in awe and wonder. David, was more than his sin and failure, he was crown with glory and majesty by the great I AM.

## 2. Who is this Son of Man?

**Q.** Was David the only son of man, if not who is and what proof do you have?

As you have already seen that, David in verse four of the Psalm in connection with fallen humanity called himself the son of man (the son of Adam). In David’s day and time, he was correct, he was the son of man. However, this is not where things end. Even if David could not see it, there was more to the story regarding the son of man. You have the bonus of hindsight and have the whole Bible not just the Old Testament.

It is here that I would like to introduce you to the hermeneutical principle of ‘Scripture interprets Scripture.’ This principle is called the Analogy of Scripture and was used by the reformers to interpret the Bible and especially difficult passages.<sup>21</sup> The Westminster Confession (1.9) contains a definition of this principle,

“The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.”<sup>22</sup>

---

<sup>20</sup> “The Septuagint (the Greek translation of the OT) appears to adopt the latter interpretation and translates the Hebrew with a plural form of *αγγελος*, *angelos*. We may leave the matter open by saying that this verse defines the ‘man’ of v. 4 as a little less than divine. For the purposes of this discussion it is not necessary to decide whether the divinity of God himself or the ‘lower’ divinity of the lesser gods (i.e., the angels) is in view.” “Psalm 8: What Is Israel’s King that You Remember Him?” <http://www.wts.edu/resources/articles/green.html#tn1> (29<sup>th</sup> December 2015).

<sup>21</sup> Hernando, James D. *Dictionary of Hermeneutics: A Concise Guide to Terms, Names, Methods, and Expressions*. (Springfield, MO: GPH, 2005), 14. See also Osborne, Grant R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. (Downers Grove, IL: InterVarsity, 2006), 28.

<sup>22</sup> “The Westminster Confession of Faith: Chapter I. Of the Holy Scripture [http://www.reformed.org/documents/wcf\\_with\\_proofs/](http://www.reformed.org/documents/wcf_with_proofs/) (30<sup>th</sup> December 2015).

That is to say, any interpretation of a passage that seems to be unusual or unorthodox need to be checked against the rest of the Scripture. The reason for this is that Scripture is the final authority on matters of faith and on itself. This in fact can be a helpful safeguard against personal or cultish interpretations.

“A correct interpretation of the Bible will always be consistent with the rest of the Scriptures. Therefore, it is essential to us as students of the Bible to interpret a passage in light of what the rest of the Scriptures say on the topic.”<sup>23</sup>

Consequently, here is a great opportunity to use this hermeneutical principle of ‘Scripture interprets Scripture’ in the case of a section of Psalm 8 to see which translation is the better one. The writer to the Hebrews in dealing with the first section of the letter (1:1-2:4), and then (2:5-4:13) helps the reader to interpret “You have made him a little lower than God” (Psalm 8:5 NASB). Here the writer of Hebrews deals with the humanity, of Jesus Christ.<sup>24</sup> In the opening section of the letter the writer pointed out that, “Jesus is better than angels,” (Heb 1:5-14). This is in fact a part of a larger section featuring Jesus Christ as the ‘Superior Person,’ (Heb 1:1-7:28). The subsections within, 2:5-4:13 deal with ‘Christ the Son of Man,’ and particularly Him as a person for the benefit of humanity. That is, as Jensen has said,

“He became the Son of Man that we might become the sons of God.”<sup>25</sup>

What comes through in the following verses from Hebrews is the fact that ultimately it was Jesus Christ that was made a little lower than the angles.

“You have made Him for a little while lower than the angels; You have crowned Him with glory and honour, and have appointed Him over the works of Your hands” (Heb 2:7 NASB).

“But we see Him who has been made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honour that by the grace of God He might taste death for everyone” (Heb 2:9 NASB).

The translations agree on the fact that these two verses have it correct and should be translated as “a little while lower than the angels.” This being made lower for a period was so that Jesus in the incarnation could become human “so that He could be our merciful and faithful High Priest before God” (Heb 2:17 NLT).

<sup>17</sup> “Therefore, He had to be made like His brothers in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. <sup>18</sup> For since, He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted” (Heb 2:17-18 NASB).

Although it does not take away from the truth that David was speaking about himself and humanity in his context, the writer to the Hebrews affirms that Jesus Christ was the definitive ‘Son of Man,’ as the Redeemer. Thus, the writer to the Hebrews under the illuminating supervision of the Holy Spirit presented a further and crowning interpretation to the passage in Psalm 8:5. Although, David would not have seen this interpretation, the Holy Spirit did and revealed it to the writer to the Hebrews within their day.

---

<sup>23</sup> “Hermeneutics 101: Interpret Scripture with Scripture.” <http://1peter315.blogspot.com.au/2009/05/hermeneutics-101-interpret-scripture.html> (30<sup>th</sup> December 2015).

<sup>24</sup> Jensen, I.L. *Jensen's Survey of the New Testament*. (Chicago, IL: Moody Press, 1981), 412.

<sup>25</sup> Jensen, *Jensen's Survey of the New Testament*, 415.



What is interesting here is that, this phrase 'Son of Man,' was the favourite one used by Jesus for Himself. In fact, it was used about eighty times in the gospels. For example,

"Who do people say that the Son of Man is?" (Matt 16:13 NASB)

This theme of 'Christ the Son of Man,' echoes the idea of Jesus Christ made a little lower i.e., to decrease or make less, is only used in the New Testament here in Heb 2:9 of Jesus (it was also used in Jn 3:30 regarding John the Baptist). It emphasised Jesus Christ's humanity in the incarnation in contrast to sections of the Bible that reveal Jesus as the 'Son of God,' underlining His deity. As the Son of Man, Jesus Christ was able to relate to humanities weakness, suffering, temptation and death as the faithful and merciful High Priest (2:17). Yet, in all of this, He did not sin. So, the writer to the Hebrews was reminding the recipients of the letter, concerning the genuine human nature of Jesus Christ. He did not merely appear to be human, or have a pseudo human nature; He was human in every aspect of His life.

So, the writer to the Hebrews as in the first section (Heb 1:5-13), used the Old Testament to support their argument that Jesus Christ came from heaven, but also was human incarnate.

<sup>4</sup> "What is man, that You do take thought of him? And the son of man, that You do care for him? <sup>5</sup> Yet You have made him a little lower than angels, and do crown him with glory and majesty! <sup>6</sup> You do make him to rule over the works of Your hands; You have put all things under his feet" (Ps 8:6 NLT).

The writer also used these passages to show that Jesus Christ was "crowned with glory and honor" (Heb 2:7; Ps 8:5), and as a human, satisfied the redemptive requirement of divine justice. This satisfaction came through Jesus Christ being made a "little while lower than the angels" (Heb 2:7), in His status for the period while He was on the earth. Therefore, He was the redeemer who set those who were in bondage free Heb 2:14-17. This freedom extended to the bondage of death and the fear of death under the accuser (i.e. satan), so He suffered as a human for humanity. That is,

<sup>14</sup> "...the Son also became flesh and blood. For only as a human being could He die, and only by dying could He break the power of the devil, who had the power of death <sup>15</sup> only in this way could He set free all who have lived their lives as slaves to the fear of dying" (Heb 2:14-15 NLT)

<sup>18</sup> Since He Himself has gone through suffering and testing, He is able to help us when we are being tested" (Heb 2:18 NLT).

## Some concluding thoughts

So, in conclusion,

- Q.** Do you know what is the Psalm about and what can you learn from this Psalm?
- Q.** Could you do the same kind of reading and study with your favourite Psalm?
- Q.** Do you know the Son of Man?

Therefore, it is clear that the writer to the Hebrews built on Psalm 8. The writer to the Hebrews building on this challenged the Jewish Christians (to whom they were writing); to learn from this and enter in to the rest in Jesus Christ and His completed work themselves. You also need to learn from this and realise that as a Christ-follower you have entered in to the rest yourself the moment you made your peace with God through the Son of Man. That is, Jesus Christ has completed the work of salvation and you need to rest in Him. It is important to take this truth to heart, that all has all been done for you brand new life, and there is nothing that you can do to add to it. This understanding of the rest after the completed work was built on the truth found in Gen 2:1-3 that God completed His work, may His dwelling amongst His people, then rested, and enjoyed His creation. Remember, there

is nothing that you can do to escape from sin. The Word of God used by the Holy Spirit will test your life right to your very core to see if you are resting in Him and His finished work.

Reading your Bible frequently needs to be part of your spiritual diet. You may not have a way of reading your Bible, or have become bored with reading it. Well, if you do not already know, we have a church App for both Apple and Android phones and tablets. They are found at the Apple and Google Apps stores. If you do not have the App, why not stop right now and download it to your device? Just Google Peninsula City Church App and you will have the choice of the PenCC on the App Store - iTunes – Apple or Google Play Store. On the App, you have a button called Devotions, which has daily reading for each day of the year. Often one reading from the Old Testament and one from the New, but sometimes just from the New. Either you can listen to the Bible, read it or both the choice is yours.

One practical suggestion for your bible reading if you decide to use the App is if you miss a day or two, or three, do not go back and try to make it up. Just pick up from where you are up to on the day and read from there. The whole thing regarding reading your Bible is not an obligation, but a relationship. It is growing in your relationship with the LORD; that is the I AM on a daily basis. Yes, you will have setbacks, but we all do and in all areas of our lives, but that doesn't mean that we need to give up in all areas of our lives.

Let me come back to my opening question, "What is your favourite Psalm and why is it so meaningful to you?" So, where to from here? Here are a few Questions to try to help you get some direction:

1. What do you know now that you did not know before about better reading of your Bible for life?
2. What new biblical idea about the better reading of your Bible for life are you going to share with your family, friends, and those in your social circle?
3. What action are you going to take RIGHT NOW regarding this matter?
4. That is, what are you prepared to do 'STARING RIGHT NOW,' or change to put this new knowledge into practice in real-life situations?

It is time to read your Bible to help develop real-life solutions and processes from what you have heard today and apply them to your real-world problems, issues and relationships, etc. The apostle Paul in his last letter had written the following words before he died to his friend Timothy. These may be of encouragement to you for your Bible reading.

"O LORD (Yahweh), our Lord (Adonai), how majestic is Your name in all the earth, who have displayed Your splendour above the heavens!" (Ps 8:1 NASB)