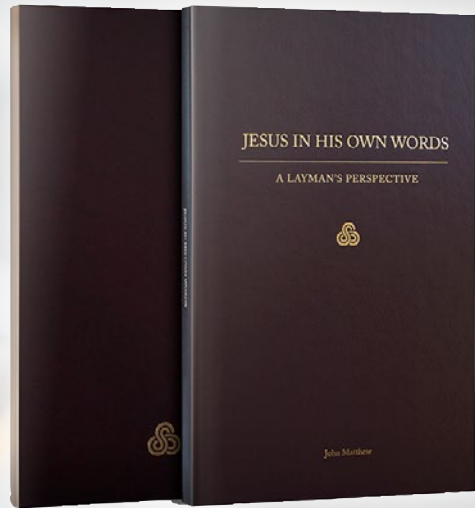


## OCTOBER DEAL

# Jesus in His Own Words

(BONDED LEATHER EDITION)



**\$10.00** ~~\$20.00~~ (through 10/31)

- Highlights some of Jesus' most important words from more than 200 key passages of the Bible, divided into 12 categories. Short, lay-friendly explanations of each passage provide context and facilitate understanding without theological jargon.
- Written by an anonymous author; edited and published by Ken Boa/Trinity House Publishers.
- The **perfect gift** for a new believer or seeker.
- A **great evangelism tool** or leave-behind that is richer than a traditional tract.

**50% OFF**

USE CODE:  
**CODE50**



**THIS TEACHING LETTER BY  
DR. KEN BOA IS MADE POSSIBLE  
THROUGH THE GENEROUS  
DONATIONS OF OUR PARTNERS.**

**KENBOA.ORG/DONATE**

## GOD'S PROMISES

### I CAN'T IMAGINE!

*Read 1 Corinthians 2:9*

*Imagineering* is a modern word that describes engineering in the realm of the imagination. Technology companies pay people big salaries nowadays just to think creatively and imagine the possibilities that exist. Whether in science, medicine, productivity, entertainment, or education, the sky is the limit—as it always has been when dealing with the imagination.

When dealing with things that don't yet exist, the imagination has free reign. By throwing off mental and creative restraint, people free themselves from constraints so that anything becomes a possibility. From infinite possibilities a few ideas emerge that contain the seeds of promise, and from those seeds sprout the innovations that change our world. But as 1 Corinthians 2:9 promises us, even the most creative person is powerless to comprehend the wonder and awe of what God has in store for those who believe and trust in Him alone for salvation.

In the Hebrew world of the Old Testament, “*imagineers*” were in seriously short supply. In those low-tech days, life was measured mostly by the five senses. So when Isaiah spoke of God, he spoke in terms of those senses: “For from days of old they have not heard or perceived by ear, nor has the eye seen a God besides You” (Isa. 64:4).

By New Testament times, the Greeks had turned *imagineering* into a full-time occupation (cf. Acts 17:21). So when Paul addressed the subject of human wisdom about God to the church in Greece, he quoted Isaiah's statement about ears and eyes, but he added to

it the limitation of the mind (or, as it is translated here, the heart): “Things which eye has not seen and ear has not heard, *and which have not entered the heart of man*, all that God has prepared for those who love Him” (1 Cor. 2:9, emphasis added).

We could spend our whole lives *imagineering* about what eternity with God is going to be like without ever scratching the surface. But therein lies the excitement as well. Eternity with God is going to be infinitely greater than anything our finite minds can begin to conceive.

### God's Promise:

He has things prepared for you that you could never begin to imagine.

Reflections Ministries  
One Piedmont Center, Suite 130 • Atlanta, GA 30305  
**ADDRESS SERVICE REQUESTED**



**KENBOA.ORG**

## OCTOBER 2025

# REFLECTIONS

A teaching letter encouraging believers to develop a clear mind and a warm heart

### A CLEARER VISION

God, I ask for a clearer vision of the blessings of obedience and the pain of disobedience so that I will fear You, hope in You, and depend on You. Most of all, I want to grow in trust so that I will take the risks of obedience that run contrary to the world system with its temporal values. May I develop a clearer upward perspective so that I realize in my thinking and practice that only the Transcendent can give ultimate meaning to life on earth. Without You, I am wretched and hopeless, but when I abide in Your loving presence, I enjoy the fruit of love, joy, and peace. Grant me wisdom from Your Word and the desire to renew my mind in Your timeless truth. Then I will walk in the way of life-giving trust and dependence, and I will learn the blessings of obedience to what You proclaim for my good.

**KENBOA.ORG**



# *Psalms 42–43: “Why Are You in Despair, O My Soul?”*

Have you ever seen another person grow in character and depth in times of apparent success? It would be so much simpler if having things go “our way” were also beneficial to us in the long run, but because of self-centeredness and shortsightedness, this is rarely the case. Until the Lord returns, we will continue to learn and grow more through setbacks and failures than through success as the world defines it.

Consider the observations of a man who enjoyed an eminently successful career in the eyes of his peers:

Contrary to what might be expected, I look back on experiences that at the time seemed especially desolating and painful with particular satisfaction. Indeed, I can say with complete truthfulness that everything I have learned in my seventy-five years in this world, everything that has truly enhanced and enlightened my existence, has been through affliction and not through happiness, whether pursued or attained. —Malcolm Muggeridge<sup>1</sup>

So it was in the experience of the descendent of Korah, who recorded his journey through despair in Psalms 42 and 43. (For a number of reasons, these two psalms are best treated together as a unit.) The psalmist offers two laments and a prayer and concludes each with the same refrain.

## *First Lament: Remembering Better Times*

As the deer pants for the water brooks,  
So my soul pants for Thee,  
O God.

My soul thirsts for God, for the living God;  
When shall I come and appear before God?  
(Ps. 42:1–2)

The Old Testament poets had far less knowledge about the person and promises of God than we enjoy through the fullness of New Testament revelation. As C. S. Lewis put it, “They did not know that He offered them eternal joy; still less that He would die to win it for them.”<sup>2</sup> Yet the longing they express for Him is rarely found

among believers today; this kind of spiritual thirst, so necessary to true discipleship, is usually dulled by the worries of the world, the deceitfulness of riches, and the desires for other things (Mark 4:19).

The poet despairs because it appears that in the midst of his troubles, God has departed. He remembers better times when he joined the throngs of pilgrims in festival times to journey to the temple and worship in the presence of the Lord. The refrain in Psalm 42:5 begins to move him in the right direction, but at this point in the psalm, the emphasis is more on his problems than on God’s promises:

Why are you in despair, O my soul?  
And why have you become disturbed within me?  
Hope in God, for I shall again praise Him  
For the help of His presence.

## *Second Lament: Remembering God*

Although he is still downcast, the psalmist advances from the nostalgia of verse 4 (“These things I remember”) to the remembrance of God in verse 6 (“Therefore I remember You”). The poet compares his adversity to the chaos and turbulence of moving water: “Deep calls to deep at the sound of Your waterfalls; all Your breakers

and Your waves have rolled over me” (42:7). Nevertheless, he remembers God and hopes in Him even though the stress of his circumstances is still upon him (“The LORD will command His lovingkindness in the daytime; and His song will be with me in the night”; 42:8). The psalmist’s pain is still present, and his adversaries still taunt him (“Where is your God?” they say to him; 42:3, 10), but once again he affirms, “Hope in God, for I shall yet praise Him, the help of my countenance and my God” (42:11).

## *Prayer: Remembering to Talk to God*

Up to this point, the primary dialogue has been internal, but now the psalmist directs his words to God in a prayer of petition: “O send out Your light and Your truth, let them lead me; let them bring me to Your holy hill and to Your dwelling places” (Ps. 43:3). He then says for the third time across these two psalms: “Why are you in despair, O my soul? And why are you disturbed within me? Hope in God, for I shall again praise Him, the help of my countenance, and my God” (43:5). Now, the emphasis is no longer on despair, but on hope. His outward situation has not changed, but his outlook has; his faith has made him an overcomer.

Warren Wiersbe offers three applications from Psalms 42 and

43 that we would do well to remember and put into practice in times of adversity and affliction:

1. **Stop looking at yourself and start looking at God.** An introspective review of our feelings will not help, but a view of God’s loving purposes for our lives will. The most important thing about any difficult experience is not THAT we get out of it, but WHAT we get out of it.
2. **Stop looking at the past and start looking at the future.** In all three refrains, the psalmist appealed to hope, and a biblical hope is in that which is not seen and that which is not yet. As Paul writes, “For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees? But if we hope for what we do not see, with perseverance we wait eagerly for it” (Rom. 8:24–25).
3. **Stop searching for reasons and start resting on promises.** Our hope must rest solely in the character and promises of God. He has not called us to understand Him, but to trust Him.

1. In Muggeridge, *A Twentieth Century Testimony* (Nashville, TN: Thomas Nelson, 1978), 27.

2. Lewis, *Reflections on the Psalms* (New York: Harcourt, Brace & Co., 1958), 53.

One Piedmont Center, Suite 130 • Atlanta, GA 30305  
(404) 842-0707 • [info@kenboa.org](mailto:info@kenboa.org)

**KENBOA.ORG**