

## PSALMS

### The Hymnbook of Israel

Key Verse: 29:2. "Ascribe unto Jehovah the glory due unto his name; worship Jehovah in holy array."

Key Thought: Worship

### BACKGROUND AND INTRODUCTION:

#### I. Authors:

A. Contrary to popular opinion, David did not author all of the psalms.

B. The following authors are named:

1. Moses wrote Psalm 90.
2. David is credited with 73 psalms.
3. Solomon wrote Psalms 72 and 127.
4. Asaph authored 12 psalms.
5. Heman gave us Psalm 88.
6. Ethan is credited with Psalm 89.
7. Hezekiah wrote 10 psalms.
8. The sons of Korah did 11 psalms.
9. The remainder are anonymous.

(as these are often described as orphan psalms)

C. Our present edition of the Book of Psalms is a compilation done by some later inspired hand.

1. One Jewish tradition ascribes the collecting of the psalms to Nehemiah.
2. Another says it was Ezra.
3. Still another would credit it to Hezekiah.

D. About David as lyric writer:

1. He was a skilled musician, I Sam. 16:16-18; II Sam. 6:5; I Chron. 16:4-6.
2. He was an inventor and maker of musical instruments, Amos 6:5.
3. He was an accomplished poet, II Sam. 1:19-27.
4. He was a man of deep feelings and a rich imagination.
5. He was a true worshipper of Jehovah with genuine religious convictions.
6. His life's experiences were rich and varied.
7. He was filled with God's spirit, I Sam. 16:13.
8. He was inspired of the Holy Spirit to write his psalms, II Sam. 23:1-2.

#### II. About the Book:

A. Date of composition.

1. From Moses, about 1450 B.C.
2. Most were completed by 500 B.C. in the days of Ezra and Nehemiah.
3. The psalms had their origin primarily in the age of David, Hezekiah and the return from Babylonian Captivity.
4. In days past, liberal scholars sought to place a late date on all of the psalms, i.e., 500-150 B.C. Today such views have been discredited and repudiated by nearly all.
5. Some conservative scholars would date Psalms 44, 74 and 79 in the Maccabean period.

B. Name.

1. The Hebrew title is Tehillim which means Praise.
2. Psalms is from the Septuagint.
3. Early Christians referred to the book as the Psalter.



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### C. State of the Hebrew text.

1. "It may safely be maintained that the Hebrew text of the Psalter has come down to use in a rather good state of preservation." Leupold.

### D. Numbering of the Psalms.

1. In ancient Hebrew and Greek manuscripts, the number of Psalms vary as some are joined together as one or longer ones are divided.
2. Some manuscripts count 147, others 151.
3. Psalms 1 and 2 are often joined as one as are 9 and 10, and 114 and 115.

### E. Divisions of the book.

1. The Hebrews divided the Psalms into five books.
2. Each book ends with a doxology except the last. There the 150th psalm is the doxology to it and the whole collection.
3. Characteristics of the five books.
  - a. Book I, Ps. 1-41. With four exceptions the psalms are attributed to David. The name Jehovah is most often applied to God.
  - b. Book II, Ps. 42-72, consists of psalms of Korah (42-47) and David (51-65, 68-70). Here the name Elohim is dominate.
  - c. Book III, Ps. 73-89. Psalms of Asaph (73-83) and Korah (84-89). Ps. 86 is attributed to David. The names Jehovah and Elohim are equally employed.
  - d. Book IV, Ps. 90-106. Moses is credited with the first, David is assigned two (101, 103). The rest are anonymous. Jehovah is the prevailing divine name.
  - e. Book V, Ps. 107-150. Fifteen of these are attributed to David, one to Solomon. The rest are anonymous. Jehovah is the prominent name used.

### F. Type of Literature--Poetry.

1. Psalms is composed of 150 inspired poems set to music for Israel's worship.
2. It is the world's most ancient collection of poems.
3. The poetry of the Hebrews has been called "a poetry of friendship between God and man." Herder.
4. The Psalms are lyric poetry, that is adapted to music. There is a great variety in style of composition.
  - a. Some are odes, i.e., a dignified sort of song which narrates in a highly figurative way the facts of public or private history.
  - b. Some are ethical, delivering solemn rules for life or religion in a simple manner.
  - c. Some are elegiac, sad compositions upon mournful subjects.
  - d. Some are dramatic odes, consisting of dialogues between the psalmist and others, i.e., friends, priests, enemies, or God.
  - e. Some are enigmatic, delivering doctrines of religion in obscure symbols designed to strike the imagination forcefully, thus bringing about understanding.
5. The Psalms (Hebrew poetry) contrasted with the poetry of ancient Greece.
  - a. Greece's "subjects were either a fabulous theology, a false and ridiculous religion, Chimerical wars, absurd heroism, impure love, agriculture, national sports, or hymns in honor of

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gods more corrupt than the most profligate of men. Their writings served only to render vice admirable, to honour superstition, to favour the most dangerous and degrading passions of men, such as impure love, ambition, pride and impiety." The same is true of Latin poets. Adam Clarke.

6. In 1753 Bishop Lowth of England, an Oxford scholar and professor, discovered the fundamentals of Hebrew poetry and their use of parallelism.

#### G. Style of poetry--Parallelism.

1. Hebrew poetry is not governed by a sense of rhyme. There is no attempt to arrange every psalm into carefully measured stanzas, though a psalm is sometimes divided by recurring refrains.
2. Their poetry has meter, but it is primarily a rhythm of sense. This is called parallelism.
3. In parallelism the lines are so arranged that the thought is expressed in different ways by repetition, amplification, contrast, or response.
4. Various types of parallelism.
  - a. Synonymous parallelism where the second line echoes or expands the first line with the same thought in different words.
  - b. Synthetic or constructive parallelism, where the second line adds a supplement or variation in thought to the first.
  - c. Analytical parallelism, where the second line states a consequence of the first line.
  - d. Antithetic parallelism in which the second line is in contrast to the first.
  - e. Tautological parallelism where almost identical words are used in both lines.
  - f. Cumulative parallelism where the thought grows in intensity through repetition to a grand climax.

#### H. Guidelines for interpreting Psalms.

1. Always seek to determine the historical background of the psalm and become familiar with it.
2. Remember that the psalms are poetic in nature. Take into consideration the author's use of allegory, metaphor, personification and hyperbole. These must not be understood literally.
3. When reading, compare the parallel lines for clarification.
4. Notice the different types of psalms: meditation, prayers, praises, prophecies, and instruction.
5. Recognize that many psalms have a dual meaning applying first to the author and his personal circumstance and then prophetically to Messiah and his kingdom.
6. Psalms must be interpreted in the light of the meaning of that day and culture. Do not attribute to them of old a knowledge and insight which they did not possess.
7. Read the Psalms devotionally and practically not only to learn the meaning but to apply the lesson to your life.

#### I. Miscellaneous facts about Psalms.

1. Psalms is not arranged in chronological order.
2. The Psalter was the first portion of the Hebrew Bible to be produced on the printing press.
3. The Psalms are unlike all other scriptures in that in the others God is speaking to man, in the Psalms man is speaking to God.



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4. The Hebrew scriptures (and psalms) were divided into chapters and verses in 1445.
5. Ps. 119 is considered by many to be the greatest psalm of all.
6. In the fifth century the Patriarch of Constantinople refused to ordain ministers who could not repeat the psalms by heart.

### III. Classifications of Different Types of Psalms:

- A. Psalms may be classified by their use of the divine names.
  1. Book I uses Jehovah 272 times while Elohim is used but 15 times.
  2. Book II uses Elohim 164 times and Jehovah only 30.
  3. Book III uses Jehovah 44 times and Elohim 43.
  4. Book IV uses Jehovah alone, 103 times.
  5. Book V uses Jehovah 236 times and Elohim only once in reference to the living God.
- B. Another grouping is:
  1. National psalms which speak of the nation's joys, sorrows, triumphs, and tragedies.
  2. Nature psalms which declare God's glory as seen in nature.
  3. Royal or Messianic Psalms which sing the praises of Israel's coming Messiah.
  4. Penitential Psalms in which the writer confesses his sins and asks God's forgiveness.
  5. Imprecatory Psalms in which the author calls upon God to punish his enemies.
  6. Alphabetic or acrostic psalms where the author so arranges his lines that each begins with a successive letter of the Hebrew alphabet. See Ps. 9, 10, 25, 119.
  7. Miscellaneous Psalms.
- C. Yet another classification is:
  1. Instruction, Ps. 1, 19, 39.
  2. Praise, Ps. 8, 29, 93, 100.
  3. Thanksgiving, Ps. 30, 65, 103, 107, 116.
  4. Penitence, Ps. 6, 32, 38, 51, 102, 130, 143.
  5. Trust, Ps. 3, 27, 31, 46, 56, 62, 86.
  6. Distress, Ps. 4, 13, 55, 64, 88.
  7. Aspiration, Ps. 42, 63, 80, 84, 137.
  8. History, Ps. 78, 105, 106.
  9. Messianic prophecy, Ps. 2, 16, 22, 24, 40, 45, 68, 69, 72, 97, 110, 118.

### IV. The Headings or Inscriptions of the Psalms.

- A. Value.
  1. The headings of the psalms are very old (pre-dating the Septuagint), but they do not belong to the inspired text.
  2. The inscriptions cannot always be relied on. Some are genuine and represent ancient traditions. Their value must be weighed and tested by the usual critical processes and the contents of the psalm.
- B. The inscriptions are of three kinds:
  1. Those which mark their musical or liturgical character.
  2. Those which assign them to particular authors.
  3. Those which designate the particular circumstances under which a psalm was composed.
- C. Inscriptions explained:
  1. Aijeloeth hash-Shahar, Ps. 22, "the kind of the morning." An Eastern expression for dawn. Likely the name of a well-known tune to which the psalm was sung.



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2. Alamoth, Ps. 46, "maidens." To be sung by female voices.
3. Al-tashheth, Ps. 57, "destroy not." Thought to be the first words of a vintage song to which this psalm was sung.
4. Gittith, Ps. 8, from the name Gath which means "wine press." It either refers to an instrument made in Gath or a vintage tune.
5. Jonath elem rehokim, Ps. 56, "the dove of the distant terebinths." The name of a tune to sing it by.
6. Leannoth, Ps. 88, "for singing."
7. Mahalath, Ps. 53, uncertain, perhaps "dancings" or "sickness," likely the name of the tune.
8. Muth-labben, Ps. 2, "the death of a son," probably a tune.
9. Neginoth, Ps. 6, "stringed instruments" accompaniment.
10. Nehiloth, Ps. 5, "wind instruments" accompaniment.
11. Selah, used 71 times. Probably a pause in the vocal part during an instrumental interlude.
12. Sheminith, Ps. 12, "the eighth" Seems to denote the male voices, perhaps an eight-stringed instrument.
13. Shaggaion, Ps. 7, likely an excited wandering rhythm.
14. Shoshannim, Ps. 69, "lilies," instructions for singing the song.
15. Song of Loves, Ps. 45, a title to a marriage song.
16. Song of Ascents, Pss. 120-134, songs sung by pilgrims on their way to the great festivals at Jerusalem.
17. For the Chief Musician, Fifty-five psalms are dedicated to the choir leader of the temple.
18. Dedication of the House, Ps. 30, for the celebration when the ark was brought to Jerusalem.
19. Higgaion, Ps. 9:16, a musical note used with Selah.
20. Jeduthun, Ps. 39. A choir leader in David's day. Likely this refers to a mode of singing adopted by his choir.
21. Maskil, Ps. 32, probably means meditation or instruction.
22. Michtam, Ps. 16, uncertain, some think it means "golden."

V. Additional Psalms Found in the Old Testament:

- A. The victory song of Moses when they crossed the Red Sea, Ex. 15:1-18.
- B. Moses farewell song, Deut. 32:1-43.
- C. The song of Deborah when God rescued Israel from the Canaanites, Judg. 5:1-31.
- D. The Song of Hannah when God gave her Samuel, I Sam. 2:1-10.
- E. David's lamentation for Saul and Jonathan, II Sam. 1:19-27.
- F. David's song of deliverance, II Sam. 22:2-51.
- G. David's last song, II Sam. 23:1-7.
- H. Isaiah's song of the coming restoration from captivity, Is. 12:1-6.
- I. Hezekiah's song of thanksgiving when he was spared from death, Is. 38:9-20.
- J. Jonah's prayer from the belly of the fish, Jonah 2:1-9.
- K. Habakkuk's hymn of praise, Hab. 3:1-19.
- L. Jeremiah's lamentation.

VI. Theology of the Psalms:

- A. We read the Old Testament now with our Christian illumination. We must remember, however, that the ancient Hebrews did not so read it.
- B. God chose to reveal the great doctrines of the faith to mankind in successive stages, beginning with the simple promises to Adam and Eve in Eden. This is called progressive revelation.
  1. Progressive revelation is a progression from the partial and obscure to the complete and clear.



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2. Never should it be considered as progress from truth to error.

C. The concept of a resurrection and future life in Psalms: In Psalms it is a hope of that which may be, rather than a conviction of what shall be. In Isaiah the hope grows clearer. Ezekiel in his vision of the dry bones conceives of a resurrection. Daniel asserts a resurrection in language that cannot be misunderstood. From his time on it is a matter of undoubted Jewish faith. In his resurrection Christ brought life and immortality to light through the gospel. II Tim. 1:10.

#### VII. Problem Areas in the Study of Psalms.

A. Some psalms are difficult to understand because we have no definite knowledge of their historical background.

B. The bitter imprecations of some psalms have been a stumbling block to many students.

1. "If we believe that the imprecatory passages are divine, that they belong to Him in whose hands are life and death, the load is lifted off and laid upon One who is strong enough to bear the burden of reproach." Joseph Angus.

2. "...we are justified in saying that the imprecations in the Psalms, though springing from a righteous zeal for the glory of God, and not for any mere thirst of personal revenge, still are not such as a Christian can lawfully, in the natural sense, use now." J. S. Perowne.

#### VIII. Value of the Psalms:

A. If you ask, what will I expect to find in the Psalms?, the answer is everything found elsewhere in the Old Testament.

B. "The Psalms are the epitome of the Bible, adapted to the purposes of devotion." George Herne.

1. They are models of acceptable devotion.

2. They furnish God's people with a guide for emotional attitudes in facing the problems of life.

3. They provide additional insights into many of the historical narratives of the Old Testament.

4. They provide a penetrating insight into the nature of man.

5. Every great doctrine of the Bible is in some way dealt with in Psalms.

6. Every characteristic and attribute of God is found therein.

7. Every type of religious experience is touched upon in this book.

C. "The psalms of David will always be a mine of comfort to the needy and distressed, and a wellspring of hope for the downcast." S. C. Yoder.

D. "No book of the scriptures, excepting the gospels, has taken such a hold on the heart of Christendom.

E. Ambrose of Milan wrote, Psalms are "a kind of medicine for the salvation of man." "It is the benediction of the people, the praise of God, the thanksgiving of the multitude...the voice of the church, the harmonious confession of our faith."

F. The English martyr Hooker wrote, "Let there be any grief or disease incident unto the soul of man, any wound or sickness named for which there is not in this treasure-house a present comfortable remedy at all times ready to be found."

G. Probably no other book has so influenced the turning points in men's lives, given expression to their deepest experiences, and woven itself into the very fibre of their character than the Psalms.



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- H. The Lord himself died with the words of Ps. 22 on his lips.
- I. Psalms is one of the most important Old Testament books because it reveals to us the religion of Israel in terms of the individual saint's experience.
- J. They beautifully portray the prophetic history of our Lord.

IX. Psalms and the New Testament:

- A. The New Testament writers quote from Psalms more than any other Old Testament book.

- 1. There are 93 such quotes with additional allusions.

- B. Of all Old Testament citations in the New Testament which have Messianic content, nearly half are from the Psalms.

X. The Use of Psalms in Christian Worship:

- A. The Psalter has been the hymnal of the ancient Hebrew temple, synagogue and the early church.

- B. Psalms were sung antiphonally in the early church.

- 1. At times the congregation sang the verses of the Psalms alternately in two choirs, one answering the other.

- 2. Sometimes the first half of the verse was sung by a single voice, and the other half by the entire congregation.

- C. Psalms as hymns of worship.

- 1. Thanksgiving is the very life of the psalms.

- 2. Every psalm is a direct expression of the soul's consciousness of God.

- 3. Other scriptures have God speaking to man, in the psalms men are speaking to God.

- 4. "Here we can look into the hearts of all the saints." M. Luther.

- D. Psalms have inspired some of the most noble hymns of the English language.

XI. What Great Men have said about Psalms.

- A. Luther called them "an epitome of the Bible."

- B. John Milton: "They may be easily made to appear over all the kinds of lyric poetry incomparable."

- C. Sir D. K. Sanford: "The poetry of the ancient Scriptures is the most superb that ever burnt within the breast of man."

- D. Roland Brothero: "The Book of Psalms contains the whole music of the heart of man, swept by the hand of his Maker."

- E. "The Psalms are a mirror in which each man sees the motions of his own soul."

XII. Recommended Tools for Study of the Psalms.

- A. Exploring the Old Testament by W. T. Perkiser, for a general introduction to the book.

- B. Clarke's Commentary by Adam Clarke for an outline study of each psalm.

- C. The Book of Psalms by J. J. Stewart Perowne for an introduction to each psalm.

- D. The Treasury of David by C. H. Spurgeon for homiletic treatment and practical lessons on each psalm.

XIII. Simple Outline:

- A. Book I which deals primarily with man, his origin, his blessed state, fall and recovery, Ps. 1-41.

- B. Book II which speaks of Israel's ruin, redemption and redeemer, Ps. 42-72.

- C. Book III which speaks of God's sanctuary and its importance to men. Ps. 73-89.

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D. Book IV which speaks of the earth which needs God's blessings,  
Ps. 90-106.

E. Book V which praises the word of God, Ps. 107-150.

1. Notice that each section ends with an amen or hallelujah (praise ye Jehovah) except for the last section. It concludes with the 150 psalm which itself is a doxology for its section and the whole book.

#### OUTLINE OF PSALMS:

BOOK I: A collection of psalms primarily by David, makes special use of name  
Psalm 1, Who Is the Happy Man? Jehovah.

Author: Unknown.

Ethical.

Background unknown.

I. The Happy Man described, 1:1-3.

A. Negatively

B. Positively

II. The Perils of wickedness, 1:4-5.

Conclusion, 1:6

Psalm 2, Messiah's Reign and His Enemies.

Author: David, Acts 4:25.

Messianic.

Background: For application see Acts 4:23-31.

I. The Heathen's Rage against Messiah, 2:1-3.

II. The Response of Almighty God, 2:4-6.

III. Messiah Recites His divine commission, 2:7-9.

IV. The Psalmist admonishes the rebellious rulers, 2:10-12.

Psalm 3, His Unshaken Trust in God in the Face of Hostile Opposition.

Author: David.

A devotional meditation for morning.

Background: Absalom's rebellion, II Sam, Chapters 15-18.

I. His complaint, 3:1-2.

II. His confidence in Jehovah, 3:3-4.

III. His safety under God's care, 3:5-6.

IV. His prayer for salvation, 3:7-8.

Psalm 4, A Song of Trust in God's Providence.

Author: David.

A devotional meditation for evening.

Background: Absalom's rebellion as above (?)

I. He requests an audience with God, 4:1.

II. He rebukes his enemies, 4:2-5.

III. He expresses his confidence in the Lord, 4:6-8.

Psalm 5, A Prayer for Protection against his Enemies.

Author: David,

Devotional petition.

Background: Unknown.

I. His petition to be heard, 5:1-7.

A. God's attitude toward the wicked, 5:4.

B. His confidence in God, 5:7.

II. His request for guidance, 5:8.

III. His enemies described, 5:9.



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IV. His imprecation, 5:10.

V. His prayer for God's people, 5:11-12.

Psalm 5, A Cry for Mercy In Time of Sickness.

Author: David.

Penitential Psalm.

Background: A time of serious illness and suffering.

I. His anguished cry for relief, 6:1-3.

II. An earnest plea for deliverance from death, 6:4-7.

III. His confidence in God's favorable response, 6:8-10.

Psalm 7, A Prayer for Protection by God against His Enemies.

Author: David.

Petition.

Background: Perhaps when persecuted by Saul, I Sam, Chapter 21-26.

Sung by the Hebrews at the Feast of Purim.

I. His confident request, 7:1-2.

II. He protests his innocence, 7:3-5.

III. A Plea for vindication by God, 7:6-10.

IV. God and sinners contrasted, 7:11-16.

V. His thanksgiving, 7:17.

Psalm 8, Praise to God for His Goodness to Man.

Author: David.

Psalm of Praise .

Background: Unknown.

I. His praise to God, 8:1-2.

II. His question, why has God so honored man, 8:3-5.

III. His contemplation of what God has done for man, 8:6-8.

IV. His concluding praise, 8:9.

Psalm 9, A Thanksgiving Psalm for God's Justice.

Author: David.

Thanksgiving hymn.

Acrostic in pattern, with the first letters of each line beginning with successive letters of the Hebrew alphabet. In this psalm two lines are assigned to each letter.

Background: Upon the defeat of some unknown heathen enemy.

I. His unreserved thanksgiving to God, 9:1a.

II. His testimony of God's works, 9:1b.

III. His praise to God, 9:2.

IV. He praises God's righteous judgments, 9:3-8.

V. He praises God for complete security, 9:9-11.

VI. God's vengeance on the wicked is complete, 9:12-17.

VII. He calls upon God to vindicate the righteous and judge the wicked, 9:18-20.

Psalm 10, A Prayer for the Overthrow of the Wicked.

Author: Unknown.

Imprecation.

Background: Unknown.

I. He complains that God has forgotten him, 10:1.

II. He describes his enemies, 10:2-11.

III. He prays for deliverance, 10:12-18.

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Psalm 11, Trust in Jehovah as a Refuge and Defence.

Author: David.

A psalm of praise.

Background: Probably when persecuted by Saul or Absalom.

In the form of a dialog.

I. The Timid counsels of the fearful advisers, 11:1-3.

II. David's reply of faith, 11:4-7.

Psalm 12, A Request for Divine Help Against the Righteousness.

Author: David.

A petition.

Background: This depicts a time of national moral and ethical collapse in Israel.

I. His prayer for deliverance, 12:1-2.

II. His prediction that God will punish the arrogant, 12:3-4.

III. God's promise to respond, 12:5-6.

IV. His affirmation of faith, 12:7-8.

Psalm 13, An Urgent Plea for Help in Affliction.

Author: David.

A petition.

Background: unknown.

I. His sigh of anxiety, 13:1-2.

II. His earnest petition for divine help, 13:3-4.

III. His song of faith and hope, 13:5-6.

Psalm 14, On the Universal Foolishness and Wickedness of Men.

Author: David.

A Jehovahistic psalm. Psalm 53 is parallel to 14 but uses Elohim.

Background: During a time of national oppression, 13:7.

I. The unbeliever described, 13:1-3.

II. His confidence in God's judgment, 13:4-6.

III. His prayer for deliverance, 13:7.

Psalm 15, The Terms of Friendship with God.

Author: David.

An ethical psalm.

Background: Psalm 24 probes the same question.

I. His question, who can dwell with God?, 15:1.

II. God's reply, 15:2-5a.

III. The security of the righteous, 15:5b.

Psalm 16, Jehovah, the Author's Portion in Life and Savior from Death.

Author: David.

Messianic. 16:8-11 is applied by Peter to Christ's resurrection, Acts 2:25ff.

Background: Unknown.

I. His prayer of faith, 16:1.

II. His affirmation of trust in God, 16:2-5.

III. The blessings of serving God, 16:6-7.

IV. His confidence in God's protection, 16:8-10.

Psalm 17, Encompassed by Enemies, David prays for Help.

Author: David.

Petition.



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Background: Uncertain.

- I. His prayer of confidence, based on his righteousness, 17:1-5.
- II. His petition to be preserved even in a wicked world, 17:6-12.
- III. The spirit of the world and the spirit of God contrasted, 17:13-14.
- IV. Conclusion. His affirmation of faith, 17:15.

Psalm 18, Jehovah praised for a Victory.

Author: David.

Hymn of Praise and thanksgiving.

Background: Written when God delivered him from the hand of Saul, II Sam. 22:1.

The psalm is repeated in II Sam. 22:2-51 with slight modifications.

- I. What God meant to David, 18:1-3.
- II. Dangers he had faced with God, 18:4-19.
- III. The divine principle of blessing, 18:20-28.
- IV. His glorious victories recounted, 18:29-45.
- V. His thanksgiving to God, 18:46-50.

Psalm 19, Jehovah's Work and Word Praised.

Author: David.

An instruction.

Background: Unknown.

- I. The glory of God seen in Creation, 19:1-6.
- II. The glory of God seen in His word, 19:7-11.
- III. His prayer for forgiveness and acceptance, 19:12-14.

Psalm 20, A Prayer for Victory for the King.

Author: David.

An intercessory prayer-song.

Background: Sung by the people for their ruler when he was preparing to enter battle. It is closely related to Ps. 21. This one is intercessory, that one is a thanksgiving.

- I. The congregation's prayer-song for their King, 20:1-5.
- II. The worship leader responds with confidence, 20:6.
- III. The congregation affirms its faith in Jehovah for victory, 20:7-8.
- IV. Conclusion: Save, Jehovah, 20:9.

Psalm 21, Thanksgiving for Deliverance and Victory.

Author: David.

Thanksgiving.

Background: Written to celebrate the king's victory in war. A sequel to Ps. 20.

- I. The congregation praises God for the victory, 21:1-7.
- II. Their words of encouragement to the king, 21:8-12.
- III. Conclusion, Praise to Jehovah, 21:13.

Psalm 22, A psalm predicting the anguish of Calvary.

Author: David.

Messianic. It gives a vivid picture of the crucifixion.

Background: A summary of David's persecutions and sufferings.

- I. The Complaint of the sufferer, 22:1-8.
- II. His petition of confidence, 22:9.
- III. His suffering at the hands of his enemies, 22:12-21.
  - A. His enemies described, 22:12-13.
  - B. His personal suffering, 22:14-18.

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1. This depicts in detail Christ's crucifixion.

C. His last desperate plea for help, 22:19-21.

IV. His thanksgiving for deliverance, 22:22-25.

V. He predicts that all men will share in the Lord's blessings, 22:26-31.

Psalm 23, Jehovah, David's Shepherd.

Author: David.

A devotional meditation. The best loved of all the psalms.

Background: Unknown.

I. Jehovah is His Shepherd, 23:1-4.

A. He provides every need, 23:2-3.

B. He protects his sheep, 23:4.

II. Jehovah's Blessings are overflowing, 23:5-6.

Psalm 24, A Psalm celebrating the bringing of the Ark to Jerusalem.

Author: David.

A hymn of celebration and rejoicing.

Background: When David brought the Ark of God into Jerusalem. See I Chron. 15-16; II Sam. 6:12-23.

I. Jehovah's universal reign, 24:1-2.

II. Qualifications of those who would come before Jehovah, 24:3-6.

III. The coming of Jehovah into His city, 24:7-10.

Psalm 25, A prayer for protection, instruction and forgiveness.

Author: David.

Alphabetic.

Background: Unknown

I. A prayer for protection, 25:1-3.

II. A request for guidance, 25:4-5.

III. A plea for pardon, 25:6-7.

IV. His confidence in Jehovah, 25:8-11.

V. The blessings of the man who fears God, 25:12-14.

VI. His prayer of faith, 25:15-21.

VII. His prayer for all of God's people, 25:22.

Psalm 26, A prayer of a righteous man for protection.

Author: David.

A petition.

Background: It seems to reflect a situation in which the author had endured some unjust suffering or sorrow.

I. His appeal to God for justice, 26:1-7.

II. His love for God's house related, 26:8.

III. His petition for deliverance from evil men, 26:9-10.

IV. His resolve to faithfully serve God, 26:11-12.

Psalm 27, A psalm of unswerving trust in Jehovah.

Author: David.

Instruction and petition.

Background: Unknown.

I. His declaration of confidence in his God, 27:1-6.

A. He relates how God protects him, 27:1-3.

B. He expresses his intense desire to worship at God's house, 27:4-6.

II. His fervent plea, 27:7-13.



Psalms, p. 13.

A. That God will hear his prayer, 27:7-9.

B. His total trust in God's care, 27:10-13.

III His admonition, Wait for Jehovah, 27:14.

Psalm 28, A plea for help and thanksgiving for its answer.

Author: David.

Imprecatory.

Background: Unknown.

I. His petition to be heard, 28:1-2.

II. His imprecation on the wicked, 28:3-5.

III. His thanksgiving for answer to his prayer, 28:6-7.

IV. A pray for God's people, 28:8-9.

Psalm 29, Praise to God for his power as seen in a thunderstorm.

Author: David.

A hymn of adoration.

Background: Likely the author was motivated to write this upon witnessing a spectacular thunderstorm.

I. An admonition to give praise to Jehovah, 29:1-2.

II. Reasons why all should praise God, 29:3-11.

A. God's great power as seen in the thunderstorm, 29:3-9.

B. God's grace toward his people, 29:10-11.

Psalm 30, Thanksgiving upon recovery from illness.

Author: David.

A thanksgiving hymn.

Background: The author had been sick unto death, but God had heard his prayer and healed him.

The Hebrews use this psalm in celebrating Chanukah which commemorates the rededication of the temple after the persecution of Antiochus Epiphanes.

I. His thanksgiving for deliverance from his near fatal illness, 30:1-3.

II. He admonishes others to praise the Lord, 30:4-5.

III. His past mistake, false security, 30:6-10.

IV. His recovery and thanks for it, 30:11-12.

Psalm 31, A prayer of praise and petition.

Author: David.

Petition for help.

Background: Perhaps written of Saul's persecution of David, I Sam. 23.

I. His prayer for deliverance, 31:1-6.

II He exults in God's expected deliverance, 31:7-8.

III. His complaint at God's delay in responding, 31:9-14.

IV. His request for deliverance from his enemies, 31:15-18.

V. He praises God's goodness, 31:19-22.

VI. His recommendation, love Jehovah, 31:23-24.

Psalm 32, The happiness of a forgiven sinner.

Author: David.

A didactic psalm, a penitential psalm.

Background: Written after David's forgiveness for his sin with Bathsheba. II Sam. 12:1-24. Psalm 51 should be read first.

I. The happiness of the forgiven man, 32:1-2.

II. The misery of the sinner, 32:3-4.

III. The pleasant fruit of confession, 32:5-7.

IV. He urges men to willingly obey God, 32:8-11.

Psalms, p. 14.

Psalm 33, Praise to the Lord, Creator and Preserver of ALL.

Author: Anonymous.

A Psalm of Praise and Adoration.

Background: When the nation was delivered from heathen oppression.

I. A call to praise God, 33:1-3.

II. Praise God for his word and creation, 33:4-9.

III. Praise God who rules all the nations, 33:10-17.

IV. Praise God who protects and provides for his people, 33:18-22.

Psalm 34, A hymn to Jehovah the great provider and deliverer.

Author: David.

Alphabetic, Didactic.

Background: For a possible background see I Sam. 21:10-15, when he feigned madness to escape the Philistines.

I. His continual hymn to God, 34:1-10.

A. He urges others to praise God with him, 34:1-3.

B. He relates God's protection and deliverance, 34:4-7.

C. He relates God's gracious provisions, 34:8-10.

II. His lesson of instruction. 11-22

Psalm 35, a Petition for help against his enemies.

Author: David.

An Imprecation.

Background: This seems to have grown out of Saul's persecutions. I Sam. 24:1-17.

I. His prayer for divine judgment on his enemies, 35:1-10.

II. His complaint about his enemy's ingratitude, 35:11-18.

III. His confidence that God will vindicate him, 35:19-27.

IV. His concluding promise to praise God always, 35:28.

Psalm 36, A song contrasting the wickedness of man with the righteousness of God.

Author: David.

A didactic psalm.

Background: Unknown.

I. The character of the wicked described, 36:1-4.

II. He extolls God's mercy, 36:5-9.

III. He requests God's continued blessings, 36:10-12.

Psalm 37, The seeming prosperity of the wicked and the real prosperity of the righteous.

Author: David.

An acrostic with each four lines being assigned a letter of the Hebrew alphabet.

Background: He vindicates the righteousness of God's providence.

I. He urges men to avoid murmuring and trust Jehovah, 37:1-8.

II. He contrasts the fortunes of the righteous and the wicked, 37:9-34.

A. The triumph of the wicked is short lived, 37:9-11.

B. The futility of wickedness, 37:12-15.

C. The advantages of righteousness over wickedness, 37:16-22.

D. The blessings of the righteous, 37:23-28.

E. Reasons why the righteous are blest, 37:29-34.

III. His recommendations to his hearers, 37:35-40.



Psalms, p. 15.

Psalm 38, A prayer of a suffering servant.

Author: David.

A penitential psalm.

Background: Relates to a time of physical illness and persecution.

I. His prayer concerning his bodily and mental suffering, 38:1-8.

II. He relates that friends had deserted him and enemies were attacking, 38:9-14.

III. His fervent plea for deliverance, 38:15-22.

Psalm 39, A song on the vanity of life.

Author: David.

A didactic psalm.

Background: Unknown.

I. A resolution to bridle his tongue, 39:1-3.

II. He prays for divine help in understanding life's brevity, 39:4-5.

III. He acknowledges God's power to chasten his life, 39:6-11.

IV. His plaintive cry for help, 39:12-13.

Psalm 40, He praises God for a great deliverance and prays for further help.

Author: David.

A Messianic Psalm.

Background: Verses 13-17 are repeated in Psalm 70.

I. He praises God for a past deliverance, 40:1-3.

II. He praises God for his wonderful works, 40:4-5.

III. He pledges his faithful obedience to God, 40:6-10.

A. Compare Heb. 10:5-10 for messianic application.

IV. His prayer for help and deliverance, 40:11-15.

V. His request for the righteous, 40:16-17.

Psalm 41, In sickness he complains of enemies and false friends.

Author: David.

Didactic.

Background: Thought to be related to Absalom's rebellion.

I. He relates the blessings of the sympathetic, 41:1-3.

II. He pleads for aid in his distress, 41:4-12.

III. His final benediction, 41:13.

Note: The "amen and amen" brings the first book of Psalms to a close.

BOOK II. A collection of psalms by the Sons of Korah, David and others, makes primary use of name Elohim; speaks of Israel's ruin, redemption and redeemer.

Psalm 42, A song of the soul's desire for God.

Author: Sons of Korah.

A devotional psalm.

Background: Ps. 42 and 43 may originally have been one; some accident manuscripts have it thus. Both of these seem to relate to the Babylonian captivity.

I. He reminisces about past joys of worship, 42:1-5.

II. His hope for heavenly help in sorrow, 42:6-11.

Note the refrain in verses 5 and 11.

Psalm 43, a prayer for deliverance.

Author: See notes on ps. 42.

A devotional petition.

Background: The exiles in Babylonian captivity.

Psalms, p. 16.

I. He prays that God would be his advocate, 43:1-3.

II. His promise to worship God, 43:4.

III. His refrain, 43:5.

Psalm 44, A cry of despair when their army had suffered defeat.

Author: Sons of Korah.

A devotional psalm of petition.

Background: From the experience of a national disaster when they had been defeated militarily.

I. He remembers God's providential leadership of the past, 44:1-3.

II. He pleads with God for renewed help, 44:4-8.

III. He complains that God has allowed the enemy to prevail, 44:9-16.

IV. He insists on Israel's faithfulness, 44:17-22.

V. He repeats his plea for deliverance and victory, 44:23-26.

Psalm 45, A song celebrating the King's marriage.

Author: Sons of Korah.

Messianic.

Background: This was first written to celebrate Solomon's wedding, typically it applies to Christ and the church.

I. The preface, 45:1.

II. The bride-groom's character and reign described, 45:2-9.

III. The bride in her beauty is exhorted to leave family and friends and come unto her husband, 45:10-17.

Psalm 46, A hymn to God the refuge of his people.

Author: Sons of Korah.

A song of celebration for a military victory God had given them.

Background: Following a great and perilous battle.

I. His declaration of faith in God, 46:1-3.

II. His reflection on God's protection of Zion, 46:4-7.

III. His invitation to men to view God's judgments, 46:8-11.

Psalm 47, A call to glorify God.

Author: Sons of Korah.

A psalm of praise and adoration.

Background: May have been written when the ark was carried up to Jerusalem, or when God destroyed the Assyrians before Jerusalem. This psalm is sung in Jewish synagogues on New Year's Day.

I. A call to praise God, 47:1-5.

II. Reasons why men should praise God, 47:6-9.

Psalm 48, A psalm celebrating the beauty and glory of Jerusalem.

Author: Sons of Korah.

A psalm of thanksgiving for national deliverance.

Background: When Jehovah delivered Jerusalem from the Assyrians. II Kings 18:19; 19:37.

I. The glory of the Holy City, Jerusalem, 48:1-3.

II. The consternation of her foes, 48:4-8.

III. His exhortation to remember God's blessings, 48:9-14.

Psalm 49, The foolishness of trusting riches.

Author: Sons of Korah.

A didactic psalm.

Background: Note the similarity of this psalm to Ecclesiastes.

Psalms, p. 17.

I. His invitation to men to listen, 49:1-4.

II. Wealth cannot avoid death, 49:5-12.

III. The end of the righteous contrasted with the wicked, 49:13-15.

IV. Man cannot carry his wealth beyond the grave, 49:16-20.

Psalm 50, A hymn to God, the judge of all men.

Author: Asaph.

a song of instruction.

Background: The psalm depicts a courtroom scene with Jehovah as judge and all men as defendants.

I. The heavenly judge in his awesome glory, 50:1-6.

II. The judge's address to the defendants, 50:7-15.

III. The judge indicts wicked teachers, 50:16-21.

IV. Concluding statements to both saints and sinners, 50:22-23.

Psalm 51, A fervent prayer for pardon by a convicted sinner.

Author: David.

A penitential psalm.

Background: Written by David after his rebuke by Nathan concerning his sin with Bathsheba, II Sam. 12:1-14. This and Ps. 32 compliment each other.

I. His prayer for forgiveness for his shameful deed, 51:1-9.

II. His plea for restoration and renewal, 51:10-12.

III. His pledge to teach others the lessons he had learned, 51:13-17.

IV. The King's prayer for his nation, 51:18-19.

Psalm 52, David's song of confidence that he would be delivered from his enemy.

Author: David.

An affirmation of faith in God's providence.

Background: When Doeg the Edomite sought to ensnare David for King Saul, I Sam. 21:1-7; 22:9-23.

I. His invective against Doeg and Saul, 52:1-5.

II. The satisfaction of the righteous when they see the wicked fail, 52:6-7.

III. The confidence of those who follow Jehovah, 52:8-9.

Psalm 53, On the universal sinfulness of men.

Author: David.

A psalm of instruction.

Background: A revised edition of Ps. 14. Because of verse 6, some think it may have been written during the Babylonian captivity.

I. The unbeliever described, 53:1-4.

II. The judgment of the unbelievers, 53:5.

III. The author's prayer for deliverance, 53:6.

Psalm 54, David's prayer in Ziph while hiding from Saul.

Author: David.

An urgent petition for help.

Background: David had been betrayed by the Ziphites unto Saul who wished to kill him. I Sam. 23:19-29.

I. His urgent prayer for help, 54:1-3.

II. His confidence that God would help him, 54:4-5.

III. His gratitude is promised, 54:6-7.



Psalms, p. 18.

Psalm 55, A prayer for Divine judgment on the wicked.

Author: David.

An imprecatory psalm.

Background: When Absalom rebelled, II Sam. 16:20ff.

I. His plight and prayer for deliverance, 55:1-8.

II. His imprecation upon his enemies, 55:9-15.

A. Verses 12-15 apply first to Ahithophel who was a traitor to David, but typically to Judas Iscariot.

III. His faith brings confidence, 55:16-21.

IV. His closing exhortation and meditation, 55:22-23.

Psalm 56, David's prayer for deliverance from the Philistines.

Author: David.

A petition for help.

Background: When David was captured by the Philistines in Gath, I Sam. ~~2:11~~ <sup>21:10</sup> - 22:1.

I. He complains that men would devour him, 56:1-2.

II. He expresses his confidence in God, 56:3-4.

III. He describes the actions of his enemies, 56:5-6.

IV. He voices his hope in God, 56:7-9.

V. He sings his thanks to God, 56:10-13.

Psalm 57, David's prayer while hiding from Saul.

Author: David.

A petition for help.

Background: When David hid from Saul in the cave, I Sam. 24:1-12.

I. His plea for mercy, 57:1.

II. His motivations for imploring God, 57:2-6.

III. His resolution to give God the praise, 57:7-11.

Psalm 58, A protest against wicked judges.

Author: David.

An imprecation.

Background: Unknown

I. The accusation is laid upon the ungodly, 58:1-5.

II. God's judgment is sought, 58:6-8.

III. He predicts the judgment of the wicked and the reward of the righteous, 58:9-11.

Psalm 59, A prayer that God will deliver him from his enemies.

Author: David.

A petition in a time of severe distress and an imprecation.

Background: When Saul dispatched troops to kill David, I Sam. 19:11-18.

I. His plea for deliverance, 59:1-2.

II. His complaint about his plight, 59:3-8.

III. He foresees the end of the wicked, 59:9-10.

IV. His imprecation, 59:11-15.

V. His thankful praise, 59:16-17.

Psalm 60, A lamentation over a lost battle and a prayer for help.

Author: David.

A lamentation and petition.

Background: Following a battle with Syria, II Sam. 8:3-14.

Psalms, p. 19.

I. His mournful cry of sorrow, 60:1-3.

II. His gladsome song of victory, 60:4-8.

III. He petitions God for renewed help against the enemy, 60:9-12.

Psalm 61, A song of God's providential protection.

Author: David.

A hymn of petition and praise.

Background: Seems to reflect David's recovery from Absalom's rebellion.

I. His prayer for Protection, 61:1-3.

II. His pledge to serve God always, 61:4.

III. His confidence in God's providence, 61:5-7.

IV. His concluding vow, 61:8.

Psalm 62, A song teaching men to seek refuge in God.

Author: David.

A didactic psalm.

Background: Unknown.

I. His confidence in God's deliverance, 62:1-2.

II. The attack of his enemies, 62:3-4.

III. He reminds himself to be patient, 62:5-9.

IV. He urges men to trust not money, 62:10.

V. The power and righteousness of God are his confidence, 62:11-12.

Psalm 63, A psalm praising God as the soul's satisfaction.

Author: David.

A devotional psalm.

Background: When David was pursued by his enemy, either Saul or Absalom.

This psalm was read daily by many early Christians when under persecution.

I. His ardent desire for worship, 63:1-5.

II. His meditation of God's past help, 63:6-8.

III. His prediction, 63:9-11.

A. Concerning his enemies, destruction, 63:9-10.

B. Concerning himself, victory, 63:11.

Psalm 64, He prays for protection against a conspiracy.

Author: David.

A petition and instruction.

Background: Seems to relate to his stay at Ziph while hiding from Saul.

I. His plea for help in view of his enemies, 64:1-6.

II. The sure judgment of God upon his enemies, 64:7-10.

Psalm 65, A hymn praising God's abundant blessings on the earth.

Author: David.

A song of thanksgiving.

Background: On the occasion of a bountiful harvest.

I. He praises God for answered prayer, 65:1-4.

II. The righteous power of God described, 65:5-8.

III. His harvest song, 65:9-13.

Psalm 66, A psalm of national thanksgiving for deliverance in answer to prayer.

Author: David.

A thanksgiving hymn.

Background: Unknown.

Psalms, p. 29.

I. A call to worship God, 66:1-4.

II. He reviews the history of God's care of Israel, 66:5-7.

III. He urges people to bless God, even in distress, 66:9-12.

IV. He pledges to honor his vows to God, 66:13-15.

V. His message to his fellows about God's blessings, 66:16-20.

Psalms 67, a charge to all men of all nations to praise God.

Author: Unknown.

A hymn of praise.

Background: Unknown. This psalm foresees the world-wide scope of the Christian age. It forms an ideal prayer for the church today.

I. A missionary prayer for all nations, 67:1-2.

II. His charge to all nations to glorify God, 67:3-5.

III. His delight in God's graciousness, 67:6-7.

Psalms 68, A triumphant psalm of praise and jubilation.

Author: David.

A victory song praising God.

Background: Thought to celebrate the transporting of the ark of God into Jerusalem, II Sam. 6:12-19. Messianic thoughts are seen in 68:18.

I. The response of saints and sinners before Jehovah, 68:1-3.

II. The call to worship Jehovah, 68:4.

III. Qualities of God that demand our worship, 68:5-6.

IV. His recollection of past victories of God for Israel, 68:7-14.

V. Other mountains envy Zion because of God's presence, 68:15-20.

VI. God will protect and deliver his people, 68:20-23.

VII. The procession bringing the ark to the city, 68:24-27.

VIII. He prays for national strength against foreign nations, 68:28-31.

IX. He exhorts men to praise the mighty God, 68:32-34.

X. His benediction, 68:35.

Psalms 69, A lamentation of distress and imprecation upon his enemies.

Author: The uninspired scribal notes attribute it to David. Many think, however, that Jeremiah wrote it. Compare Lam. 3:40-66.

A devotional petition.

Background: If Jeremiah is author, it was when he was cast into the dungeon, Jer. 38:1ff.

I. His cry of despair, 69:1-12.

A. His awful predicament, 69:1-4.

B. His loyalty to God is the cause of his persecution, 69:5-12.

II. His urgent prayer for deliverance, 69:13-21.

A. His dependence on God confessed, 69:13-18.

B. He pours out his heart to God, 69:19-21.

III. His imprecation upon his foe, 69:22-28.

IV. His thanks to God for salvation, 69:29-36.

Psalms 70, An urgent plea for speedy help against enemies.

Author: David.

A petition and an imprecation.

Background: Unknown.

I. A prayer for help against his enemies, 70:1.

II. An imprecation upon his enemies, 70:2-3.



Psalms, p. 21.

III. His prayer for the righteous, 70:4.

IV. The reasons for his request, 70:5.

Psalm 71, Prayer of an aged saint.

Author: Unknown.

A devotional petition.

Background: Unknown. Some think 71 and 70 were originally one.

I. A prayer for God's favor and help, 71:1-4.

II. His testimony of past experiences, 71:5-8.

III. He pleads for help against his foes, 71:9-13.

IV. He rejoices in his hope, 71:14-16.

V. His prayer for help in old age, 71:17-18.

VI. His confidence in God, 71:19-21.

VII. His promise to God, 71:22-24.

Psalm 72, A prayer for the reign of a righteous king.

Author: According to the Masoretic notes, Solomon is author. Many scholars think David wrote this psalm for Solomon.

Messianic.

Background: Seems to apply initially to Solomon and ultimately to Christ.

I. A description of the king's reign, 72:1-7.

II. His will be a universal reign, 72:8-11.

III. It will be a beneficent reign, 72:12-14.

IV. His will be a reign of prosperity, 72:15-17.

V. His doxology, 72:18-20.

BOOK III. Psalms of Asaph and others with balanced use of Jehovah and Elohim; speaks of God's sanctuary and its importance to men.

Psalm 73, A contemplation on the prosperity of the wicked.

Author: Asaph.

A psalm of instruction.

Background: probes the question, who is the happy man, the godly or the wicked.

I. His problem stated, 73:1-3.

II. The apparent prosperity of the wicked, 73:4-9.

III. The arrogance of the wicked, 73:10-14.

IV. His contemplation, 73:15-17.

V. His confidence in God's justice, 73:18-20.

VI. His shame, 73:21-22.

VII. His resolution to trust and serve God, 73:23-28.

Psalm 74, A psalm of mourning when Israel was overrun by enemies.

Author: Asaph.

A mournful petition.

Background: Seems to have been written at the time of the conquest and persecution of Antiochus Epiphanes in the Maccabean period, 170-165 B.C. Notice 74:4-9.

I. His pitiful cry of complaint, 74:1-3.

II. He describes the destruction of the enemy, 74:4-9.

III. His appeal for help, 74:10-11.

IV. He contemplates God's past help, 74:12-17.

V. His prayer for deliverance, 74:18-23.

Psalms, p. 22.

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Psalm 75, On the certain triumph of righteous and destruction of the wicked.

Author: Asaph.

A hymn of instruction.

Background: This was possibly written at the time of Assyria's invasion in the days of Hezekiah.

- I. He praises God, 75:1.
- II. God's response from heaven, 75:2-6.
- III. He reminds the wicked of God's judgment, 75:7-8.
- IV. His concluding praise, 75:9-10.

Psalm 76, Praising the Victorious power of Jehovah.

Author: Asaph.

A victory song.

Background: Upon the defeat of the Assyrian army, II Kings 19:35ff.

- I. Jehovah, the God of the Hebrews, 76:1-3.
- II. How God destroyed the enemy, 76:4-6.
- III. He praises God for deliverance, 76:7-9.
- IV. Conclusions to be drawn from God's actions, 76:10-12.

Psalm 77, A song of lamentation and consolation in troublous times.

Author: Asaph.

A lamentation and instruction.

Background: The author derives great comfort from contemplating God's past deliverances, during a time of hardship.

- I. Trouble and sorrows recounted, 77:1-9.
  - A. His intention to seek God, 77:1-3.
  - B. His heavy heart, 77:4-6.
  - C. His searching questions, 77:7-9.
- II. He tells how he overcame his sorrows, 77:10-20.
  - A. He meditated on God's past blessings, 77:10-12.
  - B. He worshipped his God, 77:13-15.
  - C. He read the scriptures, 77:16-20.

Psalm 78, A historical recollection of God's dealings with an ungrateful nation.

Author: Asaph.

A historical psalm.

Background: Some think it was written during Solomon's reign to encourage people to be loyal to David's dynasty.

- I. An exhortation to hear and learn from history, 78:1-8
- II. Lessons from history given, 78:9-66.
  - A. Ephraim, an example of unfaithfulness, 78:9-11.
  - B. God's gracious dealings in the exodus, 78:12-31.
  - C. Israel's sins and judgments in the wilderness, 78:32-39.
  - D. Israel's rebellion in the wilderness, 78:40-55.
  - E. Israel's sins in Canaan, 78:56-66.
- III. The ascendancy of David's kingdom, 78:67-72.

Psalm 79, A funeral dirge for Jerusalem.

Author: Asaph.

A lamentation and imprecation.

Background: likely written at the destruction of Jerusalem by the Babylonians.

Psalms, p. 23.

I. The situation described, 79:1-4.

II. His query, 79:5.

III. His imprecation, 79:6-12.

IV. His promise to praise God, 79:13.

Psalm 80, A prayer for God's deliverance as in the Exodus.

Author: Asaph.

A petition for deliverance.

Background: It seems to be a prayer for the nation as they faced a powerful enemy.

I. His prayer for God's blessing, 80:1-3.

II. A description of their sorrows, 80:4-7.

III. His parable describing Israel's history, 80:8-16.

IV. His closing petition, 80:17-19.

Psalm 81, He praises God's graciousness in dealing with a disobedient nation.

Author: Asaph.

A psalm of thanksgiving.

Background: Seems to be a song for the Passover celebration. It reflects a time of oppression. The author sees Israel's waywardness as the cause of the troubles.

I. His summons to remember the Passover, 81:1-5.

II. God's message to his people, 81:6-12.

III. God's conditional promise, 81:13-16.

Psalm 82, A song rebuking unjust judges.

Author: Asaph.

Didactic.

Background: Likely written when Jehoshaphat reformed the courts. II Chron. 19:4-7.

I. A warning to corrupt judges, 82:1-2.

II. An exhortation to judge with equity, 82:3-5.

III. Threatened judgments on dishonest judges, 82:6-7.

IV. Conclusion, 82:8.

Psalm 83, A prayer that God will confound the conspiracy of the enemies.

Author: Asaph.

An imprecation.

Background: Perhaps written when King Jehoshaphat was attacked by a confederacy, II Chron. 20:1-30

I. His urgent call for help, 83:1-5.

II. He names his enemies, 83:6-8.

III. His imprecation on them, 83:9-18.

Psalm 84, The emotions of a temple servant about his work.

Author: Sons of Korah.

Didactic.

Background: The Korahites were door-keepers and singers in the temple, II Chron. 20:19. The priests and Levites were divided into courses and rotated in the temple service, I Chron. 23:1-6.

I. His love for God's house expressed, 84:1-3.

II. The blessings of those who are privileged to serve, 84:4-7.

III. His prayer of praise, 84:8-11.

IV. The blessings of trusting God, 84:12.



Psalms, p. 24.

Psalm 85, Thanksgiving for return from captivity and a prayer of restoration of national strength.

Author: Sons of Korah.

A psalm of thanksgiving.

Background: When the Hebrews returned home after the Babylonian captivity.

See Neh. 1:3.

I. He acknowledges God's former mercies, 85:1-3.

II. His petition for present help, 85:4-7.

III. God's reply as given through the priest, 85:8-13.

Psalm 86, A prayer for mercy, a pledge of faithfulness.

Author: David.

A petition.

Background: Unknown. This psalm is a mosaic of quotes from other scriptures.

It is called the Adonai Psalm since it uses that name for God

7 times. *Adonai = consciousness of especially belonging to God.*

I. His petition for heavenly assistance, 86:1-5.

II. His pledge based upon his confidence in God, 86:6-13.

III. His final request for deliverance, 86:14-17.

Psalm 87, The privileges of Zion's children.

Author: Sons of Korah.

Didactic.

Background: Some see Messianic strains in this psalm

I. He celebrates the praises of Zion, 87:1-3.

II. He sees the future day when all nations will know Jehovah, 87:4-7.

Psalm 88, A pitiful cry of one near death.

Author: Sons of Korah.

A devotional petition.

Background: It seems the author has suffered throughout life and is nigh unto death. The saddest of all the psalms.

I. His petition to be heard, 88:1-2.

II. His misery is the reason for his prayer, 88:3-9.

III. His questions of despair, 88:10-13.

IV. His great loneliness, 88:14-18.

Psalm 89, A song about God's covenant with David

Author: Ethan the Ezrahite.

Petition.

Background: The author appealed to God to remember his covenant with David and save the nation from affliction. II Sam. 7:12-17. Ps. 89 is considered one of the greatest poetic pieces of Hebrew literature.

I. His song of praise, 89:1-2.

II. God's covenant with David, 89:3-4.

III. Praise to God for his manifold blessings, 89:5-14.

IV. The blessings of God's children, 89:15-18.

V. The Davidic promises rehearsed, 89:19-27.

VI. The rule by which David's heirs would be judged, 89:28-37.

VII. The present ruined condition of the nation, 89:38-45.

VIII. His plea for mercy and help, 89:46-51.

IX. Concluding Doxology, 89:52.



Psalms, p. 25.

BOOK IV. This collection of Psalms is chiefly anonymous. A number of the Psalms deal with the history of the nation.

Psalm 90. A psalm on the frailty and brevity of human life and God's eternal nature.

Author: Moses. Rabbinic tradition assigns the ten anonymous psalms that follow to Moses. Moses also wrote the psalms of Ex. 15 and Deut. 32.

Didactic.

Background: The oldest psalm. A favorite of aged saints. *This and those following it stress history of nation.*

I. The eternity of God, 90:1-2.

II. The frailty of man contrasted with God, 90:3-12.

III. A prayer for God's blessings, 90:13.

Psalm 91. A song about the security of God's children.

Author: Unknown.

A liturgical psalm, i.e., one designed especially for temple worship. Note the change of speakers in the verses. This is called an antiphonal arrangement.

Background: Unknown.

I. The safety of a good man, 91:1-2 (First speaker)

II. How God delivers the righteous, 91:3-4 (Second speaker)

III. The victory of the righteous, 91:5-8 (First speaker responds)

IV. His confidence in God, 91:9-13 (Second speaker replies)

V. God's message of protection, 91:14-16 (Note that God speaks here)

Psalm 92. A thanksgiving hymn for Jehovah's goodness.

Author: Unknown.

A didactic song.

Background: In the ancient synagogue it was sung on Sabbath morning at the time of the morning sacrifice, Num. 38:9.

I. Praise to God for his goodness, 92:1-5.

II. The wicked shall fall, 92:6-9

III. The happiness of the righteous, 92:10-15.

Psalm 93. Singing the majesty of Jehovah's reign.

Author: Unknown.

A hymn of praise.

Background: A theocratic psalm praising God as king, Ps. 95-100 are also theocratic.

I. The Lord's eternal reign, 93:1-2.

II. He rules over the wicked, 93:3-4.

III. God's testimony and his house will stand forever, 93:5.

Psalm 94. A prayer to God for vengeance upon the wicked.

Author: Unknown.

Imprecatory.

Background: Unknown.

I. An appeal for vengeance upon the wicked, 94:1-2.

II. Their wickedness described, 94:3-7.

A. They are arrogant, 94:4.

B. They prey on the weak, 94:5-6.

C. They are irreligious, 94:7.

III. His exhortation to sinners, 94:8-11.

IV. The consolation of the righteous, 94:12-15.



Psalms, p. 26.

V. He remembers God's past help, 94:16-19.

VI. The wicked will be destroyed, 94:20-23.

Psalm 95, A song praising God and warning sinners.

Author: Unknown.

A hymn of praise and instruction.

Background: A theocratic psalm. It was traditionally sung by the Hebrews on Friday evening to welcome the Sabbath.

I. A call to worship Jehovah, 95:1-2.

II. Reasons for worshipping God, 95:3-7a.

A. He created the world, 95:3-5.

B. He created man, 95:6-7a.

C. He is our Shepherd 7b.

III. A warning against stubbornness, 95:7b-11.

Psalm 96, A hymn of praise to Jehovah the righteous judge.

Author: Anonymous.

A song of praise.

Background: A theocratic psalm, predictive of Messiah's age.

I. A charge to sing to the whole world about our God, 96:1-4.

II. The greatness of our God, 96:5-6.

III. Even Gentiles should praise our God, 96:7-9.

IV. The whole creation bears witness to Jehovah, 96:10-13.

Psalm 97, A hymn praising the almighty God.

Author: Unknown.

Didactic.

Background: A theocratic psalm.

I. Jehovah's reign described, 97:1-2.

II. The effects of Jehovah's reign on the earth, 97:3-6.

III. The influence of his reign on both heathen and saints, 97:7-9.

IV. His exhortation to the righteous, 97:10-12.

Psalm 98, A hymn of praise to the righteous judge of all.

Author: Anonymous.

Praise and instruction.

Background: A theocratic psalm.

I. Jehovah the subject of our praise, 98:1-3.

II. The manner of our praise, 98:4-6.

III. The extent of his praise is world-wide, 98:7-9.

Psalm 99, A song of praise to Jehovah's holiness.

Author: Anonymous.

Praise and instruction.

Background: a theocratic psalm. (LAST OF THEOCRATIC PSA.)

I. His declaration of the holiness of God, 99:1-3.

II. The character of God, a basis for praise, 99:4-5.

III. Great men of the past worshipped God and were blest, 99:6-9.

Psalm 100, A call to all nations to worship Jehovah.

Author: Unknown.

A hymn of praise.

Background: This psalm provides a closing doxology to the theocratic psalms.

I. The charge to worship Jehovah, 100:1-4.

II. Reasons why all should worship him, 100:5.



Psalms, p. 27.

Psalm 101, Resolutions of a righteous king.

Author: David.

Devotional.

Background: Commitments made to God by David. This psalm was recited daily in the ancient synagogues.

I. Resolutions for his own private life, 101:1-4.

II. Resolutions for his kingdom, 101:5-8.

Psalm 102, A lamentation by a sufferer in captivity.

Author: Unknown.

A lamentation and petition.

Background: Seems to reflect the situation of the captives in Babylon.

I. His petition for a hearing, 102:1-2.

II. His condition described, 102:3-11.

III. His consolation in Jehovah, 102:12-22.

IV. His closing doxology, 102:23-28.

Psalm 103, Praise for God's mercy in pardon.

Author: David.

Praise.

Background: Unknown.

I. A self-exhortation to praise Jehovah, 103:1-5.

II. Reasons why men should praise our God, 103:6-18.

III. Concluding charge to bless Jehovah, 103:19-22.

Psalm 104, Praise to Jehovah for his creation and providence of nature.

Author: Unknown.

Praise and instruction.

Background: Unknown. The greatness of nature prompts this hymn of praise.

I. The charge to bless God, 104:1a.

II. The creative works of God provide a basis for our praise, 104:1b-9.

III. His providential care demands our praise, 104:10-32.

IV. His commitment to serve God Always, 104:33-35.

Psalm 105, Praise to God for his wonderful care of Israel.

Author: Anonymous.

A historical psalm.

Background: The poet traces the history of his nation from Abraham to the settlement in Canaan. The first 16 verses of this psalm are also found in I Chron. 16:8-22.

I. An exhortation to praise God for his covenant, 105:1-7.

II. Praise God for his mercies to Israel, 105:8-45.

A. For his goodness to the Patriarchs, 105:9-15.

B. For his providential care of Joseph, 105:16-22.

C. For his care of Israel in Egypt, 105:23-25.

D. For his mighty works through Moses in Egypt, 105:26-37.

E. For his mighty work in the Exodus, 105:37-43.

F. For his faithfulness in giving them the promised land, 105:44-45.

Psalm 106, A song recounting Israel's Ingratitude for God's blessings.

Author: Unknown.

A historical psalm. Also styled a hallelujah psalm: note the closing line.

Background: He traces the history of Israel from the Exodus to the Babylonian captivity.

Psalms, p. 28.

- I. His exhortation to praise God, 106:1-3.
- II. His prayer for himself and the nation, 106:4-5.
- III. His confession of the nation's sins, 106:6-46.
  - A. Their sins in Egypt, 106:6-12.
  - B. Their sins in the wilderness, 106:13-33.
  - C. Their sins in Canaan, 106:34-46.
- IV. His conclusion, 106:47-48.
  - A. His prayer for salvation from captivity, 106:47.
  - B. His praise to Jehovah, 106:48.

BOOK V: Praises the word of God. Majority are anonymous, name Jehovah prominently used.

Psalm 107, A thanksgiving for deliverance and triumph over calamities of the captivity.

Author: Unknown.

A. psalm of praise and thanksgiving.

Background: Thought to have been written for the dedication of the second temple.

- I. His exhortation to the redeemed, 107:1.
- II. Praise to God the Savior of his people, 107:2-32.
  - A. He saved the famished pilgrims, 107:2-9.
  - B. He saved those in prison, 107:10-16.
  - C. He saved the penitent fools, 107:17-22.
  - D. He saved mariners, 107:23-32.
- III. Praise to God for his power and providence, 107:33-41.
- IV. The use we should make of these facts, 107:42-43.

Psalm 108, A psalm praising God and entreating for victory.

Author: David.

Praise and petition.

Background: This seems to be David's battle song. It is a composite of Ps. 57 and 60.

- I. His resolution to praise God, 108:1-6.
- II. God's promises recalled, 108:7-9.
- III. His confidence of victory over Edom, 108:10-13.

Psalm 109, A call for vengeance on his enemies.

Author: David

An imprecatory psalm.

Background: This was perhaps written against Doeg or Ahithophel. The most bitter of all the scriptures.

- I. His plea for help against his enemies, 109:1-5.
- II. His imprecation, 109:6-20.
- III. His supplication for mercy, 109:21-29.
- IV. His thanksgiving for expected blessings, 109:30-31.

Psalm 110, A prophetic psalm of the coming Messiah.

Author: David

Messianic.

Background: Jehovah's promise to David that Messiah would spring from his family, II Sam. 23:1-7. Four of its verses have New Testament fulfillment.

Psalms, p. 29.

Vs. 1 - Acts 2:34-35.

Vs.2b - I Cor. 15:25.

Vs. 4 - Heb. 6:20; 7:15-17.

Vs. 5 - 6 - Matt 25:31-32.

I. The Messiah's reign described, 110:1-3.

II. The divine oath of his eternal priesthood, 110:4.

III. His victories and judgment, 110:5-7.

Psalm 111, Praise to Jehovah for manifold works.

Author: Unknown.

A song of exhortation and praise, arranged alphabetically. Hallelujah.

Background: Ps. 111 and 112 seem to be by the same author as both are framed on the same model. Both are alphabetical, with 22 lines in the Hebrew.

I. His resolution to praise God, 111:1.

II. The motivation to that praise, 111:2-9.

III. The application, 111:10.

Psalm 112, The blessings of the God-fearing man.

Author: Unknown.

Didactic, alphabetical, Hallelujah.

Background: A companion psalm to 111.

I. His thesis, 112:1.

II. The promised blessings of the righteous, 112:2-9.

III. The state of the wicked contrasted, 112:10.

Psalm 113, Praise to God who exalts the humble.

Author: Unknown.

A psalm of praise. A hallelujah psalm.

Background: Psalms 113-118 form the Hallel song at Passover by the Hebrews. 113 and 114 were sung before the meal, 115 through 118 was sung afterwards.

I. His exhortation to praise Jehovah, 113:1.

II. When and where to praise him, 113:2-3.

III. Reasons for our praise, 113:4-9.

Psalm 114, A psalm celebrating Israel's deliverance from Egypt.

Author: Anonymous.

Didactic.

Background: Designed to encourage the Hebrews by remembering God's past help. Part of the Hallel.

I. God's deliverance of Israel from Egypt, 114:1-4.

II. The poet's question, 114:5-6.

III. His charge to reverence God, 114:7-8.

Psalm 115, A song praising Jehovah's superiority to Idols.

Author: Unknown.

A psalm of praise, a hallelujah psalm.

Background: Likely written after the Babylonian captivity. Part of the Hallel sung at Passover.

I. Introduction: Give glory to Jehovah, 115:1.

II. His thesis: God reigns in Heaven, 115:2-3.

III. The idol gods described, 115:4-8.

IV. The benefits of serving the true God, 115:9-16.

Psalms, p. 30.

V. Their oath of loyalty to Jehovah, 115:17-18.

Psalm 116, A song thanking God for deliverance from death.

Author: Unknown.

A thanksgiving hymn and a hallelujah psalm.

Background: Sung during Passover as part of the Hallel.

I. His profession of love for Jehovah, 116:1-2.

II. He recalls his deliverance from death, 116:3-8.

III. His pledge to serve God always, 116:9-19.

Psalm 117, A summons to the nations to worship Jehovah.

Author: Unknown.

Praise, a hallelujah psalm.

Background: This psalm was used for the opening and closing of temple worship.

It is the shortest chapter of the Bible, also the middle chapter.

Its universal nature looks forward to the Christian age.

I. The charge to praise Jehovah, 117:1.

II. Reasons for our praise, 117:2.

Psalm 118, A song of thanksgiving for the Lord's goodness and salvation.

Author: Unknown.

Thanksgiving and praise.

Background: A part of the Hallel used at the Passover. This is likely the hymn that Christ and the apostles sung before leaving the upper room. Matt. 26:30.

Verses 22-26 are prophetic of Christ.

Psalm 118 was a song of defiance sung by early Christians who were pressured to participate in Emperor worship.

The psalm describes worshippers going to the temple to offer animal sacrifices, vs. 19-27.

I. The exhortation to praise God, 118:1-4.

II. He relates his experience under God's hand, 118:5-18.

III. The sacrificial service of thanksgiving for God's blessings, 118:19-29.

Psalm 119, A eulogy to the Holy Scriptures.

Author: Unknown. Ancient Hebrews ascribe it to Ezra.

An alphabetic psalm. There are 22 stanzas of 8 verses each, arranged by the Hebrew alphabet. All the verses of each stanza begin with the same letter in the original.

Background: Seems to have been designed as a manual for meditation and personal spiritual development.

All verses save four mention God's word.

The longest chapter of the Bible.

I. The joy of walking in God's precepts, 119:1-8.

II. A resolution to keep God's law, 119:9-16.

III. Faithfulness to the law affords strength in persecution, 119:17-24.

IV. In affliction he seeks a deeper insight into God's word, 119:25-32.

V. A prayer for understanding and guidance, 119:33-40.

VI. A prayer for grace and courage, 119:41-48.

VII. God's word sustains one in affliction, 119:49-56.

VIII. He keeps God's precepts and fellowships God's people, 119:57-64.

IX. God's goodness drives him to the word, 119:65-72.

X. God's deliverance of his servant comforts others, 119:73-80.

XI. In persecution he finds hope in God's word, 119:81-88.

XII. He praises the immutability of God's word, 119:89-96.



Psalms, p. 31.

XIII. The law of God imparts wisdom, 119:97-104.

XIV. He vows his fidelity to God's word, 119:105-112.

XV. He prays for strength to be loyal to God's word, 119:113-120.

XVI. He commits his cause to God and clings to his word, 119:121-128.

XVII. The blessings of God's word, 119:129-136.

XVIII. God's law commands the deepest reverence, 119:137-144.

XIX. The word guides us in trouble, 119:145-152.

XX. Surrounded by his enemies, he looks to God to revive him, 119:153-160.

XXI. He has both loved and kept God's law, 119:161-168.

XXII. He prays for insight into God's word, 119:169-176.

NOTE: Psalms 120-134 are called "songs of ascent." This meaning of the expression is obscure. It likely denotes songs sung when pilgrims went up to Jerusalem to worship.

Psalm 120, A petition for deliverance from the wicked.

Author: Unknown.

A song of complaint and petition.

Background: Written by one under severe attack by treacherous enemies. A song of ascents.

I. His prayer for deliverance, 120:1-2.

II. His vindictive against liars, 120:3-4.

III. His complaint about his circumstances, 120:5-7.

Psalm 121, He praises God for his providential help.

Author: Unknown.

A didactic song.

Background: A song of ascents.

I. His faith and trust in Jehovah, 121:1-2.

II. The safety of all that fear God, 121:3-8.

Psalm 122, A prayer for the peace of Jerusalem.

Author: David.

Didactic.

Background: a song of ascents.

I. His joy in worship, 122:1-2.

II. His love for Jerusalem, 122:3-5.

III. His exhortation to pray for Jerusalem, 122:6-7.

IV. His vow to pray for her, 122:8-9.

Psalm 123, A fervent plea for divine help.

Author: Unknown.

A petition.

Background: Seems to have been written by an exile in Babylon, or in Nehemiah's day. A song of ascents.

I. His faith declared, 123:1-2.

II. His plea for mercy, 123:3-4.

Psalm 124, He praises God for rescue from near disaster.

Author: The massoretic notes attribute this to David. Some scholars would associate it with the Hebrew's deliverance from Haman in Esther's day.

Thanksgiving praise.

Background: It may describe how God saved Israel from annihilation through Esther.. A song of ascents.

Psalms, p. 32.

I. He acknowledges the divine deliverance, 124:1-3.

II. The extent of their dangers, 124:4-5.

III. The closeness of their escape, 124:6-7.

IV. The lesson to remember, 124:8.

Psalm 125, A hymn celebrating Jehovah's protection.

Author: Unknown.

Didactic.

Background: Likely based on the oppositions faced by Nehemiah in rebuilding Jerusalem. Neh. 6:10-18. A song of ascents.

I. The safety and security of those who trust in Jehovah, 125:1-2.

II. His faith in deliverance, 125:3.

III. His prayer for the righteous, 125:4.

IV. The destiny of the wicked, 125:5.

Psalm 126, A song of thanksgiving for the restoration from captivity.

Author: Unknown.

Thanksgiving.

Background: Celebrates the return of Israel from Babylonian captivity. II Chron. 36:22. A song of ascents.

I. He celebrates their deliverance by Cyrus, 126:1-3.

II. He prays for other captives not yet freed, 126:4-6.

Psalm 127, A song about Jehovah the Provider and Protector of his people.

Author: Solomon.

Didactic.

Background: A song of ascents.

I. The importance of God's blessings in the home and state, 127:1-2.

II. Children are a divine gift and blessing, 127:3-5.

Psalm 128, The domestic blessings of those that fear Jehovah.

Author: Unknown.

Didactic.

Background: This theme is really dealt with in the psalms. A song of ascents.

I. His beatitude, 128:1.

II. The domestic rewards for faithfulness, 128:2-4.

III. His prayer for his fellow-citizens, 128:5-6.

Psalm 129, A prayer for the defeat of Israel's enemies.

Author: Anonymous.

Imprecatory.

Background: The author reflects on past afflictions of the nation and then utters an imprecation against the enemy. A song of ascents. This psalm is very similar to Ps. 124.

I. The unsuccessful malice of their enemies, 129:1-4.

II. Zion's enemies shall fail, 129:5-8.

Psalm 130, The cry of a soul overwhelmed with a burden of sin.

Author: Unknown.

A penitential psalm.

Background: The author feels a heavy burden of sin and pleads for mercy. This psalm reflects the grace of the New Testament gospel.

I. His plea for an audience, 130:1-2.

II. He sees grace as his only hope, 130:3-4.

Psalms, p. 33.

III. He expresses patience and hope, 130:5-6.

IV. His exhortation to God's people, 130:7-8.

Psalm 131, A song of humble trust in Jehovah.

Author: David.

Devotional.

Background: A song of ascents.

I. He confesses his humility, 131:1.

II. His confidence in God, 131:2.

III. His exhortation, 131:3.

Psalm 132, A prayer for God's blessings on the sanctuary.

Author: Unknown.

A petition for divine help.

Background: Likely written at the time of the dedication of Solomon's Temple,

II. Chron. 5 and 6.

I. A prayer reminiscing David's pledge to build the temple, 132:1-5.

II. He briefly traces the history of the Ark, 132:6-10.

III. God responds reaffirming his pledge to David, 132:11-18.

Psalm 133, A song praising the beauty of brotherly unity.

Author: David.

Didactic.

Background: A song of ascents.

I. A call to consider the virtues of unity, 133:1.

II. He poetically describes brotherly unity, 133:2-3.

A. Religious beauty, 133:2.

B. The beauty of nature, 133:3.

Psalm 134, A psalm greeting the temple night watchers.

Author: Unknown.

Didactic.

Background: Seems to have been sung to greet the priests and Levites who did night service at the temple. A song of ascents.

I. The exhortation to the priests and Levites, 134:1-2.

II. The priests bless the people, 134:3.

Psalm 135, A psalm praising Jehovah and ridiculing Idols.

Author: Unknown.

Praise and instruction.

Background: This psalm is a composite of several other scriptures. It is a hallelujah psalm.

I. A call to the priests to praise God, 135:1-2.

II. Motives for praising God, 135:3-14.

III. Jehovah contrasted with the idols, 135:15-18.

IV. His exhortation to all Israel to praise God, 135:19-21.

Psalm 136, Thanksgiving for Jehovah's eternal loving kindness.

Author: Anonymous.

A historical psalm, to be sung antiphonally.

Background: Sung at the opening of the Passover. It traces the work of God from creation to Canaan.

I. An exhortation to praise God, 136:1-3.

II. A declaration of God's goodness and majesty, 136:4-9.

Psalms, p. 34.

III. A praise to God for his providential care of Israel, 136:10-25.

IV. Concluding praise, 136:26.

Psalm 137, A sorrowful song of the exiles in Babylon.

Author: Unknown.

A devotional psalm and imprecation.

Background: Written by a returned exile from the Babylonian captivity.

I. His reminiscence of the captivity, 137:1-3.

II. Their loyalty to God and their nation, 137:4-6.

III. His imprecation, 137:7-9.

Psalm 138, A song of thanksgiving for divine favor.

Author: David.

A thanksgiving hymn.

Background: God's promise to bless David's dynasty and predictive of Messiah's reign, II Sam. 7.

I. His vow of thanksgiving, 138:1-3.

II. His prophecy of the Christian Age, 138:4-6.

III. His confidence in God's salvation, 138:7-8.

Psalm 139, A song praising the all wise, all powerful God.

Author: David.

A didactic song of praise.

Background: A beautiful poetic description of developing life in the womb.

I. God's great knowledge praised, 139:1-6.

II. God's omnipresence praised, 139:7-12.

III. God's creative power praised, 139:13-18.

IV. His abhorrence of the wicked, 139:19-24.

Psalm 140, A prayer for protection against evil men.

Author: David.

A petition and imprecation.

Background: When David was persecuted by Saul.

I. He pleads for deliverance from the wicked, 140:1-5.

II. He relates his positive prayer, 140:6-8.

III. His imprecation, 140:9-10.

IV. His moral or proverb, 140:11-13.

Psalm 141, A prayer for protection.

Author: David

A devotional petition.

Background: Seems to relate to Absalom's rebellion.

I. His prayer, 141:1-2.

II. His request for divine help in doing right, 141:3-4.

III. His response to the correction of the righteous, 141:5.

IV. His faith in the outcome, 141:6.

V. He describes the nation's condition, 141:7.

VI. His plea for heavenly protection, 141:8-10.

Psalm 142, A prayer for deliverance in troublous times.

Author: David.

A petition and instruction.

Background: When persecuted by Saul, I Sam. 22:1; 24:3.



Psalms, p. 35.

I. He describes his conduct when in trouble, 142:1-2.

II. He declares his predicament, 142:3-4.

III. His prayer for deliverance from prison, 142:5-7.

Psalm 143, A penitent cry for help.

Author: David.

A petition and devotion. A penitential psalm.

Background: Possibly when pursued by Absalom.

I. His petition for a hearing, 143:1-6.

A. His problem, 143:3.

B. His state of mind, 143:4.

II. His request for heavenly mercies, 143:7-11.

III. The basis for his request, 143:12.

Psalm 144, A battle hymn.

Author: David.

Prayer and praise.

Background: A hymn requesting God's providential help in a war. This psalm is a composite of other psalms.

I. His thanksgiving, 144:1-4.

II. His request for divine intervention, 144:5-11.

III. A discourse on happiness, 144:12-15.

Psalm 145, A hymn of praise for God's goodness.

Author: David.

A hymn of praise and adoration.

Background: Arranged alphabetically. Called the "tehillah Psalm," i.e., a hymn of praise. The last of David's psalms.

I. His vow to God, 145:1-2.

II. He celebrates God's greatness, 145:3-9.

III. God's works praise him, 145:10-13.

IV. God's mercies to men praise him, 145:14-20.

V. The author's concluding praise, 145:21.

Psalm 146, Praise to Jehovah for his abundant help.

Author: Unknown.

A hallelujah psalm, praising the Lord.

Background: This and those following are thought to be the work of those who returned from Babylonian captivity.

I. His resolution to praise Jehovah, 146:1-2.

II. A warning against trusting men, 146:3-4.

III. A beatitude, 146:5-7.

IV. Reasons for the foregoing blessings, 146:8-10.

Psalm 147, Praise to God for the restoration of Jerusalem.

Author: Unknown.

A hallelujah psalm.

Background: Reflects the joy of the returned exiles when Jerusalem was rebuilt. See Neh. 12:27-43.

I. He praises God for his goodness to Jerusalem, 147:1-3.

II. God's judgments are sure, 147:4-6.

III. He extols God's providential care of those who fear him, 147:7-11.

IV. He praises God for protecting Jerusalem, 147:12-14.

Psalms, p. 36.

V. He extols God's providence in nature, 147:15-18.

VI. He glories in God's word, 147:19-20.

Psalm 148, A psalm urging all creation to praise God.

Author: Unknown.

A hallelujah psalm.

Background: The epitome of Hebrew praise. Our hymn, Let Them Praises Give  
Jehovah is an adaption of this psalm.

I. The praise of God in heaven, 148:1-6.

A. Reasons for that praise, 148:5-6.

II. The praise of God upon the earth, 148:7-14.

A. Reasons for the praise, 148:13-14.

Psalm 149, The whole nation charged to praise God.

Author: Unknown.

A hallelujah psalm.

Background: This appears to be a victory song.

A misuse of this psalm by Casper Sciopius in his "Clarion of the Sacred War" inflamed the Catholic princes of Europe to launch the Thirty Year's War.

Thomas Munster used it to launch the Peasant's War in Germany.

I. Praise Jehovah for past blessings, 149:1-4.

II. Praise God for future victories, 149:5-9.

Psalm 150, the concluding praise of the Book.

Author: Unknown.

A hallelujah psalm.

Background: As each of the previous books of Psalms ended with an appropriate benediction, so this psalm brings the entire series to an end.

The Rabbis taught that there were thirteen attributes of God therefore the thirteen praises of this psalm.

I. Praise God with the voice, 150:1-2.

II. Praise God with musical instruments, 150:3-5.

III. Let all of creation praise God, 150:6.

#### LESSONS TO REMEMBER:

1. May we not only admire the beauty, but acknowledge the power of sacred poetry and songs.
2. May we always worship Jehovah in the beauty of holiness.
3. Let us strive to capture in our lives to imitate fellowship with God which David knew.
4. Remember to utilize these great hymns as food for your soul and especially in hardships and sorrows.
5. "Let the redeemed of the Lord say so, loud and clear to all the world." 107:2.
6. May we always be found praising God as was David.
7. Let us always give glory to God for his omnipotence.
8. Never neglect this gold mine of precious truth in your preaching, teaching and devotional life.
9. Although David could call for the bitterest curses upon his enemies, we live under the law of Christ which teaches us to do our enemies good. Rom. 12:17-21.
10. While the Hebrew could praise God acceptably with harp, pipe and symbol, our New Covenant only authorizes us to sing. Eph. 5:19.

Psalms, p. 37.

11. May we always love and cherish the word of God like the writer of Psalm 119 did.
12. Let us love the Lord's church with that degree of devotion expressed in Psalm 84.
13. In our old age, may we remain loyal to our God as the psalmist described himself in Psalm 71.
14. How good and how pleasant it is for brethren to dwell together in unity. Psalm 133:1.
15. Except Jehovah build the house they labor in vain who build it. Ps. 127:1.
16. Children are a heritage of Jehovah; and the fruit of the womb is his reward, Ps. 127:3.

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TAKE HOME TEST on PSALMS

88

1. How many psalms did David write?

73

2. Name and identify the five divisions of the book of psalms.

BOOK I, PSA. 1-41

BOOK IV, PSA. 90-106

BOOK II, PSA. 42-72

BOOK V, PSA. 107-150

BOOK III, PSA. 73-89

3. What is the key verse of psalms?

29:2

4. Which psalms did Solomon write?

72 & 127

5. What is a "song of ascent"?

One sung when going up to Jerusalem for worship

6. Define Imprecatory.

calling on God to punish enemies

7. Which Psalm did Moses write?

90

8. Identify two historical psalms.

78, 105, 106

9. How often are the psalms quoted in the N.T.?

93 times; more than any other O.T. book.

10. Were all the psalms written in David's day? NO. Explain.

Some were written as early as 1450 B.C. (Moses); others perhaps as late as the Maccabean period.

11. What O.T. background verse tells about David's inspiration to write such scripture? 2 Sam. 23:1, 2.

12. Another term for "Blessed" in 1:1 is happy.

13. Explain Hebrew parallelism.

a rhythm of sense, in which a thought is expressed in different ways: repetition, contrast, etc.

14. Psalms 2 is quoted thrice in the N.T. Identify which vs. in the psalm and where it is quoted. v. 7. Heb. 1:5; Acts 13:33; Heb. 5:5.

15. Where would I read the background for Ps. 3?

2 Sam. 15-18

16. Define "Selah".

a musical instruction, probably indicating a pause.

17. What is "Nehiloth" the heading of Ps. 5?

wind instruments

18. What is "Sheminith" of Ps. 6?

"the eighth" - possibly male voices; or an 8-stringed instrument.

19. What was the occasion of Ps. 6?

time of suffering, serious illness.

20. Identify the "pentential" psalms.

6, 32, 38, 51, 102, 130, 143

21. What is the background of Ps. 7? Scripture and event.

persecution by Saul. 1 Sam 21-26

22. Define "Shiggaion".

excited, wandering rhythm

23. When do the Jews sing, Ps. 7?

Feast of Purim.

1.1  
9  
9.9

- ✓24. In Ps.7:11-16 who is <sup>he</sup> speaking? <sup>about</sup> ~~Psalm~~ ~~God~~ Where?   
 ~~God, the Benjaminite~~ God, in 11-13; sinners in 14-16
- ✓25. Where is Ps.8:2 spoken in the N.T.?   
 Mt. 21:16; 1 Cor. 1:26-29
26. Where is 8:4-5 used in the N.T.?   
 Heb. 2:6-9
27. Explain the difference in wording in the O.T. and N.T.   
 N.T. writers often quoted from Septuagint, a Greek translation.
28. What great scientific discovery was made from a study of this psalm?   
 paths of the seas - currents, and paths along which certain fish travel. v.8
29. What is an Acrostic?   
 Initial letters of lines spell one or more words; or alphabetical sequence.
30. What does 9:11 tell us about the date of writing of this psalm?   
 -1 written before captivity after ark was placed in Jerusalem
31. Explain the usage of the word Sheol by the Hebrews 3 usages.   
 grave, death, spirit world   
 -1
32. Define "contemneth".   
 places, or holds, in contempt.
33. Who is David quoting in 11:1-3?   
 fearful advisors
34. What kind of situation is depicted in Ps.12?   
 national moral and ethical collapse.
35. Give an outline of Ps.13.   
 I. Sigh of anxiety 1-2   
 II. Petition for divine help 3-4   
 III. Song of faith and hope 5-6
36. What does "fool" literally mean in Ps.14:1?   
 man with a withered soul.
37. What other psalm is parallel to Ps.14?   
 53
38. Where is Ps.14:3 found in the N.T.?   
 Rom. 1:28; 3:9,10
- ✓39. What other Psalm asks the same question as 15?   
 24
40. How many regulations did Moses' law contain? ps.15   
 613
41. Define "Michtam" of David, Ps.16.   
 poem dealing with mystery of life
42. What part of 16 is Messianic and where is it quoted in the N.T.?   
 8-10 Acts 2:25 ff.
43. What significant lesson did we learn about this N.T. quote from Ps.16?   
 Christ did not go to Hell, but to Hades. Hades = Sheol
44. What is "the apple of the eye"? (give the literal meaning and its symbolic meaning) 17:8   
 "little man of the pupil" - reflection seen in pupil of eye.   
 symbolically - a favorite, held close to the eye.



45. What is the lesson of contrast in 17:14-15?  
*the portion of men of the world, contrasted with my portion — earthly reward vs. spiritual (resurrection)*
46. What are the background verses of Ps. 18?  
*2 Sam. 22: 2-51*
47. Where is 18:49 quoted in the N.T.?  
*Rom. 15:9; Heb. 2:12*
48. How does the day "utter speech" in Ps. 19:2-3?  
*declares existence of God by its dawning day after day.*
49. What is the meaning of "fear of Jehovah" in 19:9?  
*reverence. word of God, in this passage. Study parallels.*
50. Where could I find information about presumptuous sins? 19:13  
*Num. 15: 27-31*
51. Describe the background for Ps. 20 and 21.  
*sung by people for their king, when preparing for battle (Ps. 20) and in celebration of his victory (Ps. 21).*
52. Point out the different sections of Ps. 20 and who was speaking in each?  
*I. Congregation's prayer-sang for king. 1-5      III. Congregation affirms faith. 7-8  
 II. Worship leader responds 6      IV. Congregation concludes: Save, Jehovah!*
53. What is "aijeleleth hash-Shabar" in Ps. 22?  
*the "hind of the morning," an eastern term for "dawn."*
54. Go through Ps. 22 and note the Messianic prophecies in detail and point out their fulfillment.
- 1. repeated by Christ, Matt 27:46*
  - 6. a reproach, despised by the people. }*
  - 7. scorned, taunted \_\_\_\_\_ } Matt. 27: 29-31*
  - 8. People say, let God deliver him. - Matt. 27: 39, 40*

X-8

45. What ... of ... 1914-15  
46. What ... of ... 1917

47. What ... of the ...  
48. How ... of ...  
49. What ... of ... 1917

50. What ... of ... 1913  
51. What ... of ... 1913

52. What ... of ... 1913  
53. What ... of ... 1913

54. What ... of ... 1913  
55. What ... of ... 1913

1. What is the key phrase in Ps. 23?  
*I shall not want*
- ✓2. What does anointing the head signify?  
*blessing*
3. What is the background of Ps. 24?  
Reference and event. *David brought the Ark to Jerusalem, 1 Chron. 15-16; 2 Sam. 6:12-23.*
4. Point out how this psalm was to be sung. Identify by verse and description.  
*Sung antiphonally. Procession verse 7; response v. 8; procession v. 9; response v. 10.*  
*X-3 needs first part of psalm also.*
5. Point out and identify the messianic element of this psalm. 24  
*verses 7-10 are messianic, "the King of glory" referring to Christ, perhaps as he enters Jerusalem thru the gates.*
6. What reading in the prophets would describe the prophetic event of Ps. 24?  
*Isaiah 7:13, 14*
7. What is the peculiar arrangement of Ps. 25?  
*alphabetic in the Hebrew.*
8. Define "meek". 25:9  
*gentle, mild, patient under provocation; humble, but always from strength, not from weakness.*
9. List five (5) blessings of the man that fears God. Ps. 25  

1. instruct him	4. friendship of Jehovah is with him.
2. soul dwell at ease	5. show him his covenant
3. children secure	
10. Explain "his seed shall inherit the land" in the light of the Jehovah's Witness' teaching on this. 25:13  
*Simply means descendants would be secure in the inhabited land. Has nothing to do with JW's claim of restored or renewed earth.*
11. What is "thy glory" of 26:8?  
*the shekinah*
12. Discuss the use of the word "temple" as used by David. 27:4.  
*"inquire in his temple" probably means consider the temple, or pray in the temple. It indicates his reverent attitude toward the temple as dwelling-place of God, the tabernacle.*
13. What good sermon theme do you see in Ps. 27?  
*His intense desire to worship in God's house - encourage Christians to worship and devotion.*
14. In what sense is Jehovah our ROCK? 28:1  
*our strength; stable, unyielding and unfailing; fortress rock.*
15. Who are those "that go down to the pit"? 28:1  
*the wicked - the dead*
16. Upon what experience is Ps. 29 based?  
*witnessing a spectacular thunderstorm.*
17. How does the KJV render 29:2?  
*Worship the Lord in the beauty of holiness.*
18. What is the voice of Jehovah that breaks cedars? 29:5  
*lightning.*
19. Likely Ps. 30 was written following what event?  
*recovery from severe sickness*
20. Modern Jews use Ps. 30 to celebrate a certain day and event. Name them.  
*Hanukkah - commemorates rededication of temple after persecution by Antiochus Epiphanes.*
21. What is God's memorial name? Jehovah Where does one find this? 30:4 Ex. 3:15.
22. What is "my mountain" 30:7?  
*X-1 my uprightness? my life Kingdom*
23. What does 30:11-12 have reference to specifically?  
*his recovery from illness*



24. What is the historical occasion for 31?

*Saul's persecution of David*

25. Where else would I find the words, "Into thy hand I commend my spirit"? 31:5

*Luke 23:46.*

26. Where would I find the words of 31:13 in the prophets?

*Jer. 20:10*

27. Explain the use of the word "covert". 31:20

*hidden; secret; hiding-place.*

28. Where is the Christians' hiding place of refuge? What verse?

*in Christ. Col. 3:3*

29. What is David's point in 31:22? Give a N.T. parallel verse.

*Thought God had left him;  
a hasty conclusion.*

*2 Tim. 2:13*

30. To properly understand Ps.32 I should first read the historical background. Where is it?

*2 Sam. 12:1-24.*

31. What was the event?

*David's sin with Bathsheba; his forgiveness for it.*

32. What other Psalm should be read in connection with 32?

*51*

33. Give an outline of Ps.32 with references.

*1. Happiness of the forgiven man, verses 1-2.*

*3. Pleasant fruit of confession. 5-7.*

*2. Misery of the sinner, verses 3-4.*

*4. Urges men to willingly obey God. 8-11.*

34. What is the meaning of 32:9, "Be ye not as the house..."?

*Don't be like the house, who is controlled against his will.*

35. What does "winking with the eye" mean? 35:19

*a haughty look*

36. What is "my darling"? 35:17

*my dear life*

37. 36:1 is very obscure in our translations. What is a better translation of the verse?

*"A divine oracle about transgression has been heard  
in my heart with reference to the wicked", - (Leupold)*

38. What is the basic reason for man's sin? 36

*no fear of God.*

39. In 36:5-9 he in a poetic way points out characteristics of God's mercy.

40. What is the writer seeking to vindicate in 37?

*righteousness of God's judgments*

41. What is the peculiar style of the acrostic in 37?

*a letter for each 4 lines of the poem.*

42. 37:25 would make a good sermon on what theme?

*God's care for the righteous.*

43. Ps.38 is classed as a penitential psalm?

44. Likely 38 was written in what circumstance? point out 2 verses

*physical illness; persecution. v.3 - illness. v.5, v.10 etc. v.12 - persecution.*

45. How did David view his illness?

*as suffering for sin.*

46. Where would I read about "Jeduthun"? 39

*1 Chron. 16:41; 25:1.*

47. What N.T.verse echos the thought of 39:1?

*Jas. 3:3-12.*

48. What part of Ps.40 is messianic? *verses 6-10* Where is it explained in the N.T.? *Heb. 10:5-10.*
49. What is the roll of the book, 40:7? *the scroll, law of Moses*
50. What is the great assembly? 40:9 *messianic of. to the church called out of the world.*
51. Explain, "I have not hid thy righteousness within my heart?. 40:10  
*I've done the opposite of hiding it — I've declared it!*
52. What is the Beatitude pronounced in Ps.41? (5 things)  
*He that considers the poor — 1. Jehovah will deliver 3. be blessed on the earth 5. support in sickness.*  
*2. will preserve, keep alive 4. not delivered to enemies*
53. What is the key verse that gives some insight into the background of this psalm? *vs 8, 9.*
54. Of whom is 41:9 prophetic? *Judas* Where in the N.T.? *Jn. 13:18.*
55. Book II of the psalms make heavy use of what name of God?  
*Elohim.*
56. What is the refrain of 42?  
*Why art thou cast down, O, my soul? And why art thou disquieted within me? Hope thou in God; for...*
57. What is a "hart"? 42:1  
*a deer*
58. Likely when was the psalm written?  
*concerning ~~exiles~~ the Babylonian captivity*
59. What is the hill Mizar? 42:6  
*little mountain*
60. What is he describing in 42:6-7?  
*memory of homeland, his removal from it.*
61. What kind of sermon could you preach on 42?  
*joy of worshipping God.*
62. What did we discuss about the relationship of Pss.42 & 43? *may have been one psalm*  
Why? *Some mss have them as one; both relate to Babylonian captivity.*
63. Who is the ungodly nation of 43:1?  
*Babylon*
64. What is he asking God to be for him? 43:1  
*judge & lawyer advocate*
65. What is the meaning of Maschil? 44  
*meditation, or instruction*
66. This song is similar to Song of Solomon?
67. What is "Shoshannim"? 45  
*"lilies." instruction for singing the song.*
68. Who is the "ready writer" in 45:1?  
*Holy Spirit*
69. This song is typical of what?  
*Christ, the King.*
70. Name the twelve attributes of the king and his kingdom? 45:2-9  

1. fair	4. valor	7. administration	10. stateliness
2. full of grace	5. glory	8. sternness	11. equity
3. blessed	6. prosperity	9. triumphant over enemies	12. morality
71. Where is the Messianic section? *verse 6* Where is it found in the N.T.? *Heb. 1:8,9.*



72. Is there a verse in this psalm that identifies the earthly bride?

Give a historical verse to substantiate this.

*verse 11 - "the king's daughter", 1 Kings 11:1 - daughter of Pharaoh.*

73. What is "Alamoth"? 46

*"maidens" - to be sung by female voices*

74. What does 46:1-3 describe?

*faith in God - upsetting of earthly kingdoms & gov'ts*

75. What is the river that makes glad the city of God? 46:4

*spiritual blessings from God.*

76. What is contrasted in 46:8-9?

*works of God / works of men.*

~~Peace~~ War / Peace

86

7

6.02

94%

1. Likely what was the occasion when Psalm 47 was written?  
*either when ark was brought to Jerusalem, or when God destroyed the Assyrians outside Jerusalem.*
2. We could call 47 a call to glorify God
3. What does "Jehovah...is terrible" mean? 47:2  
*to be held in awe, reverential fear.*
4. What are five reasons we should sing praises to God? 47  
*1. King of all the earth.  
2. reigns over nations  
3. sits on holy throne  
4. shields of earth belong to him.  
5. He is exalted.*
5. What are the "shields of the earth"? 47:4  
*protectors or rulers*
6. What was the occasion for writing Psalms 48?  
*Jerusalem delivered from Assyrians*
7. What is the point of "the north side of Zion?" 48:2  
*temple was on north side, from which all the city could be seen.*
8. What are the ships of Tarshish? 48:7  
*tents of the 185,000 slain troops*
9. Where could I read the history behind Ps. 48?  
*2 Kings 18:19-19:37*
10. Psalms 49 is similar to what other book?  
*Ecclesiastes*
11. What is the general message of 49:6-9?  
*wealth cannot redeem one from death*
12. Why should we not worry when one is made rich? 49:16  
*because he cannot take his riches with him. v. 17.*
13. The Jehovah's witnesses use 49:20 to teach that man has no immortal soul. Give a scriptural explanation. *He is like the beasts in that he has no hope of a blissful life after physical death.*
14. Psalms 50 might be called a courtroom scene.
15. Identify the following: The judge Jehovah; the place. X-1 Zion
16. The judge addresses two classes of people. Identify them. Give verses.  
*(1) His people, Israel, v. 7 (2) the wicked, v. 16.*
17. What four things were the wicked charged with? 50:16-21  
*1. hated instruction 2. consented with thieves and adulterers 3. gave mouth to evil and deceit. 4. spoke against brother; slandered.*
18. State the background of Psalms 51. Give references.  
*following Nathan's rebuke of David for his sin w Bathsheba. 2 Sam. 12:1-14*
19. Explain 51:5 in the light of the doctrine of original sin.  
*David was not born with a guilt of sin or with a sinful nature, but was born into a world of sin and iniquity.*
20. From his request to be purified with hyssop, to what did he liken his sin? 51:7  
*dirt, filth.*
21. Give an outline of 51, headings and verses.  
*I. Prayer for forgiveness for his shameful deed. 1-9  
II. Plea for restoration and renewal. 10-12  
III. Pledge to teach others the lesson he had learned. 13-17  
IV. The King's prayer for his nation. 18-19*



22. Probably, what was the occasion of Ps. 52? Where is it found?

*When Doeg the Edomite tried to trap David for Saul. 1 Sam. 21:1-7; 22:9-23.*

23. Ps. 53 is a revision of Psa. 14.

✓24. In 53:3 the wicked is said to be filthy. What is the word picture in the Hebrew? *sour milk*

✓25. Where does Paul use 53:1-3?

*Rom. 3:10*

26. Possibly Ps. 53 was not written by David but at a later occasion. When?

*during Babylonian captivity*

27. What was the background for Ps. 54? Give verses.

*David's betrayal by the Ziphites. 1 Sam. 23:19-29*

✓28. Where would I read about free-will offerings? 54:6

*Num. 15:1-10*

29. What was the occasion for writing Ps. 55?

*Abner's rebellion against David*

30. Ps. 55:12-14 likely applied to who in David's day?

*Achishophel, a traitor to David*

31. Who is 55:12-14 prophetic of?

*Judas Iscariot*

✓32. How would you label his request in 55:15?

*prayer for vengeance*

33. What is the background of 56? Cite verses.

*David's capture by Philistines in Gath.*

34. Identify the "refrain" in 56.

*vv. 4 & 11*

35. What is the definition of "Jonath elem rehokim"? 56

*name of a tune: "dove of the distant territories"*

36. What does he mean by "put thou my tears into thy bottle?" 56:8

*alludes to practice of prominent people (kings, etc.) of saving tears as ~~not~~ hallowed relics.*

37. What does "Al-tashheth" mean? 57

*"Destroy not"*

38. Identify the occasion for 57.

*when David hid from Saul in a cave. 1 Sam. 24:1-12*

39. Psalms 58 is a protest against wicked judges?

40. Explain "do ye indeed in silence speak righteousness". 58:1

*their silence was not a support of righteousness but of evil.*

41. What is the point about them being like the deaf adder? 58:4

*deaf adder will not be charmed by music, will go ahead and strike.*

42. What is being described in 58:9 "Before your pots can feel the thorns, He will take them away".

*pots cooking over fire of thorn bushes; they will be taken away before even such intense heat can affect them. <sup>swift</sup> judgment of the wicked.*

43. Explain, "He shall wash his feet in the blood of the wicked." 58:10

*rejoicing of righteous in the vengeance on the wicked.*

44. A word needs to be supplied to 59:11 to clarify the meaning. What is the word? "Slay them not lest my people forget."

45. What does 59:14 mean, "at evening let them return, let them howl like a dog."?

*Let them come back begging & mourning.*

46. Where could I read the background of 60?

*2 Sam. 8:3-14*

47. What hymn do we sing that is based on 60:4?

*There's a Royal Banner*

48. Explain, "Ephraim also is my defense". 60:7

49. Explain, "Moab is my wash pot". 60:8

50. Explain, "upon Edom will I cast my shoe". 60:8

51. Likely what was the occasion of 61?

*David's recovery from Absalom's rebellion*

52. What four blessings was he confident of receiving? 61:5-8

*1. heritage of God's people. 2. long life for king. 3. years as many generations. 4. abide before God forever.*

53. Ps. 63 was used extensively by early Christians. Under what circumstances?

*persecution*

54. Ps. 65 was written by David and could be styled a *song of thanksgiving*.

55. Where might I find a better translation of 65:1?

*R.S.V., or marg. note in ASV*

56. Who are "them that are afar off upon the sea", 65:5?

*islanders*

57. What does 65:8b describe? "the outgoings of morning and evening"

*everything to be seen, from east to west.*

58. How would we describe 65:9-13?

*his harvest song*

59. Discuss "thy path drop fatness". 65:11

*The path suggests the king's chariot tracks. The king often attracted people by dropping coins as he rode along in chariot.*





# TAKE HOME TEST on PSALMS 66-101

1. Outline Ps. 66
  - I. A CALL TO WORSHIP GOD, 1-4
  - II. REVIEW OF HISTORY OF GOD'S CARE OF ISRAEL, 5-7
  - III. URGES PEOPLE TO BLESS GOD, EVEN IN DISTRESS, 8-12
  - IV. PLEDGES TO HONOR HIS VOWS TO GOD, 13-15
  - V. MESSAGE TO HIS FELLOWS ABOUT GOD'S BLESSINGS, 16-20
2. Define "terrible" in 66:3.  
*wonderful*
3. Explain "who holdeth our soul in life". 66:9  
*God is sustainer of our life*
4. What is the "wealthy place"? 66:12  
*the promised land*
5. How could Ps. 67 be used today?  
*shows God's authority over nations, entitlement to their praise; goal of church's existence is in last verse - "all the ends of the earth shall fear him."*
6. What verse in 67 is prophetic of the Christian age?  
*v. 2 & v. 7*
7. What is the historical background of 68? Give verses.  
*bringing the Ark to Jerusalem. v. 4, 24, 25 X-1*
8. What is the motivation to worship God in 68? (4 things)  
*1. father of fatherless 3. setteth the solitary in families.  
2. judge of the widows 4. brings prisoners into prosperity.*
9. What was the tidings the women published? 68:11  
*Triumph over Egypt. Ex. 15:20, 21*
10. What does 68:13 refer to? "When ye lie among the sheepfolds"  
*indicates a time of peace, when men need not fear to sleep in the open.*
11. Explain 68:14, "when the Almighty scattered kings therein, it was as when it snoweth in Salmon." *They show as scattered specks, as specks of the black rock of Salmon (a mountain) show amid the snow.*
12. What is the author doing in 68:15-16?  
*showing envy of others for Zion, which enjoyed God's presence.*
13. Where is 68:18 used in the N.T.?  
*Eph. 4:8*
14. What does 68:24ff refer to? "They have seen thy goings, O God"  
*the procession bringing the ark into the sanctuary.*
15. What is being described in 68:27, "There is little Benjamin..."  
*Small tribe of Benjamin was at head of procession.*
16. Possibly, who does "the wild beast of the reeds" refer to? 68:30  
*Egypt.*
17. Where could I read of 68:31 being realized?  
*2 Chron. 32:20-23*
18. Who likely wrote 69?  
*Jeremiah*
19. The theme of 69 is what?  
*cry of distress*
20. Point out six verses of 69 quoted in the N.T. and where.
 

1. v. 4 - Jn. 15:25.	4. v. 9 - Jn. 2:17.
2. v. 22 - Rom. 11:9, 10.	5. v. 9 - Rom. 15:3.
X-1 3. v. 28 - Rev. 20:12; Phil. 4:3.	6. v. 21 - alluded to in Matt. 27:34; Mk. 15:36; Jn. 19:29
21. In the writer's imprecation in 69:22-28 he asks that his enemies receive what they had caused him to suffer. Give three examples.
 

1. darkened eyes v. 23 & v. 3.	3. hairs shake with chill v. 23 & vv. 2 & 3.
2. habitation desolate. v. 25 & v. 8.	
22. Why would we call 71 the prayer of an "old man"?  
*5-8 recounts life's experiences; prays for help in old age. 17, 18.*
23. Ps. 72 is attributed to Solomon, it seems more likely that it was written by David.



24. In 72:8-10 he points out that Solomon's reign will be wide spread. Identify the four points and their direction.  
*Mediterranean in west to Euphrates in east*  
*X-1 Tyre in north to Africa in south.*
25. Where is Sheba? Arabia Seba? Africa X-1 72:10
26. What does doxology mean? 72:18  
*sung of praise*
27. What would be a good description for 73?  
*a contemplation on the prosperity of the wicked.*
28. What was the writers' problem in 73?  
*almost lost faith because he could not understand why the wicked prosper.*
29. Who is described in 73:10?  
*disciples of the wicked rich*
30. Where and what is the answer to his problem? 73  
*v. 17 - he considered their ultimate end.*
31. How would you describe 73:21-22?  
*confession of shame; humiliation*
- ✓ 32. What great Christian hymn uses 73:25?  
*Pass me not*
33. Probably 74 was written about what event?  
*conquest & persecution of Antiochus Epiphanes.*
34. What does 74:4-9 refer to?  
*destruction of temple*
35. What does the word "synagogues" tell us about the time of authorship 74:8?  
*after the captivity, likely in Maccabean period.*
36. What does 74:9 indicate about the time element, "There is no more any prophet"? *No more prophets recognized after rebuilding of temple.*
- ✓ 37. Who are the "sea-monsters in the waters" 74:13?  
*Egyptians*
38. Who is speaking in 75:2-6?  
*God*
39. What is the cup in God's hand? 75:8  
*cup of God's wrath.*
40. What does 76 celebrate?  
*defeat of Assyrian army*
41. What is "Salem"? 76:2  
*Zion, or Jerusalem*
- ? 42. How can "the wrath of man" praise God? 76:10  
*men, objects of wrath; God uses men to exalt, to show God's power.*
43. He did three things to overcome his sorrow. Name them. 77:10-20  
*1. remember God's past blessings. 2. make mention of his deeds. 3. meditate on his works.*
44. What are God's arrows? 77:17  
*lightning bolts*  
*X worshiped*  
*X read.*
45. How would we classify 78?  
*historical psalm*
46. Where did God command Hebrews to instruct their children in the law? 78:5  
*Deut. 4:9*
47. What is the lesson we are to see in Ephraim's example? 78:9-11  
*to remember what God has done, and not turn away from him.*
48. Where is Zoan? 78:12  
*Egypt.*



49. Where could I read of God giving water from a rock, 78:15-16?

*Exodus 17:6*

50. What is "bread of the mighty" 78:25. Where could I read of this?

*bread that came from the mighty one. Ex. 16.*

51. What is described in 78:32-39?

*Israel's sins & judgments in the wilderness*

52. Name the four plagues not mentioned in 78:44-52. Where did you find them?

*1. murrain Ex. 9:1-7*

*3. boils Ex. 9:8-12*

*4. darkness, Ex. 10:21-29.*

*2. lice Ex. 8:16-19*

*4. killing of first-born Ex. 11-12*

✓ 53. What is "...his sanctuary", 78:54?

*Canaan*

54. What is the heading given in your notes for 79?

*a funeral dirge for Jerusalem*

55. Ps. 79 is very similar to 74?

✓ 56. Ps. 79:6-8 is found in substance in one of the prophets. Where?

*Jer. 10:25*

57. In Ps. 80 the writer prays for deliverance of the nation?

58. What is he referring to in 80:1, "thou that sittest above the cherubim..."

*the shekinah*

59. What is significant in mentioning Ephraim, Benjamin and Manasseh in 80:2?

*3 Tribes leading in march*

60. What is the "bread of tears"? 80:5

*grief, for which they shed tears*

61. Where is "the refrain" of 80?

*vv. 3, 7, 14, 19*

62. What is the vine brought out of Egypt? 80:8

*Israel*

63. Likely 81 was written for use at Panover? Why? *X God went over Egypt vv. 3-4 praises God's graciousness in dealing with disobedient nation.*

64. What is "Gittith"? 81

*either an instrument made in Gath, or a "vintage" tune.*

65. What occurred at Meribah? 81:7

*water brought from rock.*

66. Likely what is the historical background of 82? Cite a reference.

*Jehoshaphat's reform of the courts. 2 Chron. 19:4-7*

67. To whom is 82:1-2 addressed?

*corrupt judges*

68. Explain 82:6, "I said ye are gods".

*people superior in office.*

69. Where is 82:6 found in the N.T.?

*John 10:34*

70. Give the historical background of 83 with references.

*Jehoshaphat attacked by a confederacy. 2 Chron. 20:1-30*

71. Where could I find additional light on the "Hagarenes"? 83:6

*1 Chron. 5:10*

72. Who are the children of Lot? 83:8

*descendants thru Moab and Ammon.*

73. What was done to Sisera and Jabin? Where? 83:9

*Sisera killed with tent-peg thru head. Judges 4:17-22 Jabin destroyed, Judges 4:23-24*

74. What do we know about the four men in 83:11, Oreb, Zeeb, Zebah and Zalmunna?

*Oreb & Zeeb slain, Judges 7:25; they were princes of Midian. Zeba & Zalmunna, kings of Midian, Judges 8:5,6.*



75. Ps.84 could well be described as didactic ~~X~~ *emotions of temple servant*?
76. Define "amiable". 84:1  
*lovable, or lovely*
77. What was the occupation of the sons of Korah? 84  
*door-keepers and singers in the temple*
78. Explain 84:34, "the sparrow hath found her a house...?"  
*peaceful home with God X sparrows' nest in temple*
79. Ps.84:10 is elliptical. Supply the needed thought.  
*better than a thousand (days apart from God's courts)*
80. Ps.85 comes from what period? Why would we so conclude?  
*return from Babylonian captivity. Verse 1, and tenor of the entire psalm.*
81. What does "quicken" mean? 85:6  
*make alive; animate*
82. What good sermon theme could you find in 85?  
*God's mercy inseparable from truth. v.10 Will restore those who determine to live according to truth.*
83. Because of the use of the word, Lord, we call 86 the Adonai psalm.
84. Explain, "Ps.86 is a mosaic" in its composition.  
*pieced together from several parts, (as a tile mosaic)*
85. Give the thought expressed in referring to God as Adonai. 86  
*consciousness of especially belonging to God.*
86. Point out the prophecy in 86.  
~~X~~ *v.9 abundant in loving kindness to all that call upon thee. v.5. a typical prophecy of the gospel age.*
87. Who is Rahab in 87:4?  
*Egypt.*
88. What is he referring to in 87:5, "of Zion it shall be said, This one was born in her"? *the new birth?*
89. Ps.88 is unique in that it is saddest of all psalms?
- ✓90. What do we know of Heman the Ezrahite? 88  
*a wise man, 1 Kings 4:31*
91. 88:10-13 could be described as questions of despair?
92. The theme of 89 is what?  
*the Davidic covenant*
93. Where could I read the background on God's covenant with David? 89:3-4  
*2 Sam. 7:12-17*
94. Prove that Christ now reigns on David's throne. 89:4  
*Acts 2:30,31*
95. What was the standard by which God promised to bless David's descendants?  
89:28ff *swore by his own holiness, v.35*
96. Ps.90 contrasts what two things?  
*X-2*
97. Cite a N.T.verse that teaches the same as 90:5-6.  
*X-1*
98. Give an outline of Ps.91 showing the parts of the different speakers/singers.  
*X-10*

99. Who uses 91:11 in the N.T. and where?  
X-2 Mat. 4:6 Satan
100. How was Ps.92 used by the ancient Jews?  
X-1
101. Explain, "My horn hast thou exalted..." 92:10  
X-1
102. Ps.92 would provide a good basis for a sermon to what class or group of people?  
X-1
103. Ps.93 is classed as a \_\_\_\_\_ Psalm.  
X-1
104. Who are "the floods" of 93:3?  
X-1
105. In 94:4-7 he cites three classes of sins his enemies were guilty of. State them. X-3
106. Give three reasons why a man is blest who is chastened by Jehovah. 94:12-15  
X-3
107. Explain, "Which frameth mischief by statute." 94:20  
X-1
108. How has 95 traditionally been used by Jews?  
X-1
109. Give the psalmists two reasons for worshipping God. 95:3-7  
X-2
110. How is 96 prophetic of the Christian age?  
X-1
111. What is he trying to teach us in 96:10-13?  
X-1
112. Did David introduce instrumental music into the Hebrew worship on his own authority? Give a verse to prove your point.  
X-2
113. Give an outline of Ps.98 with references.  
X  
X  
X
114. Four things God had done in the past are cited as grounds for worshipping God, 99:7-9. State them. X-6
115. What is the relation of Ps.100 to the royal or regal psalms?  
X
116. When we worship God, there are three things we must remember from 100:3-4. Give them.  
X-3
117. How was 101 used in the synagogues? X
118. We could label 101 as \_\_\_\_\_ King? X
119. For what specific reason did he want God to come unto him? 101:2 X
120. State the two main themes of 101.  
X  
X

56  
33.60  
66  
34





# FINAL EXAM ON PSALMS

84

1. Name five authors who contributed to the Psalms.  
*David, Moses, Solomon, Asaph, Heman*
2. There are 5 books of Psalms.
3. Describe the way an acrostic psalm was arranged.  
*with beginning letter of each line in alphabetical order.*
4. What is a penitential psalm? Describe.  
*One which expresses penitence or a penitent heart.*
5. What does song of ascent mean?  
*a song sung by those journeying to Jerusalem for worship or feast-day.*
6. What is an imprecation?  
*calling on God to punish enemies.*
7. Describe what is meant by parallelism in the psalms.  
*a rhythm of sense, in which 2 lines may repeat the same thought, successively expand on a thought, or otherwise supplement one another in expressing a thought.*
8. What is antithetic parallelism?  
*one in which the second line is opposite in meaning to the first.*
9. To appreciate the beauty of the psalms, they must be read with poetic feeling?
10. What is the key thought of the Psalms? Praise X
11. What does Selah mean? *a vocal pause, likely in connection with a musical interlude*
12. Who is responsible for the small print notations at the head of many of the psalms? *the Masoretic scribes.*
13. What does "Set to the Gitteth" mean, Ps. 8? *either an instrument made in Gath, or a "vintage" melody known to the Jews.*
14. How did the Hebrews sing the psalms in worship? *often antiphonally, with worshippers divided in 2 groups alternately singing lines, or with soloist singing one line and worshippers responding.*
15. Did God or David introduce instrumental music into the Old Testament worship? Give Scriptural proof. *God did. 2 Chron. 17. 29:25*  
X
16. What is the best and most complete commentary on the Psalms?  
*Treasury of David*
17. If a psalm is messianic, what does this mean?  
*prophetic, or predictive, of the Messiah.*
18. What does knowing the historical background do for our understanding of Psalms? *helps us understand the thoughts of the writer as he wrote the psalm, why he said certain things, and how he expressed them in a certain manner. Some expressions would be meaningless if we*



19. What is a Shemineth? Ps. 12.  
*a song written either for male voices or for an 8-stringed instrument.*
20. What does Haggaion mean? Ps. 9:16.  
*X suggests meditation.*
21. Identify a messianic psalm.  
*22, ~~24~~*
22. Can we pray all the prayers of the psalms today? Discuss.  
*No. Christians should not pray imprecatory prayers as in many of the Psalms.  
Also, some psalms included prayers specifically for the nation of Israel.*
23. Ps. 14 is parallel to another psalm. Which?  
*53*
24. One of the psalms is the middle chapter of the Bible. Which?  
*119 X 117*
25. ✓ Ps. 22 prophetically details a period in Christ's life. Which period, point out three prophecies in 22.  
*His death on the cross.*  
1. "All my bones are out of joint" v. 14 (as body hung on cross).  
2. "They pierced my hands and my feet" v. 16.  
3. "They part my garments among them" v. 18.
26. Name four Old Testament books most used in finding the historical background for the psalms. *1 & 2 Samuel  
1 & 2 Chronicles*
27. The second book of Psalms is distinguished by its use of the word Elohim for God's name.
28. What is the nature of a Hallelujah psalm?  
*praise to Yah (Jehovah) at end*
29. ✓ Why do some think Ps. 42 - 43 were originally one psalm?  
*continuation of thought. Same lines repeated as refrain, 42:5, 11 & 43:5; 42:9 & 43:2.*
30. ✓ Ps. 45 was first written of Salomon's wedding.
31. In connection with Psalm 51 we should also read Ps. X.
32. Who was Asaph who wrote several psalms?
33. If one argues that instrumental music was sinful in the Old Testament, what sort of a dilemma does he put himself in?  
*X*  
*He must deny inspiration of at least some of the Psalms.*
34. ✓ Identify a psalm which contains a beatitude.  
*Psalm 1*
35. ✓ Name a historical psalm.  
*Psalm 106*
36. Who wrote the anonymous psalms? *unknown*
37. ✓ When was Psalm 92 used by ancient Jews?  
*on the Sabbath*
38. What is the meaning of the term theocratic psalm?  
*one praising or describing God's government.*
39. ✓ When did the Jews use Psalm 95? *X*

40. ✓ What is the relation of Ps. 100 to the theocratic psalms?

*Psa. 99 is the final theocratic psalm; Psa. 100, a psalm of thanksgiving, appropriately follows it.*

41. ✗ What is the Hallel? *a song of praise.* ✗

42. ✓ Which psalms were sung at the passover?

*66* ✗

43. ✓ What is the pattern or form by which Ps. 119 is written?

*alphabetical*

44. ✓ What is the central theme of Ps. 119?

*The law of God.*

45. ✓ Outline a psalm of your choice as you would preach it. (3 points)

PSA. 73

INTRODUCTION: Discuss times of doubt, confusion, when we consider how the wicked seem to fare better than we.

I. Asaph's perplexity as he sees the wicked prosper.

A. Description of their prosperity. 1-9

B. ←

(LET STAND) II. ~~Attitude of the wicked~~ Asaph wonders if pure life is vain. 12-16

~~A. How death had known~~

III. The latter end of the wicked. 17-20

A. Consolation to us.

46. ✓ Where would I find an inspired psalm outside of the book of Psalms?

*2 Samuel 1:19-27;*

47. What are two ways the term "first born" is used in Scripture?

1. Chronologically first.

2. Having preeminence and special rights and privileges and honor, as the chronologically first-born son in a Jewish family.

1.63

160  
16.3  
84.

40. What is the relation of Ps. 100 to the characteristic psalms?

41. What is the title?

42. Which psalms were sung at the Passover?

43. What is the psalm known by the name of the 119 is written?

44. What is the central theme of Ps. 119?

45. Outline a psalm of your choice or, if you wish, psalm 119. (3 points)

46. Where would I find an indexed concordance of the book of Psalms?

47. What are two ways the term "Psalm" is used in Scripture?



PSALMS

## REQUIREMENTS:

Notebook.

3 papers: Divine Providence

Life of David

A written-out expository sermon on one of the psalms

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BOOK I. Psa. 1-41. Collection of Psalms, primarily by David, making special use of the name Jehovah. Deals with man, his origin, his blessed state, his fall and recovery.

## PSALM 1. Who Is the Happy Man?

Author: Unknown.

Ethical.

Background: Unknown.

## I. The happy man described.

A. Negatively. ~~1ff~~. Progression of sin:

1. Walk. 2. Stand. 3. Sit. 4. Suffered.

B. Positively. 2.

## II. Happiness illustrated. 3.

A. Well-supplied.

B. Fruitful.

C. Evergreen; not wilting.

D. Blessings on him.

## III. Perils of wickedness. 4,5.

A. Like chaff.

B. Not std. in judgment.

C. Not in congregation of righteous.

## IV. Conclusion. 6.

A. "Knoweth" = approves.

B. Wickedness leads to death.

## PSALM 2. Messiah's Reign and his Enemies.

Author: David (Ac. 4:25)

Messianic.

Background: For application, see Acts 4:23-31.

## I. The Heathen rage against Messiah. 1-3.

3. Pictures beast of burden, refusing to submit.

## II. Response of Almighty God. 4-6.

6. holy hill of ~~XXXX~~ Zion = new Jerusalem.

## III. Messiah cites his decree. 7-9/

7. Heb. 1:5.

8. multinational, worldwide.

9. Rev. 12:5.

## IV. The poet admonishes the rebel rulers. 10-12.

12. closes with benediction.

PSALM 3. Unshaken Trust in God in Face of Hostile Opposition.

Author: David.

A devotional meditation for morning.

Background: Absalom's rebellion; 2 Sam. 15-18.

I. His complaint. 1-2.

II. His confidence in Jehovah; 3-4.

A. Shield; glory; helper.

III. His safety under God's care. 5-6.

IV. His prayer for salvation. 7-8.

PSALM 4. Song of Trust in God's Providence.

Author: David.

A devotional meditation for evening.

Background: Absalom's rebellion.

I. He requests an audience with God. 1.

II. He rebukes his enemies. 2-5.

3. set apart = sanctify.

4. Eph. 4:26 quotes this from the Septuagint.

4b. Take time to think this through.

5. Trust in Jehovah.

III. He expresses his confidence in God. 6-8.

6. Look upon us with favor.

8. Can sleep in peace.

PSALM 5. Prayer for Protection by God Against His Enemies.

Author: David.

A devotional petition.

Background: Unknown.

I. His petition to be heard. 1-7.

A. God's attitude toward the wicked. 4.

B. His confidence. 7.

II. His request for guidance. 8.

III. His enemies described. 9.

9. evil and corruption.

IV. His imprecation. 10.

V. His prayer for God's people. 11-12.

PSALM 6. A Cry for Mercy in Time of Sickness.

Author: David.

A Penitential Psalm. cf. 32, 38, 51, 102, 130, 143.

Bkgd: Time of serious illness and suffering.

I. His anguished cry for relief. 1-3.

3. soul troubled = life threatened.

II. An earnest plea for deliverance from death. 4-7.

5. In death there is no more remembrance.

6. hyperbole.

III. His confidence in God's favorable response. 8-10.

8-9. a parallel triplet.

PSALM 7. Prayer for Protection by God against His Enemies.

Author: David.

A petition. Sung by Jews at Feast of Purim.

Bkgd: Perhaps when persecuted by Saul; 1 Sam. 21-26.

I. His confident request. 1-2.

2. my soul = me.

Psa. 7. contd.

II. He protests his innocence. 3-5. cf. Job 31.

III. Plea for vindication. 6-10.

IV. God contrasted with sinners. 11-16.

11-13. God

14-16. Sinners.

V. His thanksgiving. 17.

PSALM 8. Praise to God for His Goodness to Man.

Author: David.

Psalm of praise.

Bkgd: Unknown.

I. His praise to God. 1-2.

1. declares glory of God in earth and heavens.

2. little children, as old as 4 yrs., which, for the Hebrews, was still suckling age. These would praise God, when adversaries would not.  
cf. 1 Cor. 1:26-29.

II. His question. 3-5. Why has God so honored man?

4. both present and future meaning.

III. Man given dominion over all creation. 6-8. See Gen. 1:26-27.

7. both domestic and wild animals.

8. paths of seas = currents, shipping lanes, lanes followed by fish.

IV. His concluding praise. 9.

PSALM 9. Thanksgiving for God's Justice.

Author: David.

Thanksgiving hymn.

Acrostic in pattern, first letters of line beginning with successive letters of Hebrew alphabet; two lines assigned ea letter in this psalm.

Bkgd: Defeat of some unknown enemy.

I. Unreserved thanksgiving to God. 1a.

II. ~~His praises~~ 1b. Testimony of works.

III. His praise. 2.

IV. Praises God's righteous judgments. 3-8.

3. stumble and die in retreat.

6,7. cities grow, are overthrown, but God reigns forever.

V. Praises God for complete security. 9-11.

9. high tower - symbolizes protection.

10. know thy name = know intimately.

11. written after the Ark was brought to Jerusalem.

VI. God's vengeance is complete. 12-17.

12. Seek out those responsible for shedding innocent blood.

God remembers. cf. Rev. 6:9.

13. Almost dead, but God saved his life.

14. Daughter of Zion = Jerusalem.

17. The wicked and the nations that forget God.

VII. Calls upon God to vindicate the righteous and judge the wicked. 18-20.

20. Humiliate; men neither divine nor eternal.



PSALM 10. Prayer for overthrow of wicked.

Author: Unknown.

An imprecation.

Bkgd: Unknown.

I. Complains that God has forgotten him. 1.

II. Describes his enemies. 2-11.

4. cf. 14:1.

7. under tongue = hidden.

8. dark alleys.

10. ready to spring.

11. unconcerned about God.

III. Prays for deliverance. 12-18.

12. lift up thy hand = ready to lay it on 'em.

15. Break his arm, Lord!

PSALM 11. Trust in Jehovah as Refuge and Defense.

Author: David.

A psalm of praise; in form of dialogue.

Bkgd.: Probably when persecuted by Saul or Absalom.

I. The timid counsels of his fearful advisors. 1-3.

II. David's reply of faith. 4-7.

5. tries = refines.

PSALM 12. Request for divine help against the treacherous.

Author: David.

A petition.

Bkgd: Time of national ~~and~~ moral and ethical collapse in Israel.

I. His prayer for deliverance. 1-2.

1. not many godly men left.

2. flattery; deceit.

II. Prediction that God will punish the arrogant. 3-4.

cf. Mat. 12:36,37.

III. God's promise to respond. 5-6.

5. may refer to eternal safety.

6. can't be more pure.

IV. His affirmation of faith. 7-8.

PSALM 13. An urgent plea for help in affliction.

Author: David.

A Petition.

Bkgd: Unknown.

I. His sigh of anxiety. 1-2.

II. His earnest petition for help. 3-4.

3,4. fears that he is dying.

III. His song of faith and hope. 5-6.

PSALM 14. On the foolishness and wickedness of men.

Author: David.

A Jehovistic psalm. Ps 53 is parallel, but uses Elohim.

Bkgd: Time of national oppression.

I. The unbeliever described. 1-3.

1. fool. Heb.-"man with a withered soul." "No God for me!"

2,3. cf. Rom 1:28; 3:9,10.

II. His confidence in God's judgment. 4-6.

III. Prayer for deliverance. 7.

7. salvation - metonymy of cause for savior; i.e., Jehovah.

PSA. 13. An urgent plea for help in affliction. David.

- I. His sigh of anxiety. 1, 2.
- II. His earnest petition for help. 3-4  
3-4. fears that he is dying.
- III. His song of faith and hope. 5-6.

PSA. 14. on the foolishness and wickedness of men. David. Par. to Ps. 53.  
wr. during time of nat'l oppression.

I. The unbeliever described. 1-3.

- 1. fool - Heb. = the man with a withered soul. 'No God for me!'
- 2, 3. cf. Rom. 1:28; 3:9, 10.

II. His confidence in God's judgment. 4, 5, 6.

III. David's prayer for deliverance. 7.

salvation = metonymy <sup>(because)</sup> for savior; i.e., Jehovah.

PSA. 15.

~~III~~ Terms of friendship w. Jehovah. David.

I. His Q.: Who can dwell with God? "Tabernacle = house of God (at Jerusalem)"

II. God's reply:

A. He that walketh uprightly.

B.

C.

D.

E.

F.

This Psalm gives 11 qual.  
of man who walks w. God. In 24th  
Psa. he lists 4. Moses gave  
613 things. Isaiah said 6 things  
Micah 3 things. Habakkuk gave  
1 thing. Jesus said 2.

PSA. 16. Jehovah, the author's portion in life and savior in death.

I. 1. A prayer of faith.

II. 2ff. He affirms his trust in God. all good is in God. cf. Jas. 1:17.

III. 6. Blessings of serving God.

lines (of inheritance); see parallelism. night-seasons = hours of rest.

IV. 8. His confidence in God's protection.

10. cf. Acts 2:25 ff.

16:10 quoted by Peter in Acts 2:25 Note: Hados = Sheel.

~~8-10~~ 8-10 prophetic of Christ.

Psa. 17. Encompassed by enemies, David prays for help.

I. 1. Prayer of confidence based on his righteousness.

right = ellipse; righteous man.

2. Views God as judge. Sees self as equitable - "my equity."

3. Tried, and found nothing wrong.

4. God's word protects.

II. His petition to be preserved in a wicked world. 6

6. God incline ear to him.

8. "apple of eye" - "little man of the pupil."

shadow of wings - metaphor

10. inclosed in own fat - burdened with affluence.

11, 12. enemy ready to pounce on him.

III. Spirit of world contrasted w Spirit of God. 13.

13. asks God to deliver him from enemies.

14. Their portion . . .

15. My portion . . . resurrection - "when I awake"

PSA. 18. Jehovah praised for victory, David. This Psa. repeated in 2 Sam. 22:2-51.

I. What God meant to David.

1, 2. Strength, rock, fortress, deliverer, refuge, shield, horn (power), high tower.



6. Temple = Tabernacle of David's time.

7-20. Severe storms

18. "They" = enemies

III. Divine principle of blessing. (Central thought of the psalm - God blesses the righteous.) 21

IV. His glorious victories recounted. 29

V. His Thanksgiving to God. 46

PSA. 19 Jehovah's work & word praised. David.

I. 1. The glory of God seen in creation.

firmament = heavens (parallelism)

2. Every day testifies to God's existence.

3. no audible testimony, but...

4. their line gone out through all the world,

5. similes

II. The glory of God seen in his word. 7-11 cumulative parallelism.

III. Prayer for acceptance. 12-14

PSA. 20 Prayer for victory for the king. David.

I. Congregation's prayer-psalm for the king. 1-5.

II. Worship leader responds. 6

6. his anointed = the king.

III. The congregation affirms its faith in Jehovah for victory. 7, 8

IV. The conclusion. 9. Compare 2 Sam. 8-10.

PSA. 21. Praise for Deliverance. David. Sequel to Pra. 20.

I. Congr. praises God for victory. 1-7

3. crown of fine gold - maybe event in 2 Sam. 12:26-30.

II. Words of encouragement to king. 8-12.

III. Their conclusion - praise to God. 13.

PSA. 22. Psalm predicting anguish of Calvary. David. Summary of David's suffering.

I. The complaint of the sufferer. 1-8

A. His cry for help. Mat. 27:46 1-2

B. His past experience. 3-5.

C. His treatment 6.

II. His petition of confidence. 9

III. His suffering at hands of enemies described. 12-18

A. What the enemies do.<sup>13</sup> Mat. 27:39-44.

B. His misery. 14-18

14. poured out - blood. bones out of joint - stretched on cross.

15. dry, thirsty.

16.

18. Jno. 19:23-24.

C. His desperate plea for help. 19.-21.

IV 22 Thanksgiving for deliverance.

I. Predicts all men w<sup>l</sup> share Lord's blessing. 26-31.

A. fulfilment in Chr. age.

PSA. 23. Jehovah, David's Shepherd. David. Devotion/Meditation.

I. Jehovah is his shepherd. 1. (see 1 Pet. 2:25; Jas. 10:11)

"I shall not want" — key of this psalm.

A. The provisions God makes. 2, 3

B. Protection &

II. Jehovah's blessings overflow. 5.

cup runneth over = abundance.

III. Conclusion. 6.



1. 27. 24 celebrating anning, ark to jemsalem. 1 cm. 15. 10; 2 Sam. 6: 12-23.
- I. Jehovah's reign, which is universal.
  - II. 3. Qualif. of those who wd come before Jehovah.
    - 4. answer to question, Who?
  - III. 7. Coming of Jehovah into his city.
    - A. Procession singing. 7.
    - 8. King of glory = Jehovah.
    - 9. ark was representation of God's presence.

Compare w Dan. 7: 13-14

### PSA. 25. Prayer for protection, guidance, pardon.

- I. Pr. for protection 1-3
  - 1. "lift up my soul" = pray.
- II. A request for guidance. 4-5
  - 5. "wait for God" = be anxious for presence of God.
- III. Pr. for remembrance 6-7.
  - 7. "sins of youth" - dumb mistakes done by youth. Asks mercy, not justice
- IV. His confidence in God. 8-
  - "meek" = gentle, mild, patient under provocation, humble, but always from strength, not weakness.
  - 11. admits greatness of sins.
- V. Blessings of man who fears God. 12-14
  - 12. instruct him
  - 13. soul dwell at ease.
  - 17. children secure
  - 14. friendships of Jehovah with him
  - 14. show him his covenant.
- VI. Pr. of faith. 15 -
- VII. Pr. for all of God's people. 22.



PSA. 20. Prayer of righteous man for protection. David.

- I. Appeal to God for justice 1-7.
  - A. Confidence based on integrity. 1.
- II. His love for God's house. 8.
- III. His petition for deliverance from evil men. 9, 10.
- IV. His resolve to serve God faithfully. 11-12.

PSA. 27. Ps. of Unswerving Trust in Jehovah.

- I. Declaration of confidence. 1-6.
  - A. His faith in God brings him protection. 1
  - B. His desire for God's house. 4-6  
Behold beauty - temple, or worship.  
inquire - consider; or, ~~he~~ maybe be instructed, or pray.
- II. His fervent plea. 7-
  - A. Hear my prayer. 7.
  - B. His faith. 10. Even if parents forsake, God will never forsake.
- III. His admonition. 14.

PSA. 28. A plea for help, and Thanksgiving for answer. Imprec. David.

- I. His prayer to be heard. 1, 2.
  2. holy oracle. 1 Kings 6:19.
- II. His imprecation on the wicked. 3-5
- III. Thanksgiving for answer to prayer. 6-7
- IV. A pr. for God's people.

PSA. 29. Praise to God for his power as seen in a thunderstorm.

- I. Admonition to praise God. 1-2.
  2. "holy array" - priestly garments - "beauty of holiness"
- II. Reasons why all should praise God.
  - A. (humble)

PSA. 30. (handout)

I. Th. for deliverance 1-3.

Key: "I cried, and thou hast healed me" v. 2.

II. Admon. others to praise Joh. 4-5

mem. name - Ex. 3:15.

III. His past mistake: false security. 6-10  
materialism.

9. blood = life. Rhetorical q.

IV. His recovery & thanks for it. 11-12. (or, His Pardon)

my glory = my voice. dancing = celebration (metonymy)

PSA. 31. Praise, Petition for Help. (see handout)

I. Prayer for deliverance. 1-6.

5. Ak. 23:46. v. 5 is "typical," but not prophecy. 6. *Lyma vanitis* = idols

II. He exults in God's expected deliverance. 7-8.

III. Complaint at God's delay in responding. 9-14

11. fled from him, because of (1) phys. appearance, or, (2) prejudice.

13. though deformed & terrorized, 14, he trusted God.

IV. Request for deliverance from his enemies. 15-18.

15. "times" = life.

16. Bless me

17. death to the wicked!

V. Praises God's goodness. 19-22

19. Prov. 15:29.

20. "covert of the presence" = (1) holy of holies, (2) place of safety.

22. "I said in my haste" — we sometimes speak hastily, draw conclusions hastily, etc.

VI. His recommendation. 23-24.

love God — be strong — take courage.



## PSA. 32. Happiness of a forgiven sinner.

written after forgiveness for sin w Bathsheba, 2 Sam. 12:1-24.

Read Psa. 51 first.

### I. Happiness of the forgiven man. 1-2.

1. forgiven - Heb. suggests a burden lifted.

### II. The misery of a sinner. 3-4

conscience working

### III. The pleasant fruit of confession. 5-7.

6. the time = NOW. great waters = persecution, hardships

### IV. He urges men to willingly obey God. 8-11

8. David speaking

9. controlled obedience.

## PSA. 33. Praise <sup>to</sup> the Lord, Creator and Preserver of all.

### I. A call to praise God. 1-3.

### II. Praise to God for his word & his creation. 4-9.

4. word of Jehovah is right.  
work is done in faithfulness

SERMON: Jehovah spoke...

IN CREATION — verbally

IN INCARNATION — Christ

IN REVELATION — inspiration

IN CONFIRMATION — Jesus' baptism, transfiguration.

### III. Praise to God who rules all the nations. 10-17.

A. 10. brings counsels of nations to naught.

contrast 10 & 11.

12. Good sermon!

B. 13. ~~Futility of wickedness~~ He is all-seeing God.

### IV.

II. His lesson of instruction. <sup>11-22</sup> (invitation to learn, v. 11).  
12. 1 Pt. 3:10-12

A. Keys to happiness in life 13-14

1. Keep tongue from evil, and lips from speaking guile.
2. Depart from evil, and do good.
3. Seek peace, and pursue it.

B. God's providential care. 15-

15. God favors the class of people descr. above.
16. but the wicked he will destroy.
18. God is near those who have broken heart

PSA. 35.





PSA. 35. Petition for help against enemies.

I. Pr. for divine judgment

A. 1. Imprecation.

2. buckler =

7. KEY = they had persecuted him w/o cause.

8. "him" - "he" - prob. allusion to Saul.

B. His praise. 9.

II. Complaint about enemy's ingratitude. 11.

A. 11. ask of things I know not. = Trick questions.

13. conduct contrasted w that of enemies.

16. Smirk upon = grimace.

B. 17. His plea.

17b. darling = dear life.

C. His promise. 18

III. His confidence that God wd vindicate him. 19.

A. Expression of trust

19. wink = haughty look.

B. 27. He asks God to bless his friends.

IV. Cond. v. 28.

PSA. 36. Song cont. wickedness of men w right of God.

I. Character of wicked described.

1. "A divine oracle of transgression has been heard in my heart with reference to the wicked." - Leupold

1b. no fear of God - reason for wickedness.

2-4. character sketch of an evil man.

II. He extols God's mercy. 5.

A. 10 characteristics of God's mercy.

### III. Request . . . 10.

11. foot - hand - metonymy, or synecdoche.
12. Thrust down = impaled on sword or spear.

### PSA. 37. (handout)

Purpose: vindicate right. of God's judgments.

I. Urges men to avoid murmuring, trust in God.

3. Advice - do good. Trust in Jehovah.

II. Contrasts fortunes of righteous and wicked. 9.

A. 9. Triumph of wicked is short-lived.

B. 12. futility of wickedness.

15. maybe indication of Providence.

C. Advantages of righteous. 16.

17. break power.

20. like sacrificial lamb.

21. a proverb.

D. 23. blessings of righteous.

24. See Ezek. 18:24.

25. a proverb.

24 & 28. favorite verses for pers. of saints.

E. 29. Why the righteous are blessed.

III. ~~35~~ 35. His recommendations.

PSA. 38 & 39. P/V fm handout.

PSA. 40. Title & bkgd. fm. handout.

I. Praises God for past deliverance. 1

II. " " " his wonderful works. 4

A. good things innumerable. 5d,e.

III. Pledges faith & obed. to God. 6.

10. note parallelism.

IV. Prayer for deliverance. 11ff.

A. 14. imprecation.

V. His request for the righteous. 16.

PSA. 41. In sickness he complains of enemies & fake friends.

I. Relates blessings of the sympathetic. 1-3.

II. Pleads for aid in his distress. 4-

9. prob. either Absalom or Ahithophel.

III. His final benediction. 13.

#### SECOND BOOK OF PSALMS.

PSA. 42. (handout) Maschil = meditation, or, instruction.

I. He reminisces abt. past joys of worship. 1-5

2. Matt. 5:6.

II. His hope for heavenly help in sorrow. 6-

9. cf. 43:2





PSA. 43. Pr. for deliverance. Paired w 42; same refrain

I. His prayer that God would be his advocate -

1. ~~don't~~ judge me - plead cause - 1 Jn. 2:1.

3. Pleading for restoration of land.

II. His promise to worship God. 4

III. His refrain. 5.

PSA. 44. Cry of despair when army was suffering defeat.

I. He remembers God's providential leadership of the past. 1-3

3. Power of God helped take land, save people.

II. Pleads for renewed help. 4-8

4. Jacob = Israel.

III. Complains that God allowed enemy to prevail. 9-16.

12. cf. Jud. 2:14.

IV. Insists on Israel's faithfulness. 17-22

19. place of jackals = desert.

22. cf. Rom. 8:36.

V. Repeats plea for deliv. & victory. 23-26.

PSA. 45.

I. Preface.

1. ready writer - 2 Sam. 23:2 - H.S.

II. Bridegroom's character and reign described. 2-

6. Paul quotes<sup>in</sup> Heb. 1:8-9.

7. 2 Sam. 7:12-16

III. Bride and her beauty exhorted to leave family, come to husband. 10 - typifies one becoming a Christian

PSA. 46. Hymn to God, Refuge of his people.

I. Declaration of faith in God.

2. mountains = govts.

II.

4. river - spiritual blessings.

6. kingdoms moved - see v. 2.

III. 8. Invitation to men to view God's judgments.

PSA. 47. Call to Glorify God.

I. A call to praise God. 1 - 5

A. 1. Exhortation

B. 2. God's attributes (see text for 5 attr.)

7. Note parallelism explains meaning of "glory of Jacob."

II. Reasons why men should praise God. 6 - 9

A. The call, 6.

B. reasons.

1. King of all earth.

2. reigns over nations

3. sits on holy throne

4. shields <sup>(protectors or rulers)</sup> of earth belong to God.

5. He is exalted

PSA. 48. Celebrating beauty & glory of Jerusalem.

I. Glory of the holy city. 1 - 3

2. beautiful in elevation - Jerusalem on high ridge

III. v. 9. Exhorta/ to remember God's blessings.

12-13. Impress with strength, God's care for them.

Ps. 49. Foolishness of trusting riches.

I. His invita/ to men to listen. 1-4.

II. Wealth cannot avoid death. 5-12.

A. <sup>6</sup> 7. can't save (redeem) from death.

B. 10. All die.

11. family continue

III. End of righteous contrasted w wicked. 13-15

IV. Man cannot carry his wealth beyond grave. 16-20.

Ps. 50 Hymn to God, Judge of all men.

I. Heavenly judge and his awesome glory. 1-6.

1. Note 3 terms for God.

2. shineth forth - Shekinah.

4. called to heaven and to earth - swear.

II. Judge's address to defendants. 7-15.

9. Didn't need their sacrifices.

10. the wild and the domestic.

14. They had done correct outward things, but did not praise or give thanks.

III. Judge indicts wicked teachers. 16-21.

IV. Conclusion. 22-23

A. The wicked to be torn in pieces

B. The righteous <sup>worship right and live right.</sup> to be saved.





## PSALM 55.

I. A. His plea. 1-3

B. His trouble described. 4-8

4. Terrors of death = life in danger.

6. escapism.

II. Imprecation on enemies. 9-15.

A. <sup>the</sup> Wickedness he faced. 9

B. his treacherous friend. 12-15. Primarily Ahithophel, Typically of Judas Iscariot.

III. His faith brings confidence. 16-21.

17. prayer - complain & mean.

18. saved life.

19. answer them (adversaries) with judgments

men who have no changes = incorrigible; can't convert or change.

20. Evil man has turned against friends.

IV. Closing exhorta/ and medita/. 22-23.

22. may be regarded too simplistically.

23. "them" = evil ones.

## PSA. 56. (P/O title, etc. from handout)

I. Complains that men wd devour him. 1-2

II. Expresses confidence in God, 3-4. (v. 4 is his refrain)  
f. flesh = metonymy for man.

III. Descri. actions of his enemies. 5-6

5. twisted his words.

6. hide themselves, watch his steps = spying on him.

PSALM 57. P/P mat'l for handout.

I. Plea for mercy. 1.

II. Motivations for imploring God. 2-6.

A. ~~4~~ things about God:

1. perform all things for me.
2. send fire from heaven and save me.
3. reproaches enemies
4. sends forth his lovingkindness & truth.

B. His enemies' character. 4.

C. His refrain. 5.

III. His resolution to give God the praise. 7-11.

11. refrain repeated.

PSA. 58.

I. Accusation is laid upon the ungodly. 1-5.

2. weigh out = sort out & measure (a little sin here, a little deceit there...)

II. God's judgment is sought. 6-8.

III. pictures judgment of wicked & reward of righteous. 9-11.

9. "feel the thorns" - feel the intense heat from the wood of thorns.

## PSA. 65.

I. Praise to God for answered prayer. 1-4.

II. Righteous power of God described. 5-8.

5. "terrible" - wonderful.

"upon the sea" - islanders

8. "outgoings ..." - east to west - everything

III. His harvest song. 9-13.

9. visit - attend; supply needs.

full of water - never dries up; rich in blessings.

11. paths - lit., chariot tracks. King often attracted people as he rode in chariot by tossing out coins.

12-13. beautiful land "shouts" praise. cf. Ps. 19.

## PSA. 66.

I. A call to worship God. 1-4.

1-2a : parallel.

3. Terrible = wonderful.

II. Reviews history of God's care for Israel. 5-7.

6. re: Red Sea, R. Jordan.

III. Urges people to bless God, even in time of distress. 8-12.

9. keeps us alive, makes permanent.

10. moved - prob. in Egypt, as slaves.

IV. Pledges to honor his vows to God. 13-15.

V. Message to his fellows about God's blessings. 16-20.



## PSA. 67

- I. Missionary prayer for all ~~ages~~ <sup>nations</sup>. 1-2.
  - God's favor prerequisite to evangelism.
- II. Charge to all nations to glorify God. 3-5.
- III. Delight in God's graciousness. 6-7.
  - Goal of church's existence - "all the ends of the earth shall fear him."

## PSA. 68

- I. Response of saints & sinners before Jehovah. 1-3.
  - A. The wicked deser. 1.
  - B. The righteous deser. 3.
- II. Call to worship Jehovah. 4.
  - ark had come from Sinai desert.
- III. Qualities of God that demand our worship. 5-6.
  - C. makes a home for the lonely.
  - "rebellious dwell in a parched land" = misfits of society sent to desert.
- IV. Recollections of past victories of God for Israel. 7-14.
  - 11. gave military victories. cf. Ex. 15:20 - women publ. tidings.
  - 13. peaceful time; beautiful to see.
  - 14. Zalmon <sup>Judges 9:48</sup> = Salmon = black mountain. scattered specks of black show thru snow.
- V. Other mtns envy Zion because of God's presence. 15-20.
  - A. Bashan and other high mtns jealous of Zion.
  - B. Zion  
for ever = for duration of covenant.
  - C. his defense of Zion. 17.

VI. God will protect & deliver his people. 20-23.

VII. Procession that brings ark to city. 24-27.

24. ark enters tabernacle / temple.

26. fountain of Israel = Abraham.

VIII. Prays for national strength against foreign nations. 28-31.

A. 28b. request for strengthening.

30. prob. ref. to Egypt.

31. 2 Ch. 32:20-23.

IX. Exhorts men to praise the mighty God. 32-34

Math. 24.

33. rideth upon the heaven of heavens — comp. "cometh with the clouds" =  
come in judgment.

X. Benediction. 35

### PSA. 69.

I. Cry of despair. 1-12.

A. States his case or predicament. 1-4. 4. cf. Jn. 15:25.

B. Loyalty to God is cause of his persecution. 5-12.

cf. Ac. 5:41

II. His urgent prayer for deliverance. 13-21.

A. His dependence on God.<sup>13</sup> See Dan. 9:20-21.

B. Pours out heart to God. 19.

III. Imprecation on his foe. 22-28.

In his imprecation he only asks that they receive what they'd caused him to suffer.

IV. Thanks to God for salvation. 29-36

## PSA. 70

- I. Prayer for help against enemies. 1
- II. Imprecation on enemies. 2-3
- III. Prayer for the righteous. 4.
- IV. Reasons for request. 5.

## PSA. 71 Prayer of an aged saint.

- I. Prayer for God's favor and help. 1.- 4
- II. His Testimony of past experiences. 5-8
  - 7. wonder = spectacle; an amazement.
- III. Pleads for help against foes. 9-13.
- IV. Rejoices in his hope. 14-16.
  - 15. can't count all your blessings.
- V. Prayer for help in old age. 17-18.
- VI. His confidence in God. 19-21.
- VII. His promise to God. 22-24.

## PSA. 72 Prayer for reign of righteous king.

- I. Description of the king's reign. 1-7
- II. His reign a universal reign. 8-11.
- III. A beneficent reign (beneficial) 12-14
- IV. A reign of prosperity. 15-17
- V. His doxology. 18-20.

### PSA. 73

- I. His problem stated. 1 - 3
- II. The apparent prosperity of the wicked. 4 - 9.
  - 6. pride as necklace, ornament.
  - 9. talks like he is God.
- III. The arrogance of the wicked. 10 - 14.
  - 10. "his people" = disciples of the wicked rich.
- IV. His contemplation. 15 - 17.
  - 15. compare w. 13 & 14.
  - 16. "When I tried to understand this, it was too difficult."
  - 17. "UNTIL" . . .
- V. His confidence in God's justice. 18 - 20.
  - 18. slippery place = easy to fall.
- VI. His shame. 21 - 22.
  - ashamed that he'd doubted God.
- VII. His <sup>resolution</sup> ~~was~~ to glorify and serve God. 23 - 28.

### PSA. 74

- I. His cry of complaint. 1 - 3.
- II. Describes destruction wrought by enemy. 4 - 9.
- III. His appeal for help. 10 - 11.
- IV. He contemplates God's past help. 12 - 17.
- V. His prayer for deliverance. 18 - 23.
  - 19. Israel pictured as turtle-dove, gentle & helpless.





Al-tashketh = destroy not.

1. name - meter. for the person.
3. As Creator, he also has right to destroy what he created.
4. horn = power
5. stiff neck - can't bow to God.
8. cup of judgment. "mixture" - diluted.

### PSA. 76

- 1, 2. parallel terms - Judah, Israel, Salem, Zion.
3. dest. of mil. power.
- 5, 6. re: the 185,000.

### PSA. 77

4. See Rom. 8:26-28.
6. commune = meditate
- 7-9. Rhetorical questions.
10. acknowledges infirmity. Many won't do this.
- 11-12. remembers great works of Jehovah.
13. in worship is the good way.
- 16-20. he would know these things by reading the scriptures.

### PSA. 78

- 77, 78, 105-108 are historical psalms, with major theme of God's dealing w the nation in the past.
- v. 8. descr. of forefathers who came out of Egypt.
  17. ingratitude
  - 18, 19. Doubted God's power.
  21. Jacob/Israel parallelism.
  25. bread that came from the mighty one.
  - 36, 37. outward show of worship.

60-61. capture of the ark. 1 Sam. 4:1-11.

67. Ephraim, the contender for leadership of the nation.

### PSA. 79 (Sim. to 74)

2, 3. humiliation.

### PSA. 80

1. shekinah

2. These 3 Tribes led the march. Num. 2.

4. God was not answering their prayers.

5. had given them grief, (for which they shed tears).

3, 7, 14, 19 - refrain.

8-16. Israel likened to vine.

9. cf. Isa. 5:1-7.

11. spread of nation to fill land - promise.

17. King of God's nation

### PSA. 81

#### I. Summons to remember the Passover. 1-5.

5. looks back to the 10<sup>th</sup> plague of Egypt.

language = not prophetic of tongues; may be God's speaking like thunder.

#### II. God's message to the people. 6-12.

6. took out of slavery; removed the burden.

9-10. Strange gods cannot feed you, but I can.

11. People didn't listen.

~~12. tenderness of God's heart seen.~~

#### III. God's conditional promise. 13-16.

### PSA. 82

#### I. Warning to the corrupt judges. 1-2.

#### II. Exhortation to judge with equity. 3-5.

#### III. Threatened judgments on dishonest judges. 6-7. gods - superior in office. See v. 1.

#### IV. Conclusion. 8.

### PSA. 83.

#### I. His call for help. 1-5.

2. lifted up head - stopped their respect for him. (not bowing)

#### II. Names his enemies. 6-8.

#### III. Imprecation. 9-18.

9. Jud. 4

11. Jud. 7:25; 8:5, 6.

18. his motive

### PSA. 84

#### I. His love for God's house expressed. 1-3.

#### II. Blessings of those privileged to serve. 4-7.

#### III. His prayer of praise. 8-11.

#### IV. Blessings of trusting God. 12.



### PSA. 85.

- I. Acknowledges God's former mercies. 1-3.
- II. Petition for help. 4-7.
- III. God's reply, thru priest. 8-13.  
(many good sermon points in this psalm)

### PSA. 86. The only psa. of David in Book III.

- I. Petition for heavenly assistance. 1-5.
- II. Pledge based on his confidence in God. 6-13.  
8. gods = rulers, or any authority.  
9. Typical prophecy.
- III. Final request for deliverance, 14-17.

### PSA. 87.

- I. Celebrates praises of Zion. 1-3.
- II. Sees future day when all nations know Jehovah. 4-7.  
4. Rahab = Egypt.  
5, 6. born = new birth?  
7. fountains = source of all good things.

### PSA. 88. Piteful cry of one near death. Saddest of the Psalms.

See 1 Kings. 4:31 for possible bkgd.

- I. Petition to be heard. 1-2.
- II. His misery the reason for his prayer. 3-9.  
8. Picture of great misery. Shut up, a prisoner in own misery.
- III. Questions of despair. 10-13.
- IV. His great loneliness. 14-18.  
14. hid from God's face.

Ps. 89

- I. His song of praise. 1-2.
  - 1. God to begin praise w song.
- II. God's covenant w David. 3-4.
- III. Praising God for manifold blessings. 5-14.
  - 8-10. great power.
- IV. The blessings of God's children. 15-18.
- V. Davidic covenant rehearsed. 19-27.
  - 20. Used Samuel to anoint David.
  - 23. God is on David's side.
  - 24. horn = power.
  - 27. firstborn - privileged.
- VI. The rule by which David's heirs to be judged. 28-37. 36. See Acts 2:25ff.
- VII. Present ruined condition of nation. 38-45.
- VIII. Plea for mercy and help. 46-51.
- IX. Conclusion. 52.

13-14

15-16

17-18

19-20

21-22

23-24

25-26

27-28

29-30

31-32

33-34

35-36

37-38

39-40

41-42

43-44

PSA. 90 See Woddey's notes

3. destruction = chastisement.

4. See 2 Peter 3:8.

8. secret sins = hidden sins, either hid from others, or unwitting sins.

12. redeem the time

PSA. 91

4. buckler - a kind of shield

5. terror = 6. pestilence (parallel).

9. see footnote in ASV.

PSA. 92

6, 7. Prosperity of wicked is to bring them to judgment.

PSA. 93

floods = God's enemies, constantly attacking.

PSA. 94

5-7 take advantage of poor, thinking God won't even notice.

8-10. response to assumption in v. 7.

20. wicked rulers.

PSA. 95

Good verses re: singing, worship in song; reasons for worship.

Meribah = strife. Marah = temptation

PSA. 96

10-13. all creation & nature bear witness to Jehovah.

PSA. 97

2. clouds & darkness indicate power and esp. indomitable



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### PSA. 98

1. right hand, and holy arm - his strength.
- 5, 6. Go ahead and preach on this; need teaching on music.
- 7-9. Parallelism is key to this.

### PSA. 99

- 3, 5, 9. Refrain: "Holy is he."
5. worship at footstool - where his feet would be.

### PSA. 100

1. All people to praise God.
2. Serve with gladness.

I. A. Know - - -

B. Enter

C. Give thanks

II. - - -

### PSA. 101

2. vow to behave self wisely - good advice.
- "when"? - he needs God's help.
- 2-4. good sermon material!
- 5b. arrogant
- 6b. I will employ good, decent people.

### PSA. 102

3. bones burned - fever.
4. loss of appetite.
- 6, 7. lonely
- 8-11. wasting away (in captivity).
- 12-22, but God abides forever.
14. "For thy servants' sake, (Schovah), take pleasure in her stones..." (possible interps)

3-5. benefits from Jehovah.

6-18. reasons for praising God.

14. cf. Heb. 4:15.

15. 1 Pet. 1:24.

PSA. 104

2-4. several similes - a similitude.

4. Heb. 1:7.

46. 2 Thess. 1:7-9.

18. comets - rock-badgers.

24. Key of this psalm

30b. continual renewing.

PSA. 105

6. seed of Abraham thru Isaac. See 6b.

PSA. 106



## Psalms 73

I. Asaph lays down a principle by which he was resolved while he dealt with this temptation.

"Truly God is good to Israel..." (v. 1)

A. Job, when he was facing a great temptation fixed for his principle the omniscience of God. "Why, seeing times are not hidden from the Almighty..." (Job 24:1)

B. Abraham's principle is "Shall not the judge of all the earth do right?" (Gen. 18:25)

C. Jeremiah's principle is the justice of God - "Righteous are thou, O Lord, when I plead with thee..." (Jer. 12:1)

D. Habakkuk's principle is the holiness of God "Are art of ~~more~~ eyes than to behold iniquity" (Hab. 1:13) <sup>purser</sup>

E. The Psalmist here is "the goodness of God"

F. "These are truths which cannot be shaken and which we must resolve to live and die by" (Matthew Henry, Vol. II, p. 512).

1. We must not always be able to reconcile all the works of God's Providence, we must believe the reconcilable.

2. "Note, Good thoughts of God will fortify us against many of Satan's temptations." (Henry, p. 512)

II. All of us must have principles by which we are willing to live or die, regardless of what happens (Discuss Abraham's statement - Sermon (Gen. 18:25))



# Some General Statements About The Psalms

- I. The five divisions of the Psalms. Also the writers of the Psalms.
- II. In the Psalms human beings reach out to God.
  - A. They are essentially a record of the human quest for God.
  - B. They constitute a revealing portrayal of the human condition.
- III. The "message and teachings it communicates are always meaningful and relevant. The genius of the Book of Psalms lies in this - that while it is time-bound in origin, it is ever fresh and timely, and hence timeless. It speaks to each reader in a great variety of moods" (Nahum M. Sarna, "Understanding the Book of Psalms - Songs of the Heart," Found in Biblical Review, August 1993, p. 33-34).
- IV. Regardless of who wrote each Psalm or regardless of what problem they were facing there was always the recognition that they were in the presence of God. This is important:
  - A. Some Psalms express anger.
  - B. The fact that you recognize that you are in the presence of God will keep that anger from getting out of control.
- V. As one reads the Psalms one is impressed with the fact that they look in four directions:



- A. They look back - Can't live in the past but it can become a help to understand God's faithfulness.  
 B. They look around - they live in the present.  
 C. They look forward - hope.  
 D. They look up - there is always dependence on God.

VI. There is a Psalm for every facet of life.

- A. Psalms of Penitence, Prayer, etc.  
 B. meditation of the soul - loneliness, suffering - they remember God.

VII. One is impressed with the honesty of the Psalms.

- A. if one was having a problem he was honest - he didn't try to cover it up - he admitted he had a problem. Psa. 73:1-12  
 B. You can't hide anything from God. His honesty helped him get through the problem. VV. 13-28

VIII. One is impressed with honesty about sin. Psa. 51:

- A. David didn't try to cover his sin. He said  
 Psa. 51:3 }  
 B. He didn't try to blame someone else  
 C. ~~He~~ <sup>He</sup> described sin for what it is.

IX. The Psalms also impress us with the fact that sin is a serious matter.

X. We also learn many things about worship from the Psalms.



A. Worship means to bow down; bow down to a supreme being

B. They bowed down in wonder - a God's goodness, mercy, love, etc. How many of us have come to worship this morning and have bowed down in heart at the goodness, mercy & holiness of God? Or is it just a ritual?

C. They bowed down in submission a bowing down of the will. Psalms 51:16-19

1. In the book of Proverbs they are directions given for every situation in life - this appeals to the intellect

2. But in the book of Psalms the emotions are expressed

1. we need not only directions for our faith but also directions for the proper expression of our emotions. 2. we learn the effects of wrong emotions on our body - Psalms 13 - Envy.

3. worship is not merely an intellectual thing but it is also emotional - Eph. 5:19 - Possible to go to extremes

D. The Psalms also show a great devotional spirit in worship. 1. How many of us came to worship this morning thrilled that we are able to meet with God's people and able to pour out our hearts unto God?



2. When we have this attitude whoever leads the singing won't have to say "everybody join in." We will be there ready & eager to join in.

VI  
The Psalms also emphasize the importance of  
confessing our sins and then enjoying the joy and  
peace in God. Look at Psa. 32:1-11 -



## "SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?"

Genesis 18:25; Proverbs 11:21

### Introduction

1. Read or quote the text.
2. "Shall not the judge of all the earth do right" is in the context of Abraham pleading for the cities of Sodom and Gomorrah.
  - a. Abraham knows that "God's judgment is always based on what is right, never upon caprice" (Edwin Jones, Studies in Genesis. Abilene: Quality Printing Co., 1996, p. 111).
  - b. This statement is a moving affirmation of Abraham's faith in the essential righteousness of God.
    - (1) As an expression of confidence.... There can be no doubt whatever that Abraham used them in this sense—to express his unlimited confidence in the wisdom and righteousness of God.
    - (2) He believes there is an eternal righteousness behind all God's ways which will ultimately appear and manifest itself.
  - c. Abraham's whole appeal is based in the assumption of the moral character of God. Inherent in this "question is the conviction of Abraham that he was a just and merciful God. Such basic understanding of the nature of the Heavenly Father is a prerequisite of all truly holy religion; and it was the lack of this that resulted in the man of Jesus' parable being cast into out darkness" (Coffman, Genesis, p. 244).
  - d. Abraham's perfect trust in the absolute justice of God caused him to pour out his heart and tell God his difficulties.
  - e. Abraham sets forth one of the great truths of the Bible: "which is that the world is governed by a God who is fair in all his dealings, even when it might seem to man that he is unjust (cf. Deut. 32:4; Rom. 2:6-11)."
    - (1) God has given "regulations and laws that are just and right" (Neh. 9:13). These define justice.
    - (2) Our understanding of justice has its source in the person who gave the laws (Deut. 32:4).
    - (3) God's punishment of Israel in departing from his law is also an aspect of justice—Israel was forced to admit (Neh. 9:33; Cf. 2 Chron. 12:5-6).
    - (4) Justice then is rooted in the very nature of God—his acts are just and right.

f. ~~There are times we have to trust God when we cannot understand or see.~~

- (1) Job did not know the reason for his suffering but he still trusted God (Job 13:15).
- (2) Habakkuk had trouble understanding how God could use the Chaldeans to punish his people, but he concluded by saying he would trust him regardless of what happens (Hab. 3:17-19).
- (3) God's thoughts are not our thoughts (Isa. 55:8-9).
- (4) Paul said, "let God be true, but every man a liar..." (Rom. 4:4).

3. In this lesson it is my responsibility to deal with three questions:

- a. What do we mean by the justice of God?
- b. What are some misconceptions of the justice of God?
- c. What are some arguments against the justice of God?

#### Discussion

~~i. What do we mean by the justice of God?~~

- overhead* →
- A. Justice means the "quality of being just; righteousness, equitableness or moral rightness, or to uphold the justice of a cause" (Webster).
  - B. To do justice means to treat justly or fairly; to appreciate properly.
  - C. Justice comes from the Old French and the Latin word just, which is an adjective. "The radical root is ius (jaris, right law; justus, lawful; judex, judicious, a judge (Edna Sarah Beardsley, the word, San Francisco: the Fullmer Brothers Press, 1958, p. 219).
  1. Justice then is that which is just; the act, quality or condition of being just.
  2. Justice acts upon a right law or a law that is wholly equitable.
  - D. Justice, in its principle, is holiness, and is often expressed by the term righteousness.
  1. God's nature is such that he is just and righteous.
  2. The same Hebrew word forms the basis for both the English words 'justice' and 'righteousness' (Bill Goring).
  3. To say that God is just and righteousness is to say that God is the source
- overhead* →



house.)

- c. Jezebel. Her name has come down the ages as everything that is bad in a woman.
  - d. Elijah was God's prophet. He stood for right when most of Israel had turned away. He had the courage to tell it like it is. He was not a very popular preacher then, and he would not be now.
2. The plot unfolds: The vineyard; the king's pouting; Jezebel's scorn for law and right; (Good women are the best, evil women are the worst. Recall: Potiphar's wife, Delilah, Herodias); her letters in Ahab's name; Naboth arrested, condemned, with sons stoned to death (II Kgs. 9:26); property seized; Ahab visits to enjoy his new vineyard and Jezebel gloats. You can imagine Naboth's widow weeping. You can imagine the distress of Naboth's friends. "Where is God during all this tragic injustice?"
  3. Enter Elijah and the declaration that justice would be done (I Kings 21:18-21).
  4. The Bible records how the sentence was carried out.
    - a. Three years later the sentence was carried out against Ahab. Maybe over time, the threat became a joke—"Where are Elijah's hounds?" Cf. Eccl. 8:11. You know that people joke about hell. But I think that every time he heard a dog bark, Ahab jumped. Then in a battle with Syria, though disguised for safety, a random arrow, died in his chariot, washed and dogs... (I Kgs. 22).
    - b. But Jezebel survived. Nothing happened to her—for twenty years that is. Insurrection and new ruler; she painted her face and fixed her hair and waited for the new king looking out of a window. Thrown down; blood on wall, horses; crushed by horses. When they came out to bury her, dogs had eaten all but her skull, hands and feet (II Kgs. 9).
    - c. Keep in mind that the terrible fleshly execution of justice only illustrates that dreadful justice which is eternal (Matt. 10:28). Death by an arrow, trampled by horses, even eaten by dogs can hardly compare to one night in hell! (Notes from David Pharr)

## ~~II. What Are Some Misconceptions About the Justice of God and Some Arguments Against It?~~

- A. ~~Habakkuk raised questions about the justice of God in Habakkuk 1:24. Why does God allow the wicked and lawless men of Judah to remain unpunished? How long will God allow the injustice, the brutality, the wrong to go on in~~



Jerusalem?

- B. After God revealed to Habakkuk that the Chaldeans would punish Judah that raised another question? How can God use a nation more wicked than Judah to punish Judah? (Hab. 1:5-6). (He stood on the watch and waited God's answer - Hab. 2:1; cf. 2:20.)
- C. In Malachi's day "a spirit of skepticism that insists that the facts of life do not bear out that God is a God of justice is a weariness to the Lord" (Mal. 2:17). (Jack Lewis, The Minor Prophets, pp. 85-86).
  - 1. God answers by showing that judgment is coming to equalize the inequalities of life (Mal. 3:1-5).
  - 2. Furthermore God does not change in his opposition to sin (Mal. 3:6).
- D. Universalism teaches that God is so loving, good and gracious that he will universally save all men, not allowing even the worst person to be lost. This ignores the Bible teaching about God being a God of justice and truth.
- E. It is no impeachment of a righteous government that eternal prosperity should be the lot of great offenders.
  - 1. David wrestled with the prosperity of the wicked (Psa. 37,49,73; Job 21:7-15).
  - 2. It may be a part of God's administration to bring them to repentance by favor.
  - 3. It may be designed to make their final and full punishment more marked.
  - 4. It may be intended to teach the important lesson of the little advantage of such things, apart from holy habits and a thankful mind.
- F. It is not inconsistent with rectitude that even those who are forgiven and reconciled, should be afflicted and oppressed.
  - 1. The Bible clearly teaches that suffering is involved in living the Christian life (Acts 14:22; 2 Tim. 3:12; 1 Pet. 4:12-13).
    - a. Man raised the question of the justice of God (or of life itself, which is the same question) when he falls into adversity."
      - (1) "Why did this happen to me?"
      - (2) Even when he admits he is evil, he asks: "Am I this evil? Do I deserve all this?"

2. It may be that our defects and omissions require chastisement (cf. Heb. 12:5-11).

3. They become the means of helping us qualify for a better state.

G. "That as the administration under which man is placed is one of grace in harmony with justice, the dispensation of what is a matter of pure favor may have great variety, and be even very unequal, without an impeachment of justice" (Richard Watson, Theological Institutes, Nashville: Publishing House Methodist Episcopal Church, 1903, p. 250).

1. The parable of the laborers in the vineyard illustrate this (Matt. 20:1 ff).

a. God will be able at the reckoning to say, "I do thee no wrong."

b. "Is it not lawful for me to do what I will with my own?"

2. This world is not God's appointed place for final judgment, therefore it is folly to look for a perfect exercise of justice in the present state.

### Conclusion

1. God's justice or righteousness is the certainty that he will be guided in his action toward all beings by the rightness that enters into his perfect character. He will wrong no one. He judges all in perfect fairness, and never cherishes an unfair thought concerning any. He insists upon all that ought to be insisted upon, and upon nothing more. He makes all just allowances toward other beings, without grudging or unwillingness. He is as sure to recognize good as evil, where it exists. He favorably regards all that ought to be so regarded, as surely as he is against all that ought to be opposed. Toward the sinful and rebellious he is certain to do all the good that it is right for their God to do. He is certain to conduct his universe as it ought to be conducted. Such is the justice of a holy God. It enables him, when he commands men to do right, to point to himself as their example and inspiration, saying, "I also do right." (William N. Clark, An Outline of Christian Theology, New York: Charles Scribner Sons, 1898, p. 93.)

2. There may be a long time between God's promise and God's fulfillment, but this does not mean forgetfulness on God's part (2 Pet. 3:9).

3. "Though the mills of God grind slowly, yet they grind exceedingly small: Though with patience He stands waiting, with exactness grinds he all" (Longfellow, Retribution).



of all justice and righteousness.

- a. Second Chronicles 12:6 - "the Lord is righteous" (KJV), "just" (NIV).
- b. Ezra 9:15 - "O Lord God of Israel, thou art righteousness."
- c. Psalms 89:14 - "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face."

*overhead →*

E. ~~"Divine justice is originally and necessarily obliged to requite disobedience, but not to reward obedience.... God cannot lay down a law, affix a penalty, and threaten infliction, and proceed no further, in case of disobedience. The divine veracity forbids this.... Hence, in every instance of transgression, the penalty of law must be inflicted, either personally or vicariously; either upon the transgressor or upon his substitute.... Justice may allow the substitution of one person for another, provided that in the substitution no injustice is done to the rights of any of the parties interested"~~ (Wm. G. T. Shedd, Dogmatic Theology (New York: Charles Scribner's Sons, 1889), I, 370-373).

1. Justice always demands the punishment of the sinner.

~~2. But it may also accept the vicarious sacrifice of another—as in the case of Christ (Rom. 3:21-24).~~

F. Justice in God...is either legalistic or judicial.

1. In legislative justice God lays down his laws, binds man to the doing of them, and defines the punishment and rewards.

2. Judicial justice, more generally termed distributive justice, is that which reflects rewards and punishments.

a. When he rewards the obedient this is remunerative justice (Heb. 6:10; 1 Jn. 1:9).

b. When he punishes the guilty this is vindictive or punitive justice (Job 34:11).

(1) It renders the punishment of unpardoned sin certain.

(2) It guarantees the exact proportion of punishment to the nature and circumstances of the offense.

G. Justice is giving to everyone that which he/she deserves without partiality or favor.



# ~~1. The Bible principle is man reaps what he sows (Gal. 6:7).~~

- a. Dr. Lee who preached at Bellevue Baptist Church in Memphis many years had a sermon called "Pay Day-Some Day." He preached it over 4,000 times.
- b. Our deeds will come back to meet us again.
  - (1) When Moses slew the Egyptian and hid him in the sand he thought the matter was closed, but he was reminded of the deed next day and had to flee for his life (Ex. 2:12-15).
  - (2) When Joseph's brothers sold him into Egypt and saw the caravan disappear in the distance they thought the matter was over. But 22 years later they had to face it (Gen. 37:1-42:21).
  - (3) When David had taken Uriah's wife, had him killed, he thought the deed was over, but he was forced to meet the consequences again and again (2 Sam. 11:1ff).
2. God administered justice in Noah's day to the righteous and unrighteous (Gen. 6:1ff; Heb. 11:7).
3. God administered justice upon Nadab and Abihu (Lev. 11:1-2).
4. God administered justice to Sodom and Gomorrah—the righteous were allowed to leave and the wicked were punished (Gen. 19).
5. God rendered justice on the Amalekites (Ex. 17:8; Deut. 25:17-19; 1 Sam. 15:2-9) (412 years from their deed until justice came).
6. God rendered justice to the rich farmer (Lk. 12:16-21). "All accounts are not settled in October."

## ~~H. The Old Testament story of Ahab and Jezebel demonstrates that ultimately justice always comes to the wicked (1 Kings 21).~~

1. It is a true story, and it happened a long time ago, but the characters are very much like people in the world today.
  - a. Naboth was a decent, God-fearing man, who only wanted to be left alone.
  - b. Ahab was the king of Israel, selfish and ungodly. He ruled the nation, but his wife ruled him. (Many a man has been ruined by a domineering wife, and many a wife has ruined her marriage by failing to allow her husband to fulfill his God-given role as head of the



III. The Psalmist was satisfied with God's goodness, but ~~my~~ "feet... were almost gone; my steps had well nigh slipped" (V. 2)

A. Strong believers' faith may sometimes be sorely shaken and ready to fall. There are storms that will try the firmest anchors.

B. There are those that may never completely fall but, in their own mind are so near it that they are as good as gone.

IV. Look at the process of his temptation.

A. First, he observed that foolish, wicked people sometimes have more prospects than the righteous (V. 3)

1. They seem to have the least cares and calamities of the life (V. 4-6)

2. They seem to have the greatest share of the comforts of life (V. 7-12)

3.

B. Second, he observed that the wicked were hardened by their outward prosperity

V. The Psalmist Had a Strong Temptation To Cast Off All Religion (V. 13)

A. Comparing the prosperity of the wicked with the afflictions of the righteous makes one tempted to think that God has forsaken the earth and to deny a providence of God.

B. The Psalmist did not question God's omniscience but he was tempted to question the benefit of religion.



## THE PSALMS

### Introduction:

1. In the English Bible, the book of Psalms is generally at the very center of the printed text.
  - a. I checked several Bibles in my library; without a single exception, opening to the middle page put me in the Psalms.
  - b. This coincidental fact points to a more important spiritual truth.
2. The psalms of the Old Testament are at the heart of the spiritual experiences of Jew and Gentile believer alike.
  - a. The book of Psalms was a manual and guide for the devotional life of Jewish believers.
  - b. It came to be used as a hymnal at the temple and synagogue.
  - c. The early church used it both in public and in private settings.
  - d. It still serves the people of God today by providing devotional reflection, comfort, encouragement, praise to God, prayers of penitence, etc.
3. The Hebrew title of this collection is "Songs of Praise."
  - a. The book is made up of poems designed for singing.
  - b. The poetical character of the material makes the psalms so appealing to tender and penitent hearts.
4. This is the longest book of the Old Testament and is the one most often quoted in the New Testament.

### Body of the Lesson:

#### I. ***Background to the Book of Psalms.***

- A. The book is divided into five groups of songs, each ending with a doxology. Psa. 1-41; 42-72; 73-89; 90-106; 107-150.
- B. If we take the superscriptions of the various psalms as keys to their authorship, the book's contents trace to several writers.
  1. Seventy-three are attributed to David. Cf. 2 Sam. 23:1.
  2. Two are from Solomon. Psa. 72; 127.
  3. One each comes from Heman (Psa. 88) and Ethan (Psa. 89) Cf. 1 Kings 4:31.
  4. One was written by Moses. Psa. 90.
  5. Twenty-three are said to have been produced by the Levitical singing groups of Asaph (Psa. 50, 73-83) and Korah (Psa. 42-49; 84; 85; 87).
  6. The remainder are anonymous.
- C. They cover a range of history going as far into Old Testament events as the exile in Babylon (Psa. 137) and possibly even the return from captivity (Psa. 126) and the rebuilding of the temple (Psa. 147).
- D. We do not know when or by whom the book was given its present arrangement.
- E. The various headings of the psalms not only indicate authorship but sometimes . . .



1. Indicate their intended use. E.g., Psa. 30; 92.
  2. Tell the occasion of their composition. E.g., Psa. 34; 51; 52.
  3. Name the tune to which it was to be played and/or sung. E.g., Psa. 56; 57; 69.
- F. Several musical notations (e.g., “selah”) in the Psalms are of uncertain significance.
- G. The most important information one needs as background to the study of Psalms is an appreciation of certain features of Hebrew poetry generally.
1. Not only the poetical books but also many other sections of the Old Testament are in poetic form.
  2. Poetic expression generally has a greater impact on the hearer/reader than the straightforward stating of facts.
  3. The central feature of Hebrew poetry is *parallelism*.
    - a. Hebrew poetry balances thought rather than sound.
    - b. The poet makes an assertion on the first line and parallels it with another thought on the next line.
    - c. Hebrew poetry is usually in two-line couplets but can have three, four, or even five lines.
- H. Some basic types of parallelism to observe in the poetic literature of the Bible.
1. Synonymous parallelism.
    - a. The second line reinforces the thought which was stated in the first line.
    - b. E.g., Psa. 19:1; 51:2; 114 (every line); cf. Isa. 1:3.
  2. Antithetical parallelism.
    - a. The second line emphasizes the first by stating a contrasting thought.
    - b. E.g., Psa. 1:6; 30:5; 37:21-22; cf. Prov. 10:1-21.
  3. Synthetic parallelism.
    - a. The thought of the first line is extended and made complete by the second.
    - b. E.g., Psa. 9:10; 19:7-10; 25:8-10; cf. Prov. 16:12-13.
  4. Climactic parallelism.
    - a. The second line repeats part of the first line and then adds a new thought.
    - b. E.g., Psa. 77:1; 94:1; 96:7.
- II. ***The Message of the Book of Psalms.***
- A. Expression is given to many different sentiments in the book of Psalms—praise, petition, penitence.
- B. Yet all the elements of the collection seem designed to call attention to life's two ways. Psalms 1.
1. The “blessed” person turns from evil (v.1) and finds delight in the will and ways of God (vs. 2-3).
  2. The “wicked” person knows only frustration (v. 4) and cannot stand before the Great Judge (v. 5).
  3. Let everyone make a personal choice (v. 6).
- C. This psalm may have been written to introduce the whole collection.

### III. *Major Themes and/or Issues in the Book of Psalms.*

#### A. *The conception of God in the book of Psalms.*

1. At the heart of the psalms is the personal God of Israel.
  - a. The psalmists never tire of praising God as Creator, Sustainer, Lawgiver, Ruler, Vindicator, and Judge.
  - b. The personality of God is presented in such concrete and realistic terms that one who reads these poems knows their authors trusted in the Lord and took refuge in him.
  - c. The direct and earnest prayers they prayed were natural outpourings of hearts which were intimate with the Almighty.
2. The psalms stress the *infinity* of God. Cf. Ps. 139.
  - a. His is omniscient. Vs. 1-6.
  - b. He is omnipresent. Vs. 7-12.
  - c. He is omnipotent. Vs. 13-18
  - d. He is infinite in righteousness. Vs. 19-24.
3. The psalms magnify the *goodness* of God. Cf. Ps. 103.
  - a. Individuals know his mercies. Vs. 1-5.
  - b. His chosen people (i.e., Israel) know his love. Vs. 6-19.
  - c. All creation rejoices in him. Vs. 20-22.
4. God's *righteousness* and *justice* are extolled in the psalms. Cf. Ps. 5.
  - a. Mankind needs the Lord. Vs. 1-3.
  - b. God hates evil. Vs. 4-6.
  - c. God blesses the righteous. Vs. 7-21.
5. God is *forgiving* toward the penitent. Cf. Ps. 51.
  - a. David repents and pleads for pardon. Vs. 1-9.
  - b. David seeks spiritual renewal. Vs. 10-14.
  - c. David expresses his joy over the certainty of God's willingness to hear a contrite sinner. Vs. 15-17.
6. God is the *shepherd* of his people. Cf. Ps. 23.
  - a. His people can depend on his care throughout their pilgrimage. Vs. 1-4.
  - b. His people will dwell with him forever. Vs. 5-6.

#### B. *The anticipation of the Messiah in the book of Psalms.*

1. Both Judaism and Christianity see a number of the psalms as predictions of the Christ.
2. Several psalms are cited in the New Testament and interpreted as having spoken of the Christ. A few examples are . . .
  - a. Ps. 2; cf. Acts 4:25-28; 13:33; Heb. 1:5; 5:5.
  - b. Ps. 16; cf. Acts 2:24-31; 13:35-37.
  - c. Ps. 22; cf. Matt. 27:35-46; John 19:23-25; Heb. 2:12.
  - d. Ps. 45; cf. Heb. 1:8-9
  - e. Ps. 89; cf. Acts 2:30.
  - f. Ps. 110; cf. Matt. 22:43-45; Acts 2:33-35; Heb. 1:3; 5:6-10; 6:20; 7:24.
3. The manner of presenting these psalms in the New Testament seems to imply that the whole corpus of the psalms is regarded as foreshadowing the Christ wherever it refers to David or the Davidic throne.

# IMPRECATE

4. If the thesis of their general messianic import is granted, the psalms may be seen as pointing to the following roles for the Christ:
    - a. Prophet. Psalms 22:22.
    - b. Priest. Psalms 110:4.
    - c. King. Psalms 2:6; 45:6.
    - d. Sufferer. Psalms 22:1-18.
    - e. Son of God. Psalms 2:7.
  5. Jesus claimed that the psalms spoke of him. Write Luke 24:44b\_
 

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- C. The alleged "moral problem" of the imprecatory psalms.
1. Several psalms are fiery appeals for God to pour out his wrath upon evildoers and enemies of the nation. Cf. Psalms 35; 69; 109; 137.
    - a. Liberal scholars see these psalms as "children of their time" and depraved in their sentiment; this view rejects the thesis of divine inspiration of the psalms. Cf. 2 Pet. 1:21.
    - b. Some conservatives call them "sub-Christian" in tone and attribute them to an immature stage of progressive revelation; but progressive revelation in the Bible is movement from partial to complete revelation and not from error to truth. Cf. 2 Tim. 3:16-17.
  2. Remember that these are poetic statements, filled with hyperbole, and are not to be taken with crass literalism.
  3. Remember also that divine wrath against sinful persons is a righteous thing.
    - a. The psalmists are not pleading for personal revenge but for the vindication of God's right ways among men. Psalms 143:12; cf. Lev. 19:17-18.
    - b. Harsh statements about showing no pity (Psalms 109:12) and dashing their children against rocks (Psalms 137:9) are saying no more nor less than this: you will reap as you have sown. Psalms 137:8.
    - c. Both Testaments teach that vengeance-taking is God's business (Deut. 32:35; Rom. 12:19), yet both Testaments teach that God sometimes takes vengeance through human agency (Gen. 9:6; Rom. 13:4).
  4. Finally, remember that no imprecation of the psalms is as severe as the pronouncements of the New Testament against the wicked. Matt. 13:49-50; Mark 9:42-48; Rev. 21:8.
  5. The imprecatory psalms express, in the vivid language of poetry, what the Bible teaches throughout: God hates sin and punishes the evildoer.
- D. The use of the psalms by the New Testament church.
1. The early church used psalms in its public worship in song. Eph. 5:19; Col. 3:16.



- a. These texts undoubtedly refer to the Old Testament psalms of David, Moses, and others.
- b. They likely include original compositions of a similar type.
2. In their Old Testament setting, the psalms were accompanied by musical instruments. Cf. Psalms 71:22.
3. The temple had trained musicians and singers for its services. 1 Chron. 25:1-8.
4. When Jewish worship came to center in the synagogue instead of the temple, the use of instruments was prohibited there.
  - a. Some have attributed their prohibition to the rabbis' association of instruments with heathen festivals and revelry.
  - b. More recently it has been argued that their rejection was due to the rational aspect of devotion emphasized at the synagogue; synagogue worship was intended to communicate the *words* of God which are found in Holy Scripture.
5. The Greek noun for psalm (*psalmos*) and its corresponding verb (*psallein*) gradually lost all signification of instrumentation in its Jewish context and came to mean "song" and "to sing."
6. By the time the church came to use the psalms, they had become unaccompanied songs of praise.
7. This point is not seriously disputed among musicologists, linguists, and church historians.
8. The appeal to the Old Testament background of the psalms as accompanied musical pieces in an effort to justify instrumental music in the New Testament church is without merit.
9. The worship of the early church was patterned after the synagogue and not the temple.
10. Many of the psalms are still used by us in worship today.

#### IV. *A Reader's Guide to the Book of Psalms.*

- A. Because the psalms are not grouped by themes, no brief summary of the book is practical here.
  1. Prayers, hymns of praise, prophecies, etc. are mixed indiscriminately through the five divisions of the book.
  2. The following method for classifying the psalms suggests grouping them according to the nature of their contents.
  3. No method of classification is wholly satisfactory, however, for some psalms combine two or more topics in one poem.
- B. An eight-fold classification method for the psalms.
  1. Hortatory psalms. E.g., Psalm 1.
  2. Psalms of praise and adoration. E.g., Psalm 8.
  3. Thanksgiving psalms. E.g., Psalm 107.
  4. Penitential psalms. E.g., Psalm 51.
  5. Psalms concerning Hebrew history. E.g., Psalm 78.
  6. Psalms of petition. E.g., Psalm 80.
  7. Psalms of trust in the Lord. E.g., Psalm 23.
  8. Prophetic psalms. E.g., Psalm 22.

Conclusion:

1. While most of the Bible is God's voice calling to his creatures, the book of Psalms is mankind's voice raised to the Lord.
2. As the various writers expressed their personal feelings, desires, and needs, the Spirit of God led them to strike the chords of sensitive hearts universally.
3. The Spirit revealed *to* the psalmists and *through* them that the path of life is open to all who will choose to walk in it.

READING ASSIGNMENT FOR NEXT LESSON

Maxi Assignment: The Books of Proverbs, Ecclesiastes, and Song of Solomon

Mini Assignment: Prov. 3, 5, 10, 31, Eccl. 11, 12, and Song of Solomon 1.

## Preaching From the Psalms

### Introduction:

- A. The Psalms were Israel's book of praise and devotion.
- B. We have long known the place of the Psalms in the scheme of redemption. We know the connection between the Psalms and the New Testament; numerous prophecies, types and shadows of the Christ and other N.T. principles are found in the Psalms.
- C. We will consider some other portions of the Psalms which have application in our preaching. There are many passages which, at the practical level, help us as we preach to help our brethren be more devoted and faithful to the Lord.

### I. Worship in the Psalms

- A. Psalm 95 contains three succinct points which address different aspects of worship.
  - 1. Worship With Rejoicing (Enthusiasm) -- 1-5
    - a. Here is a warning not to drift into His courts with apathy
    - b. Not mindless enthusiasm, but with reasons:
      - (1) That God is the "Rock of our salvation"
      - (2) That God is the true God (3)
      - (3) That He is Designer, Creator, and Controller.
  - 2. Worship With Reverence, without which the rejoicing is "shrill and self-indulgent" (Derek Kidner). -- 6-7a
  - 3. Response -- the discussion surrounding not hardening the heart as the Israelites did after leaving Egypt takes us beyond formal worship to our service to God. -- 7b-11
- B. Psalm 15 shows the characteristics of an acceptable worshiper. Several points are presented which show the character and behaviors which make a man acceptable to God as a worshiper. The idea of formal worship is combined with that of dwelling with God in the use of "abide," "tabernacle" and "holy hill" in v. 1.
- C. Psalm 50 contains a complaint by God against His people for their unacceptable worship (vv. 1-8). Some of the particulars of the complaint are especially helpful in light of problems we often face in encouraging brethren to have a right attitude toward the worship.
  - 1. They were worshiping God as if they were doing Him a favor by showing up. It seemed as if they had formed a caricature of God, as some poor beggar, with His hand out (vv. 9-13).
  - 2. A solution to the problem is set out in the contrasting attitude demanded by God, which would constitute repentance on their part: they were to worship God with *thanksgiving*, which is the true motivation for all *acceptable* worship.





## II. Prayer in the Psalms

A. Several of the Psalms highlight the petitions and complaints of some of God's people in Old Testament times.

1. Psalm 12 is a prayer of David for help in the face of wrongs done to him by others. Sins of the tongue gave rise to David's complaint in the Psalm (2-4).
  - a. There is an overall, general lesson regarding prayer in Ps. 12; namely, that we *should* pray.
  - b. As far as we know, David dealt with these problems between himself, God and the persons involved. In the historical accounts of David's life, we do not read of him going and talking to *everyone else* about those who had done him harm (cf. 2 Sam. 16:9-10).
  - c. This is good commentary on a New Testament passage (Matt. 5:43-44).
2. In Psalm 26, David prays for God to examine and try his heart.
  - a. Likely, David is experiencing harsh criticism from others (v. 1 -- "vindicate," "judge").
  - b. This kind of prayer gives us the secret of true independence from the scrutiny and criticisms of men--the willingness for God to search and judge our hearts (Ps. 32:3-5; 1 Cor. 4:3-5).
  - c. Contrast David's prayer here with the "prayer" of the Pharisee in Luke 18.
    - (1) David invites God to search and judge his heart; the Pharisee presents to God the verdict he himself has already passed! (Luke 18:11).
    - (2) While confident of his intentions to serve God, David takes due note of the need for God's grace and mercy in his life (3, 7, 11); the Pharisee seems to need none of that, as if he has already served God sufficiently (Luke 18:11).
  - d. *"Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O LORD, my strength and my redeemer."* (Psa 19:14)
3. Psalm 42 is a prayer for God's help and strength in a difficult situation.
  - a. The psalmist is likely captive in a foreign land and longing to be with God's people once again (1-3).
  - b. Verse 4 contains a lesson in how not to deal with trials and difficulties.
    - (1) He says "I pour out my soul within me." There is the picture here of one emptying the soul out of itself, and back into itself.
    - (2) This is a futile and unproductive exercise, at best! Yet, it is how we often deal with our trials -- we fret and worry a great deal before we even bring our troubles to God for His help.
  - c. In v. 5, things begin to turn around. He reminds himself of the great help of God (Psa. 46:1-3; Phil. 4:6-7).
  - d. In v. 6, he turns to God and pours out his heart to *Him* now.





4. Psalm 73 deals with Asaph's struggle to understand a certain problem.
  - a. The thing vexing his heart was the prosperity of the wicked (vv. 3-5).
  - b. What was the more fundamental, unspoken issue?
  - c. The problem was so bad that Asaph had been on the verge of giving up! (v. 2, 13-14).
  - d. He began to see things more clearly when he sought God (v. 17ff).

*One interesting thing about Asaph's prayer in Psalm 73 is that, while he received an answer, it was not an answer to his original question. God did not reveal to him why the wicked prosper while the righteous suffer; He did give Asaph an answer which would help him endure the problem, and enable him to see the bigger picture of things!*

*God will answer the prayers of His faithful children (1 John 5:14; Matt. 7:7-11). While God will not speak to us directly, like He did before the Bible was produced, we will find answers in the Scriptures, as well as in God's providential work in our lives.*

*Asaph's statement in v. 15 is significant -- while it is tempting for men to tell their problems and doubts to everyone but God, Asaph saw the harm in such an approach.*

- B. There is another aspect of prayer that we must not overlook, which is present throughout Psalms -- the "higher purpose" of prayer.
  1. There is no need to even mention the overwhelming presence of prayers of thanksgiving and praise in the book.
  2. There is another element of "higher purpose" which is found not only in the Psalms, but in other portions of the Old Testament as well. This has to do with identifying with God's cause. It is well illustrated by the words of Hezekiah as he prayed for help against the Assyrians in 2 Kings 19:17-19. In the psalms, it is found in such places as 79:10 and 10:12ff. In fact, these passages are imprecatory in nature; that is, they call upon God to deal justly with one's enemies and other wrongdoers. One reason for the strong element of complaint in the imprecatory psalms has to do with such relating to God's cause in such a way as to look upon *God's* enemies as *one's own*.
  3. The point is that often our prayers are motivated by our own needs and desires. The challenge is for our prayer lives to mature to the point that we would also pray with a higher purpose in mind: that of exalting the name and character of God, and seeing His name vindicated in the eyes of men.

### III. Sin and Repentance in the Psalms

*[Psalm 51 and Psalm 32 are perhaps the most recognized of the psalms of repentance. They contain many rich lessons concerning sin and repentance.]*

- A. They emphasize the exceeding weight of sin.
  1. Contrast David's being crushed under the burden of sin with the flippant attitudes and feelings so many have today.
  2. Notice the consequences of sin in the life of a "man after God's own heart."



- a. There were the spiritual consequences, which were removed when he was forgiven (Psa. 32:1-2; 51:1-2, 7-10)
- b. There were the emotional consequences, arising from guilt (Psa. 34:3-4; 51:3b, 5, 8, 11, 12, 14).
- c. There were the “natural” consequences; in addition to the things God had named in 2 Sam. 12, consider verses 18-19. David’s sin had taken its toll on the nation as well.

B. In them we see the relief which comes from dealing with our sins properly.

- 1. This relief is seen in the first words of Psa. 32:1
- 2. The verses following Psa. 32:1 show, in contrast, the struggle within a person who is trying to deny and hide his sin.
- 3. Things turned around for David when he made the decision he relates in Psa. 32:5ff.
- 4. After David sought the Lord’s forgiveness, he could then look forward once again to the “joy of salvation” (Psa. 51:12)

If we fully realized the weight of sin, like David did, we would more fully appreciate the joy of forgiveness!

C. They show us the grace of God to forgive.

- 1. Note how David’s words in 32:1 are employed in Romans 4 by Paul, in his discussion of the grace of God (Rom. 4:6-7). David could enjoy forgiveness because Christ would someday die on the cross for his sins.
- 2. In Psa. 51, David prays for forgiveness with a full assurance that God would forgive (v. 7).
- 3. The ground of his hope were God’s “loving kindness”, and the “multitude” of His “tender mercies” (51:1).

D. They demonstrate what is involved in repentance.

- 1. Psa. 32 -- At first, David kept silent about his sin -- finally, things began to change: he first confesses his sin.
- 2. Then, he seeks the forgiveness of God -- he approaches the Lord to cleanse him, etc. (Psa. 51:1ff).
- 3. Implied is the fact that he would strive to put this sin from his life (Ps. 32:1, “And in whose spirit there is no guile.”)
- 4. Then, in Psa. 51, there is the replacement of wrong behavior with positive, godly things (v. 13 -- “Then I will teach transgressors Your ways, And sinners shall be converted to You.”)
  - a. 1 Thess. 1:9
  - b. Luke 3:8





#### IV. Godly Character in the Psalms

- A. We have already seen what Psalm 15 has to say about the character of one who would be an acceptable worshiper of Jehovah.
- B. Psalm 1 is also noteworthy with regard to excellent character in a man.
  - 1. It tells, in the negative, what a godly man avoids (1)
  - 2. It tells, in the positive, what a godly man seeks to do (2)
    - a. An interesting point is made by comparing 1:2 with 2:1. In 2:1 the heathen rage, and plot vain things. The same word for “plot” in that verse is translated “meditate” in 1:2.
    - b. The point to be made is that the godly should give the same diligence to their meditating upon God’s word (day and night) that the wicked give to their plotting (imagining) of wickedness!
- C. Psalm 8 shows, when followed to its quotation in Heb. 2:6ff, that what created man lost in Adam, he regains in Christ. No matter how hard a man tries to reform his character, he cannot be pleasing to God and have all that God wants him to have apart from Christ!

#### Conclusion:

- A. Many other preaching applications can be found in this great book.
- B. Some of the best preaching comes from the Old Testament -- although the system of worship and the covenant are different (and these differences must be emphasized), there are things in principle which *transcend both covenants*, because they are eternal in nature!
- C. May we bring the Psalms more and more into our preaching to the edification of our brethren.

--Tim Forlines





# CHRISTIAN

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# COURIER

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## *A Study of Messianic Psalms* by Jason Jackson

Shortly before his ascension, Christ reminded the disciples concerning some of the things he had taught them. He brought to their attention the truth that “all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me” (Lk. 24:44). From Genesis to Malachi, one can see the progressive message of the coming Savior, the Anointed, the Seed of David, the suffering Servant, the Prince of peace. As the remarks of the Lord reveal, the book of Psalms previewed his coming and work.

What are the criteria for classifying a psalm as Messianic? First, Jesus *said* the Psalms spoke of him (Lk. 24:44). Second, specific psalms are designated as Messianic by *inspired* New Testament writers.

**The Nature of Christ** - The nature of Christ is one area the Messianic psalms preview. The name for deity, God, is applied to Christ by none less than the Father himself. “Thy throne, O God, is for ever and ever” (Psa. 45:6-7; Heb. 1:8-9). Jesus is also called the Son of God. “Thou art my son. This day have I begotten thee” (Psa. 2:7; Heb. 1:5). As one who possesses the nature of God, Jesus is worthy of worship. “And let all the angels worship him” (Psa. 97:7; Heb. 1:6). Likewise, the prophetic Scriptures recognize his humanity. “What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels... But we behold him who hath been made a little lower than the angels, even Jesus...” (Heb. 1:6-7, 9; cf. Psa. 8:4-6).

**Christ's Work** - In addition to the nature of Christ, the Psalms also anticipated his work. “I come to do thy will, O God” (Psa. 40:7-8; Heb. 10:7). The roles of both king and priest would be an integral part in his work. “Your throne, O God, is for ever and ever. A sceptre of equity is the sceptre of your kingdom” (Psa. 45:6-7; Heb. 1:8-9). David wrote, “Jehovah saith unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies” (Psa. 110:1-2; Mt. 22:43-44; Mk. 12:36; Lk. 20:42-43; Acts 2:34; 1 Cor. 15:25; Heb. 1:13; 10:12-13). Christ's atoning work as priest is observed in the following prophetic declaration: “Thou art a priest for ever, after the order of Melchizedek” (Psa. 110:4; Heb. 5:6, 10; 6:20; 7:17, 21).

**The Rejection of Christ** - As the Gospel records indicate, Jesus Christ was rejected by the Jews. This was no surprise to the Father, the Son, nor the Holy Spirit. The fact of his rejection was noted in Messianic psalms centuries before (as well as other passages—like Isaiah 53). In opposition to the popular theory of dispensational premillennialism, which views the Jews' rejection as an unexpected ordeal, the Scriptures had declared: “The stone which the builders rejected is become the head of the corner” (Psa. 118:22-23; Mt. 21:42; Mk. 12:10-11; Lk. 20:17; Acts 4:11; Eph. 2:20; 1 Pet. 2:7). In connection with this foreknown rejection, the Psalms displayed an awareness of the Lord's betrayal. Christ quoted from Psalm 41:9, saying: “I speak not of all of you: I know whom I have chosen: but that the scripture may be fulfilled, he that eateth my bread lifted up his heel against me” (Jn. 13:18). Interestingly, in this quotation Christ omits the phrase, “in whom I trusted” (vs. 9). The situation of the Psalmist typified the Lord's own circumstances; however, while the picture of a friend's betrayal was generally appropriate, the one element which the Lord excludes was not characteristic of his relationship with Judas. He knew in advance that Judas would betray him; it could not be said that the Lord “trusted” him (Jn. 6:64). Psalm 41:9 illustrates how the experiences faced by the psalmists were often *types* of the kinds of ordeals that Christ would experience. A type involves similarities, not an exact duplication.

Psalm 69 contains a great deal of Messianic material, but the entire Psalm is not Messianic. In view of the flawless character of Jesus, verse five was obviously applicable only to the inspired composer, for he said: “O God, thou knowest my foolishness; and my sins are not hid from thee.” The correct interpretation of Messianic psalms is known by the light of the New Testament and its usage of them.

**Jesus' Suffering and Death** - No passage in all of the Bible predicts the suffering and death of Christ in the way Psalm 22 does. “My God, my God, why hast thou forsaken me?” (Psa. 22:1; Mt. 27:46; Mk. 15:34). The antagonism and malice of the crowd is observed. “Commit yourself unto Jehovah, let him deliver you” (Psa. 22:8; Mt. 27:43). Details relating to his death were previewed. “They pierced my hands and my feet” (Psa. 22:16; Jn.

20:25). "They part my garments among them" (Psa. 22:18; Mt. 27:35; Lk. 23:34; Jn. 19:24).

**The Resurrection** - One of the most remarkable features of the Messianic psalms is found in the prophecy of Jesus' resurrection. "I have set Jehovah always before me: Because he is at my right hand, I shall not be moved. Therefore, my heart is glad, and my glory rejoiceth: My flesh also shall dwell in safety. For thou wilt not leave my soul to Sheol; neither wilt thou suffer thy holy one to see corruption" (Psa. 16:8-10). This Psalm does not portray some experience of the writer which finds its fulfillment in the life of Christ. To the contrary, it is a prediction by the prophet David which has nothing to do with his own death. The New Testament commentary of the inspired Peter is this: "Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne, he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption" (Acts 2:29-31).

Anthony Ash comments on Psalm 16:10 in the following way: "In Acts 2, Peter, quoting from the LXX, applies this verse to Jesus' resurrection. *Pit* has the same consonants as the word for 'corruption' (the LXX translation), which lends itself to Peter's argument (see also Acts 13:35). However Peter may have been guided by God in applying this text, *the psalmist is not teaching resurrection here*" (p. 75; emp. added). The problem is: *Peter's language* does not lend itself to *Ash's argument*. Ash implies that even though the psalmist was *not* teaching the resurrection, God could have guided Peter to say that the psalmist was speaking of the resurrection.

Peter, by the Spirit of truth (Jn. 16:13), affirmed that David was a prophet, and that he foresaw, and spake of the resurrection of the Christ (Acts 2:30-31). It is incredible that one should claim: "The psalmist is not teaching resurrection here." Peter does not suggest that the language of Psalm 16:10 is simply a fitting way to speak of Christ's resurrection. He argues, in the clearest terms possible, that David *was* prophesying about the resurrection of Jesus when he wrote Psalm 16:10. Paul makes the same point in Acts 13:35-37. Ash's statements contradict the inspired commentary of the New Testament. His thoughts must be rejected. Interestingly, the gentleman says elsewhere: "If the NT use of the OT does not suit our conditions of understanding, it is we who must change" (29). We might say to him this parable, "Physician, heal thyself."

**Conclusion** - The book of Psalms provides a thrilling study of Christ. His nature, work, rejection, betrayal, suffering, death, and resurrection are all previewed there. "Now therefore be wise, O ye kings: Be instructed, ye judges of the earth. Serve Jehovah with fear, And rejoice with trembling. Kiss the son, lest he be angry, and ye perish in the way. For his wrath will soon be kindled. Blessed are all they that take refuge in him" (Psa. 2:10-12).

Ash, Anthony (1980), *The Psalms* (Austin, TX: Sweet).

## Prophetic Portraits of the MESSIAH

Shortly before his ascension back to heaven, Jesus declared: "All things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me" (Lk. 24:44). This three-fold division of the Old Testament was common to the Jews. The "law" referred to the first five books. The "prophets" included Joshua, Judges, Samuel, and Kings, as well as the formal prophets—Isaiah, Jeremiah, Ezekiel—and the Twelve, Hosea through Malachi. The "psalms" (also called Holy Writings) encompassed all the poetical literature, Ruth, Esther, Chronicles, Ezra-Nehemiah and Daniel. More than 300 prophecies pointing to the Messiah are scattered throughout these writings. Note some of these under the three classifications cited.

### THE LAW

The Woman's Seed (Gen. 3:15)  
Abraham's Seed (Gen. 22:18)  
Shiloah (Gen. 49:10)  
Lamb of God (Ex. 12:1ff)  
Brazen Serpent (Num. 21:9)  
Prophet like Moses (Dt. 18:15ff)

### THE PROPHETS

David's Seed (2 Sam. 7:12-13)  
The Virgin's Son (Isa. 7:14)  
Prince Of Peace (Isa. 9:6)  
Branch Out Of David (Isa. 11:1ff)  
The Precious Cornerstone (Isa. 28:16)  
The Gentle Servant (Isa. 42:1-3)  
The Suffering Servant (Isa. 53)  
The Righteous Branch (Jer. 23:5)  
Herod's Slaughter Of The Babies (Jer. 31:15)  
The Son Called From Egypt (Hos. 11:1)  
Three Days In The Tomb (Jon. 1:17)  
Birth In Bethlehem (Mic. 5:2)  
Priest Upon His Throne (Zech. 6:12-13)  
Betrayed - Thirty Silver Coins (Zech. 11:12-13)  
Shepherd Slain (Zech. 13:7)

### PSALMS (HOLY WRITINGS)

The Living Redeemer (Job 19:25)  
Jehovah's Anointed (Psa. 2)  
The Risen Savior (Psa. 16)  
The Pierced Sacrifice (Psa. 22)  
The Submissive Sacrifice (Psa. 40:6-8)  
Abuse On The Cross (Psa. 69:21)  
King Of Kings (Psa. 89:27)  
King And Priest (Psa. 110)  
The Reigning Christ (Dan. 7:13-14)  
The Anointed One Cut Off (Dan. 9:24-27)

WJ

## PSALMS 1

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

Psalms 1 needs no title, because it is so plain, and because it is itself a preface to all the great matters, which come after it. "The sum of this Psalm is that the just and he alone is blessed. It incites us to the love of righteousness by presenting proper hopes. By pointing to the dreadful end of the wicked, it warns us to flee from all iniquity. It is a compend of all the Psalms, and indeed of all Scripture. In many of our Bibles the caption given is, 'The happiness of the godly. The unhappiness of the ungodly.'" (W. S. Plumer.)

### THE RIGHTEOUS

First, "blessed is the man . . ." The word "blessed" is in the Hebrew plural, denoting the richness of the variety of blessings secured to the righteous. Adam Clarke says it "may be considered as an exclamation produced by contemplating the state of that man who has taken God for his portion; O the blessedness of the man!"

Second, the negative characteristics of the righteous are given. (1) He "walketh not in the counsel of the ungodly" (wicked, ASV). "Walketh" refers to the whole round of the activities of one's life or that which one practices. "Counsel" denotes not merely the advice of the wicked, but his aims, his maxims, his principles, and his practices. The "ungodly" or "wicked" are those who have no place in their thoughts and lives for God. (Rom. 1:18-28.) "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." (Prov. 4:14,15.) (2) He does not stand "in the way of sinners." "Sinners" are those who "miss the mark" or "pass over the pro-



hibited limits." The sinner not only does not do good, but he does evil. This man adds outward transgression to the sinfulness of his heart. "To stand" means that one has stopped or loitered around long enough to allow evil to get a grip; it denotes a decaying sensitiveness to sin.

"Vice is a monster of so frightful

mien,

As, to be hated, needs only to be

seen;

Yet seen too oft, familiar with her

face,

We first endure, then pity, then embrace."

(Alexander Pope.)

(3) He sitteth not "in the seat of the scornful" (scoffers, ASV). "Scoffers" are those who scorn, mock, and deride truth and sacred things. Peter mentions those who would mock, ridicule, and hold up to scorn the idea of the Lord coming again. (2 Pet. 3:1-4). The righteous man deliberately refuses association with people of this type.

"A steady progress in sin is indicated--walking, standing, sitting. First, stepping aside from the right path into crooked ways in compliance with evil counsel; secondly, continuing a line of conduct conscience condemns; at, last, sitting down at the banquet of sinful pleasure, conscience drugged or seared, God openly despised. A picture of how many lives once bright with hope." (E. R. Condor.) Achan saw, he coveted, and he took. (Josh. 7:21.) David looked upon Bathsheba; he desired her; he lay with her; he tried to deceive her husband; he got her husband drunk; and he finally had him murdered. (2 Sam. 11.)

Third, the righteous man is described positively under two heads. (1) "But his delight is in the law of the Lord." "Delight" means "pleasure," "desire," a matter in the mind that is acceptable, delightful, desired. It is from a root word which means "to incline to . . . fig. to be pleased with, desire . . . (have, take) delight, desire, favor, like . . ." (Strong) The righteous man loves the word of God, not only to read, but to follow as the rule of his life. "O how love I thy law! it is my meditation all the day." (Psa. 119:97). "Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matt. 5:6.) "As newborn babes, desire the sincere milk of the word that ye may grow thereby."

(I Pet. 2:2.) (2) "And in his law doth he meditate day and night." "Meditate" means "to ponder or reflect on; muse over; consider; contemplate . . ." (Webster.) "The power of reflection chiefly distinguishes a man from a brute. The habit of reflection chiefly distinguishes a wise man from a fool . . . Without meditation grace never thrives, prayer is languid, praise dull, and religious duties unprofitable." (W. S. Plumer.) Meditation on the word of God on the part of the righteous is not an occasional practice, but it is his work day and night. Paul told Timothy to "give attendance to reading, to exhortation, to doctrine . . . Meditate upon these things . . ." (I Tim. 4:13,15.)

Fourth, the four results that follow the way of the righteous are clearly named. (1) "And he shall be like a tree planted by the rivers of water." The words, "rivers of waters," are sometimes used figuratively (Psa. 119:136; Lam. 3:48); they are used to refer to actual rivers (2 Kgs. 5:12); and they are used to refer to artificial streams. (Prov. 21:1; Deut. 11:10.) "The original words properly denote canals or channels, as customary means of artificial irrigation. Hence the single tree is said to overhang more than one, because surrounded by them." (Alexander.) To be planted suggested permanency of connection. He shall be rooted, anchored, and steadfast (Col. 2:5-7); he shall be fed and nourished from an unending fountain of rich treasures. (cf. John 4:14.) (2) "That bringeth forth his fruit in his season." "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing." (Isa. 2:13,14.) The righteous man will continue to be a vigorous, productive, fruit bearing servant of the Lord all the days of his life. "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." (John 15:8.) (3) "His leaf also shall not wither." What a contrast to the threat of Isaiah against the wicked of his time: "Ye shall be as an oak whose leaf fadeth, and as a garden that hath no water." (Isa. 1:30.) "His profession of true religion shall always be regular and unsullied; and his faith be ever shown by his works." (A. Clarke.) Just as a tree planted by the "rivers of water" exhibits "all the fragrance and all the beauty of a perpetual spring" so shall it ever be with the righteous man. His life is evergreen. (4) "And whatsoever he doeth shall prosper." This statement contains a general truth, or "contains an affirmation as to the natural and proper effect of religion, or of a life of piety." (A. Barnes.) Paul wrote, "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is,

and of that which is to come." (I Tim. 4:8.) "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10:29,30.) The phrase "and whatsoever he doeth shall prosper" is sometimes translated "in whatsoever he doeth, he shall prosper," suggesting that the man who delights in God and in God's word, shall prosper, regardless of whether the enterprises in which he invests succeed or fail. (cf. Joseph. Gen. 39:1-23.)

### THE UNGODLY

First, there is a tremendous difference between the righteous and the ungodly. "The ungodly are not so." In contrast to the righteous the ungodly "walk in the counsel of the counsel of the ungodly, stand in the way of sinners, sit in the seat of the scornful; their delight is not in the law of the Lord, neither do they meditate in God's word day and night; nor are they like a well watered tree, bringing forth seasonable fruit, and covered with green foliage; and whatsoever they do shall in the end work their shame and overthrow. A sad and utter defeat of all their plans await the ungodly." (W. S. Plumer.)

Second, the ungodly are "like the chaff which the wind driveth away." The Hebrew word chashash rendered chaff means dry grass or hay. The Hebrew word mots refers to the husk of the wheat. "In ancient times<sup>s</sup> it was considered of no value at all, and when corn was winnowed, it was thrown up in the air until the wind had blown all the chaff away." (G. Rawlinson.) Chaff is used throughout the scriptures as an emblem of what is weak and worthless, and as a symbol of the destruction of the wicked. (Job 21:18; Psa. 35:5; Isa. 5:24; 17:13; Matt. 3:12. The "ungodly" or "wicked" are not necessarily gross sinners, as that expression is generally understood, but may be active, religious people who have failed to let the will of God control their lives (Matt. 7:21-23), or they may be people who have buried their talents. (Matt. 25:14-30.)

Third, the ungodly "shall not stand in the judgment." The word "stand" means to endure r withstand a test. The lives of the wicked are not built on the word of God and they cannot withstand the trials of life (Matt. 7:24-27), but particularly, as this verse probably means, they will not be able to maintain their cause and have any support in the final judgment. (Eccle. 12:13,14; I Tim. 5:24,25). They will not be found among those acquitted and



and approved by the Judge of all the earth.

Fourth, the ungodly shall not stand "in the congregation of the righteous." God's people are now dispersed all over the world, but the day is coming when they shall all be congregated together; there shall be an eternal separation of God's friends and God's foes. (Matt. 25:46.) In this life the tares and the wheat grow together (Matt. 13:24-30), and the sheep and goats often herd together (cf. Matt. 25:31-46), but no wickedness shall be in that eternal city. (Rev. 21:27.) This principle needs to be loved and practiced in the church today. (cf. I Cor. 5:1-13.)

#### THE LORD KNOWS

First, "the Lord knoweth the way of the righteous." To "know" means to recognize and to approve. God is said to "know" those of whom he approves, and on whom he "lifts up the light of his countenance." (Psa. 4:6.) "Only those whom God approves, and loves, as his friends, will be able to stand in the day when the great decision shall be made . . . No one can be admitted to the favor of God, and to the rewards of heaven, whose character is not such that it will bear the scrutiny of the Omniscient eye." (A. Barnes.)

Second, "the way of the ungodly shall perish." This is given as the reason why the ungodly shall not be able to stand in the judgment. God does not approve or recognize their ways. The Lord will say to some in the judgment, " . . . I never knew you; depart from me, ye that work iniquity," i.e., I never recognized or approved your way. (Matt. 7:23.) David was envious and fretful of the wicked's prosperity (Psa. 73:1-3) until he went into the "sanctuary of God; then understood I their end." (Psa. 73:16,17.) Let the wicked prepare to meet God, and know their end if they continue in their wicked state. (2 Thess. 1:7-9.)

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# the word of life

PHIL. 2:16 . . . holding forth  
the word of life

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## THE SEARCH FOR HAPPINESS

Psalms 4  
Franklin Camp

Read carefully the third psalm before you begin the study of the fourth. Psalms 3 is called "A Morning Prayer." This is based on Verse 5 of the third psalm which says: "I laid me down and slept; I awakened; for the Lord sustained me." Psalms 3 is assigned to the period of David's flight from Absalom. In connection with Psalms 3 and 4, read II Samuel, Chapters 15 through 18. Notice carefully the relationship of some of these verses with the Third Psalm. Compare Psalms 3:1 with II Samuel 15:1-12. Compare Psalms 3:2 with II Samuel 16:18; Psalms 3:3 with II Samuel 15:25; Psalms 3:4 with II Samuel 15:30-31; Psalms 3:5 with II Samuel 17:27-29. These two psalms, one being a morning psalm or prayer and the other an evening prayer suggests a number of things in reference to prayer. Let me call attention to a few. Consider the time at which David wrote these psalms.

1. Prayer helps one see his problems in the right perspective. All have problems of some kind. Prayer helps one to see them in the proper light and not to be overwhelmed by them.
2. Prayer helps one listen to God instead of those who deny God.
3. Prayer helps one appreciate the spiritual over the material. Read Psalms 3:3-5.
4. Prayer enables one to have a sense of security - "Thou art a shield." God promised Abraham that He would be his shield. Read Genesis 15:1. This is the first time the word "shield" appears in the Bible. Now read Psalms 5:12, 28:7, 33:20, 84:11 and finally, Ephesians 6:16.
5. Prayer helps one face the day with expectation of blessings. David said, "He is the lifter up of my head."
6. Prayer helps one to be thankful - "I laid me down and slept."
7. Prayer helps one face life's problems without fear - "I will not be afraid."
8. Prayer helps one find companionship in God when lonely. Did you pray this morning? If not, consider what you missed.

### PSALMS 4

Psalms 4 is an "Evening Psalm" and was composed in reference to the same event as Psalms 3, but at a later period. Some think this psalm was at the time of David's persecution by Saul, but it seems to me to be more in keeping with the time of his flight from Absalom.

#### I A PLEA

- A. "Hear me when I call." Prayer is not just a formal thing. The prayers of the Pharisees were formal and just for show. Study Matthew 6:5-8.
- B. In contrast with the Pharisee's prayer, study the model prayer, Matthew 6:9-13. Note its reverence, its simplicity, its conciseness, its specific requests. Now read Verses 14 and 15 as here we have a prerequisite for our prayers being heard.
- C. Prayer must be in faith (James 1:6-7).
- D. Prayer must be unselfish (James 4:3).
- E. "O God of my righteousness"

1. The righteousness of God. First, this suggests the nature of God's character - He is righteous. He cannot grant a request that is contrary to His nature. Study carefully Abraham's prayer in Genesis 18:23-33. Notice Abraham's appeal to God's character (Genesis 18:25). Abraham knew that God made a distinction between the righteous and the wicked - "That it be far from thee to slay the righteous with the wicked." Thus, it would be contrary to God's nature to destroy the righteous with the wicked.
2. "Shall not the judge of all the earth do right?" God's character is such that He cannot do that which is wrong or evil. Our prayers to God must always be in keeping with His character. God's character is revealed in His word. God cannot answer a prayer that is contrary to His will. To ask God to do that, which would involve His setting aside His will, is to ask the impossible. To pray for a miracle today

(Cont'd on page 2)



is to ask for that which is contrary to God's will. Miracles have ceased (I Cor. 13:8-13). When some ask the question, "Does God not have power to perform miracles today?" the answer is, "Yes". But the question is not merely, "Does God have power to perform miracles?" but, "Is it His will?" Miracles were to confirm the word and the word has now been confirmed (Mark 16:20 and Hebrews 2:1-4).

3. David knew not only that God was righteous in His character, but He was the author of David's righteousness. That is, God had provided the means and the way of David being righteous. David's righteousness was based on the means provided by God. Read Luke 1:6. We are made righteous through the sacrifice of Christ and our obedience to the gospel (II Cor. 5:21, Rom. 6:3-4, Phil. 3:9). God's character and our appropriation of the righteousness which He has provided in the gospel are the basis of our prayers.

F. "Thou hast enlarged me when I was in distress."

1. Look back at II Samuel and notice God's providence watching over David. Notice the number of friends that came to David during this period of time.  
"There came a messenger saying...(II Sam. 15:13)  
"And the king's servants said...(II Sam. 15:15)  
"Then said the king to Ittai the Gittite...(II Sam. 15:19-22) Zibba (II Sam. 16:1-4)  
Shobi, Machir and Barzillai (II Sam. 17:27-29)  
It's no wonder that David said, "Thou hast enlarged me when I was in distress."

- G. "Have mercy upon me and hear my prayer." David's plea was for God's mercy, not David's merit. This must also be our plea. The Pharisee made his plea on his merit. The publican's plea was based on God's mercy (Luke 18:10-14).

## II AN EXHORTATION

"O ye sons of men." This is David's exhortation to the ones that had joined Absalom in rebellion against him and here appeals to them to consider their actions.

- A. David's opposition gloried in their shame (See Phil. 3:18-19).  
 B. David gloried in his God. Paul's enemies gloried in the flesh, but Paul gloried in the cross (Gal. 6:13-14).  
 C. An exhortation to forsake their vanities and lies. The Jews who opposed Christianity gloried in the flesh and lied against the truth (James 3:14). Let us learn not to glory in earthly things, but in the Lord (I Cor. 1:31).

## III AN ASSURANCE (Verse 3)

"But know that the Lord has set apart him that is godly for himself. The Lord will hear when I call unto him." The primary reference is to David who was anointed and set apart as king. David believed that God's providence would care for him because he belonged to God. Christians are set apart for God.

1. Define the word "church" and the word "sanctified."  
 2. While Christians are not kings as David, they are kings (Rev. 1:6).

3. Suffering is not evidence that God does not care for us (I Peter 3:10-16).

David believed that God would hear his prayer. Do we have this kind of faith?

## IV AN APPEAL

"Stand in awe and sin not"

- A. This language is a little strange in our modern religious life. Our vocabulary is of a different type and order. Words like awe, fear, trembling appear to be almost obsolete today. We place the emphasis on such words as happiness, joy, peace, and comfort, but the psalmist takes us back to a quite different plain — "Stand in awe and sin not." We need to consider carefully the holiness of God and His attitude toward sin. There will not be any real examination of our life until we come to look at sin as God does. Read the first verses of Isaiah 6 and see the changes in Isaiah's attitude after he had a vision of God.
- B. "Stand in awe and sin not." If we do not stand in awe, we are likely to sin and think lightly of it. There are so many and varied interpretations that we can put upon sin. We can treat sin as though it's only a moral mistake. We can blame our sins on others. It's easy to say that somebody else made me do it. We can blame society as many are doing in our day. But excuses such as this for sin do not solve the problem.
- C. Christ's teaching concerning sin has been before the church and the world for many centuries, but neither the world nor the church has fully accepted it. The old practice of straining out gnats and swallowing camels still prevails. And if sins which the Jews considered great have been recognized in their extreme littleness, still those which they considered to be too small to deserve notice are looked upon very much as Jews looked upon them in our Saviour's day. On the whole sin, according to the world and according to the church, is more what the Scribes and the Pharisees pronounced it and what Jesus Christ said it was.
- D. "Commune with your own heart upon your bed and be still." When we have contemplated the holiness of God, we are then to have a talk with ourselves. The heart is the seat of not only the desires and emotions, but also of the conscience and the intellect. The psalmist appealed in these words to the conscience and the reason of his hearers. He would have us collect our thoughts and say in our hearts something like the words of Isaiah, "Come ye and let us walk in the light of Jehovah." In Psalms 77:6 we read, "I commune with mine own heart; and my spirit made diligent search." Here David and his heart are talking together. In Psalms 16:7 the psalmist says, "My reins also instruct me in the night seasons." The heart and the reins are the same thing and taken together they indicate the conscience.
- E. The phrase "upon your bed" or "to commune upon one's bed" is a form of expression taken from the common practice and experience of men. We know that during our association with men in the day time our

(Cont'd on page 3)