

## PSALMS

Psalms in Hebrew means “Tehillum” (meaning “Praises”) and as such is “the Hymnal of Israel” Psalms is the longest Book in the Bible, and it is quoted in the New Testament more than any other Book in the Old Testament. Psalms points to Jesus as man’s need is made evident by the Law, and only God can provide salvation. When the Book of Psalms is used as a devotional, it is often referenced as a “Psalter.”

The Hebrew term for “psalm” is (mizmor מִזְמוֹר) originates from the root זָמַר (taraph), which means “to pluck.” This verb “plucking” can be like picking of fruit or strumming a stringed musical instrument.

Seven Authors of the Book of Psalms	
Authors	Chapters
1. David	2/3 of all the Psalms (73 Psalms)
2. Asaph	1, 73-83 (12 Psalms)
3. Sons of Korah	42, 44-49, 84, 85, 87, 88 (11 Psalms)
4. Solomon	72, 127 (2 Psalms)
5. Moses	90
6. Heman the Ezrahite	88
7. Ethan the Ezrahite	89

There are various types of Psalms:

- Psalms of Praise/Thanksgiving: These are prevalent in the 4-5 sections of Psalms.
- Psalms of Lament (corporate & individual): These are prevalent in sections 1-3 of Psalms.
- Royal Psalms: Sung at special events involving the king of Israel who is supposed to be an example of a “godly man.” (Henry Gunkel listed Psalm 2, 18, 20, 21, 45, 72, 101, 110, 132, 144 as examples)

There are descriptions of many of the Psalms: (Inscription: To sign one's name or write a brief message or to dedicate to someone.)

- 34 Chapters without Inscription
- 52 Chapters with simple Inscriptions
- 14 Chapters with Historical Inscriptions
- 4 Chapters with Inscriptions denoting purpose
- 15 chapters entitled “songs of degrees”
- 31 chapters with special word instructions (39 minus 8 included above)

Psalms is composed of five books ending in Doxologies			
Books	Ending Chapter	Correlation to Pentateuch	Correlation to Spiritual Walk
1	41	Genesis = Man’s Need	Self-Focus / Vindication
2	72	Exodus = New Relationship	Desire for Intimacy
3	89	Leviticus = In God’s Presence	Questions

4	106	Numbers = Human Failure	Wisdom of God
5	150	Deuteronomy = Praise/Reliance on God	Worship

Repeated Psalms	
Chapter 14	Chapter 53
Chapter 70	Psalms 40:13-17
Psalms 108:1-5	Psalms 57:7-11, 60:5-12

- In King David’s last words (2 Samuel 23:1), he is called the “Sweet Psalmist of Israel” (זמירֹוֹת וְנָצִים יִמּוֹ zəmirōwt̪ unəʿim).
- Colossians 3:16 says we should admonish each other with psalms.

Frequency of Names Repeated in the Bible	
Paul	156
Peter	158
Abraham	231
Jacob	358
Moses	848
Jesus	983
David	1139

### 10 Psalms 1-3

The first two chapters of Psalms (1-2) are anonymous and are viewed as introductory chapters outside of the first section. Unlike the typical Praise/Prayer Psalms, Psalm 1 is more instructional as the Book begins with meditating on God’s law.

1:1 The book of Psalms begins with “how to be happy.”

- The Hebrew word for “happy” (esher אֲשֶׁר) means to be “blessed.”
- Begins with beatitudes (Mt 5)

Stop Three Impediments to be Happy (Psalms 1:1)				
1.	Do Not	Follow the advice	Of the wicked	Wrong Guidance
2.	Do Not	Take the path	Of sinners	Wrong Way
3.	Do Not	Join a group	Of Mockers	Wrong Friends

1:2 A happy man delights in God’s law all of the time (Joshua 1:8) as well as delighting in the Lord (Psalm 37:4).

- As an individual becomes like-minded with the Lord, the act of making God happy in turn makes the believer happy.

1:3 The streams of water represent continual drinking from the Word of God.

- A tree represents a man who bears good fruit at the right time (Galatians 5:22). “*Whatever he does prospers.*”
- The living water is near and accessible causing the tree to grow, thrive and bear fruit. (John 4:14, 7:38; Revelation 21:6-8)

1:4 Unlike the wheat (representing God's people), the chaff is blown away (Mal 4:1).

- The chaff (chashash חֲשָׁשׁ) is viewed as the worthless part of the harvest that is discarded as having no value.

1:5 All of the wicked will be indicted at judgment (Philippians 2:10) while even before then, those practicing sin will have loss of fellowship with the Christian community (1 Cor 5:9-13).

1:6 The WAY of the righteous (Jesus) is contrasted with the WAY of the ungodly (John 14:6; Acts 14:16; Deuteronomy 28:9; Joshua 22:5)

<b>Psalm 2 is seen as a dialogue between the Trinity</b>	
The World	2:1-3
Father	2:4-6
Son	2:7-9
Spirit	2:10-12

2:1-2 Quoted by Peter and his fellowship when persecuted and attributed David's words to the Holy Spirit (Acts 4:25)

2:2 The leaders of the earth will be judged (Is 24:21) for their enmity towards Jesus Christ (Acts 10:3)

2:3 Believers should not be enslaved by the things of this world (Mt 6:24; Lk 16:13) as watches are worn as handcuffs, chains of gold and silver are worn as shackles, and ties are worn as nooses.

2:4-5 One of the few recorded times of God laughing (Ps 37:13, 59:8, Prov 1:26); each time He laughs mockingly at the futility of the wicked to rebel against Him.

- God sees everything from His throne in His holy temple in Heaven. (Psalm 2:4, 14:2, 18:13; 18:16; 33:13; 53:2; 57:3; 73:25; 76:8; 80:14; 102:19; 103:19; 113:6; 115:3; 123:1; 144:7)

2:6 Zion referenced 40 times in the book of Psalms as the nucleus of God's throne and people (e.g., Jerusalem, a hill within Jerusalem, God's spiritual place of authority). Just as David was set apart (consecrated as) King, so was Jesus anointed (Acts 4:27, 10:38) to be the King of Kings (1 Tim 6:15; Rev 17:14, 19:16)

2:7 As this verse is quoted three times in the New Testament (Acts 13:33; Heb 1:5, 5:5), it identifies Jesus (Mt 3:17; Lk 3:22) as the only begotten Son (John 3:16) of the Almighty God in a manner beyond creation.

2:8 Jesus will rule beyond the Jew to the Gentile nations of the world.

2:9 As man is made simply of clay, the Lord Jesus will reign and break man's prideful, rebellious will as is quoted in Revelations Letter to Church of Thyatira (Rev 2:27).

2:10 The Lord offers a merciful alternative to being broken if the men of this earth would submit in obedience.

2:11 Man has the option of serving the Lord in joy or perishing in His anger.

2:12 Chapters 1-2 are viewed as an introduction to the Book of Psalms. Chapter 1 encourages those who want to be "blessed/happy" to obey His word. Chapter 2 concludes with being "blessed/happy" while waiting for the Son of God – the coming Messianic King.

- Psalms 3 begins and concludes with the term "*SELAH*" which is a musical term meaning to accentuate or pause; it is also used to "lift up" or "exalt."

- Selah is used 71 times in Psalms and 3 times in Habakkuk Ch 3.
  - Selah is used as a connector to encourage the reader to reflect on what has just been said and then tie it to consequent teaching in the next verse
- 3:1 As the allies of Absalom grew, David noted that his enemies were multiplying. (2 Samuel 15:10).
- 3:2 Similar to Job (Job 13:23), onlookers viewed David’s trials as a reflection of sin and a rejection by God, but the Lord would re-establish His servant.
- 3:3 Although the world rejected God’s servant (Job 10:15), God would lift the head of His people (Ps 27:6) because He is the believer’s glory (not we ourselves).
- God will be the believer’s shield and protection (not we ourselves). (Genesis 15:1; Deuteronomy 33:29, Psalm 3:3, 5:12, 18:2, 28:7, 84:11, 119:114; Proverbs 30:5)
- 3:4 The holy mountain is mentioned 23 times in Scripture (Ps 48:1, 78:54, 87:1); “mountains” are Scripturally symbolic of kingdom and authority.
- 3:5 God sustained David while he slept (vulnerably) through the night which was a testimony to God’s protection. (Psalm 4:8)
- 3:6 All of Israel (including Judah) joined in Absalom usurping the Kingdom from David. (2 Samuel 16:15, 17:11)
- 3:7 God alone provides salvation (Psalm 62:1; Acts 4:12; Titus 2:11, 3:5)
- In the same way, Jesus was surrounded by hateful Jews and Romans as He hung on the cross, so that He could provide the salvation to sinful David and all mankind. (Psalm 22:12-21)
  - In the last days, all nations will turn against Israel (Zechariah 12:3, 14:2; Joel 3:2)
  - Man’s natural fallen tendency is to think that God is asleep or doesn’t see the suffering of His people, but God is always “awake” (Mt 8:23-26; Mk 4:36-40), and He will arise and act according to the timeline of His divine plan and purpose. (Psalm 3:7; 7:6; 9:19; 10:12; 17:13; 44:26; 59:5; 74:22; 80:1; 82:8; 94:2; 132:8)
- 3:8 Regardless of the persecution, God alone can bring salvation.
- Both Joseph (Matthew 1:21) and Mary (Luke 1:31) were told to name their son, Jesus which means “*Yahweh is salvation*” or “*Yahweh saves.*”

#### 11 Psalms 4-6

- Psalms 4 is considered an “Evening Prayer”
  - The nation of Israel was going through a difficult time, so some may have turned from the one true God to false idols to ask for relief.
- 4:1 This Psalm begins and ends by addressing the Lord with the middle section of the chapter (verse 2-6) directed towards man.
- David asked God (Ps 65:2, 145:18-19) to hear his prayer when he called (Ps 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1; Prov 15:29).
  - God rejects the prayer of the one in broken fellowship – the one knowingly practicing wickedness (Ps 66:18).
  - Although the nation was suffering, David himself had been restored by God.
- 4:2 Men may be exalted on earth (e.g., politicians) while spending resources on worthless activities in the pursuit of lies (consider the use of taxes or the pursuit of hobbies).
- 4:3 Faithfulness is a vital attribute that pleases God, and although a man comes to salvation (or a nation is founded on godly principles), they must both remain faithful to receive blessing.

- Instead of seeking physical relief from worldly problems, David encourages Israel to devotedly walk with God as they rest in Him as the protector of His faithful people.
- 4:4 While anger is simply an emotion, do not let anger seed and grow into sin (Eph 4:26-31; Col 3:8; James 1:19-20).
- Do not focus on the object of anger, but on the Lord (Ps 46:10)
- 4:5 Only the sacrifices of the righteous can please the Lord (Psalms 51:16-17).
- Men should trust in the one, true living God instead of false idols of worldly capabilities.
- 4:6 This verse is divided between the men of this world looking for good in this world while the believer looks to the Lord for His good favor.
- The lost world descends into perversion and chaos; only God can bring peace, joy and unity.
- 4:7 The Lord gives joy that transcends the circumstances of this world.
- Grain and new wine represent harvests that would be cursed and ruined due to disobedience (Joel 1:10, 2:19, 24)
  - An important element of David's peace is that he speaks spiritual blessing instead of worldly comforts.
- 4:8 God alone gives safety (Proverbs 18:10; Psalm 118:8)
- God sustained David while he slept (vulnerably) through the night which was a testimony to God's protection. (Psalm 3:5)
  - David can rest in the one true God (El Shaddai) while the secular people are worried about attaining comforts and control.
- Psalms 5 is Considered a Morning Prayer, and the Hebrew title for Psalm 5 is "Nehiloth" meaning "Possessions"
  - The inscription is "*For the choir director: with the flutes. A Davidic psalm.*" David may have been sharing with the Temple music director how he felt about drawing close to worship God every morning in reverential awe of sincere worship instead of deceitful flattery.
- 5:1 David does not take God's presence lightly; David is grateful for God's attention.
- David begins this Psalm with a request for God to hear his prayer when he calls (Psalm 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1); David's unique characteristic is that he has kept his lips from deceit and hypocrisy. (Psalm 17:1)
- 5:2 Although David is the King of Israel, he approaches the King of Kings. God is so much more highly exalted than a simple king. David brings his requests to God instead of simple men.
- 5:3 Each day brings the expectation for God's people to witness Him moving supernaturally. As with any tithe, David gave the first of every day to the Lord.
- Each morning, David came before the Lord to start the day.
- 5:4 God is holy and separate from wicked men.
- 5:5 God does not give audience to those who are wicked as He hates evildoers (Rom 9:11-13).
- Men must approach God with humility and repentance.

- Jesus ascended into heaven as the firstborn, and He opened the way for God's people to spend eternity with Him. God's people in the Old Testament may have rested in Abraham's bosom (Luke 16:22-23) until the Lord resurrected and ascended. (Colossians 1:18)
- 5:6 While David could be viewed as a man of bloodshed (1 Chronicles 22:8), he was repentant and forgiven.
- Man must understand his sinful and fallen state to honestly approach God who is holy and righteous. Man cannot lie about being good and expect God to give him audience.
- 5:7 God's love makes it possible to come before Him; bowing towards His Temple reflects the attention being directed toward His presence (Revelation 21:22)
- It is only God's goodness and mercy that makes it possible for man to come before Him. Man can approach God because of God's mercy instead of man's worth or goodness.
- 5:8 It is always God's righteousness and His way that believers should commit themselves to follow.
- David asks that God clear the path to follow Him in spite of David's enemies.
- 5:9 The king's enemies are flatterers and hypocrites who are not faithfully committed to following him.
- 5:10 David calls for God's righteous retribution and judgment on his enemies. David may have had the authority to attack his enemies, he requests that God act with His divine judgment.
- 5:11 Jesus is the rock and fortress of refuge to His people (1 Peter 2:5, Lk 3:8, 19:40, Jn 2:6) because of Who He is.
- 5:12 The shield (of Faith - Eph 6:16) in the Lord's salvation protects His people
- Psalms 6 is a prayer of Healing/Hope accompanied with Shimenith (a musical instrument with eight strings – Psalm 12; 1 Chronicles 15:21).
  - The famed preacher Jonathan Edwards (1703-1758) made three points to believers – “As a Christian...”:
    - Your bad things will turn out for good. (Romans 8:28-29)
    - Your good things can never be taken away from you. (John 10:28-29)
    - And the best things are yet to come... (Matthew 5:12; Luke 6:23)
- 6:1 David understands that he is a sinner and deserves judgment, but requests God's mercy for himself.
- David begins this Psalm with a request for God to hear his prayer when he calls (Psalm 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1)
- 6:2 One of David's key characteristics is that he understands his fallen nature, but in weakness, David asks God to save him
- 6:3 David understands that he is a sinner and deserves judgment, but requests God's mercy for himself.
- 6:4 David asked that the Lord engage and act towards his salvation because of God's identity (not because of David's worthiness).

- The Hebrew term for “turn” (šūbāh שׁוּבָה) can also mean to “return,” which is sometimes directed to the Lord (Numbers 10:36; Psalm 90:13), and is sometimes directed towards God’s people (Isaiah 44:22; Jeremiah 3:12).
- 6:5 Those with eternal life will always praise the Lord (Ps 115:18; Jn 5:21; Rom 4:17), but those who are spiritually dead (1 Cor 15:21; Eph 2:1) do not praise the Lord (Eccl 9:5-6).
- God had established the Davidic covenant through the lineage of David, so David trusted God for His covenant of life. (2 Samuel 7:12-16)
- 6:6-7 Brokenness and weariness come just before salvation. Night times seem to be a challenge for King David who grieved in his bed, but worshipped the Lord in the morning.
- 6:8-9 David is revived by the three things God has heard: 1. Weeping (brokenness) 2. Plea (supplication) 3. Prayer (coming before His throne)
- David cautions his enemies that God will act on his behalf with a judgment on them, so his enemies should flee certain wrath in David’s defense.
  - David is confidently persuaded that God has heard his prayer.
- 6:10 Just as David was trembling in fear from his enemies (Psalm 6:3). God would cause David’s enemies to tremble in fear as well.
- Shame and disgrace insinuate the offender’s understanding of the wrongdoing.

## 12 Psalms 7-9

The Hebrew title used for Psalm 7 is Shiggaion meaning “Loud Crying.” The title of the Psalm implies that Cush the Benjamite had accused David of treason against the King Saul.

- 7:1 David calls God by His personal, covenantal name (Exodus 3:14) – “Yahweh” (the only living God).
- David seeks God as his refuge
- 7:2 David’s enemies are as vicious and strong as a lion.
- *“Your adversary the Devil is prowling around like a roaring lion, looking for anyone he can devour.”* (1 Peter 5:8)
- 7:3 David calls on Yahweh as his personal God.
- 7:4 David yields himself to punishment if his deeds have warranted judgment.
- Three deeds in particular are listed: 1.injustice 2.hurt someone at peace 3.plundered an enemy without cause
- 7:5 David encourages God to turn him over to his enemies if he is guilty.
- 7:6 Man’s natural fallen tendency is to think that God is asleep or doesn’t see the suffering of His people, but God is always “awake” (Mt 8:23-26; Mk 4:36-40), and He will arise and act according to the timeline of His divine plan and purpose. Psalm 3:7; 7:6; 9:19; 10:12; 17:13; 44:26; 59:5; 74:22; 80:1; 82:8; 94:2; 132:8)
- 7:7-8 As God’s people gather around His throne for judgment, David prays that God will find him unjustly persecuted by the wicked; like Job, David is only truly righteous because of God’s righteous atonement (Ps 35:24).
- 7:9 God tests and examines the heart which is reflected in thoughts and feelings; an individual can understand his heart better through reflection on personal thoughts and emotions.
- 7:10 God will be the believer’s shield and protection (not we ourselves). (Genesis 15:1; Deuteronomy 33:29, Psalm 3:3, 5:12, 18:2, 28:7, 84:11, 119:114; Proverbs 30:5)

7:11 God is the only righteous judge and salvation. While He is angered by the wicked every day, He also delights in His people (Jer 9:24).

- On a daily basis, God judges wicked acts.

7:12-13 Basis for C.H. Spurgeon's sermon "Turn from your Sins or Burn for your Sins." While the sword (the sword representing the Word of the Lord) is used for overcoming, the arrow usually ended in death and was extremely difficult to guard against. Fire was used as judgment.

7:14 Wickedness has a gestation period before it gives birth to something new with a life of its own. (James 1:15)

7:15 The trap that was made to catch David instead captured his enemy. (Psalm 9:15)

7:16 The plans and way of a wicked man lead to his downfall.

7:17 Although this Psalm begins in begging the Lord's refuge, it ends in victorious gratitude for His righteousness. The name of the Lord represents His divine nature.

Psalm 8 is one of three joyful Psalms (Psalms 81:1-16, 84:1-12) which reference Gittith.

The meaning of Gittith is uncertain as it could reference Obed-edom the Gittite (where the ark was stored – 2 Sam 6:10) or the song sung over Goliath of Gath (1 Sam 17:51-54).

8:1 This Psalm begins and ends with the Lord's name being praised. "*LORD, our Lord, how magnificent is Your name throughout the earth! You have covered the heavens with Your majesty.*"

8:2 God uses the foolish and the weak to silence the world's intelligent and strong. Simple truths and understanding from the mouths of children often embarrass and shame the most ardent sinner.

8:3 Even now, modern science clearly shows that the earth's universe was created with over twenty mandatory characteristics needed to sustain complex life. The probability that these characteristics would somehow be achieved has been estimated conservatively at 1/1,000,000,000,000,000. Degrees closer or further away from the sun would doom the earth due to its effect on the water. The size of the earth is critical in retaining the magnetic field; the size and distance of the moon is critical in stabilizing the tilt of the earth's axis; the size and distance of the sun is critical in balancing gravity pull with moderate climate. From the vantage point of earth, the moon is the exact size of the sun (vis-à-vis total eclipse) relative to the distance from the earth and the sun. The sun is 400 times as large as the moon, but also 400 times further away from earth. The anthropic principle maintains that nature is precariously designed to support life based on myriad characteristics such as temperature, water, oxygen/atmosphere, gravity, mass, etc.

8:4 Third mention in Scripture of "Son of Man" after Num 23:19 & Job 25:6; "Son of Man" is the term Jesus called Himself; Ezekiel was called this by God; it typically extends focus from a single man to "mankind" (possibly Ezekiel & Jesus represented broader mankind) – "what is man" is similar thought with Job 7:17, Ps 144:3, Heb 2:6, and Isaiah 2:22

8:5 Worldly man is of less importance than the divine, but God has spiritually redeemed him through Jesus Christ (Lk 7:28)

8:6 Man was meant to have guardianship and rule over nature (Gen 1:28); man is not viewed by Scripture as another animal, but instead someone made in God's image.



8:7 The first mentioned are two frequent sacrifices (sheep and oxen).

8:8 Matthew Maury (1806-1873), acclaimed as the father of the science of oceanography, pursued discovery of ocean currents after reading this verse

8:9 “*Lord, our Lord, how magnificent is your name throughout the earth.*”

- Hebrew title found as the superscription of Psalm 9 is Muth-Labben meaning "Death for the Son."
- Psalms chapters 9 and 10 were often read together as they both portray God as a good King.

9:1 As believers thank God for His blessings and mercies, the believer’s testimonies can include all of God’s work in the believer’s life.

- There are many ways to proclaim the truth of the Lord: declare, rejoice, boast, sing.
- The concept of “wonderful works” (niḥlō’ōteḵā נִחְלוֹאוֹתֶיךָ) is a single word that infers the miraculous. (Nehemiah 9:17; Psalm 26:7, 40:5, 71:17, 75:1, 106:7, 145:5)

9:2 Beyond what God has done, believers should praise the nature of Who God is - His name.

9:3 God sees the enemies of His people as they flee, stumble and perish.

9:4 God fights the battles of His people; God is the judge over the living and the dead.

9: 5 A person’s name can either be written in the dust (Ps 22:29; Jer 22:29; Gn 3:14; Jn 8:6-8) of this earth (Eccl 2:16; Ps 9:5) which passes away or in the Book of Life (Ex 32:32; Ps 87:6; Lk 10:20; Rev 20:12, 21:27).

- Truly anything not done for the Lord is without value and temporal.

9:6 God judges while the wicked are judged (both in this life and the afterlife).

9:7 While the wicked do not believe that their sin will be judged (in this life or the one to come), the righteous seek God who is the righteous judge.

9:8 Everyone is judged with no exception, but God is fair (Ps 67:4, 75:2, 98:9, 119:75).

9:9 “*The LORD is a refuge for the oppressed, a refuge in times of trouble.*”

9:10 To know the Lord is to have faith in Him; God is faithful to those who seek Him (Mt 6:33, 7:7; Col 3:1).

9:11 This is a precursor of the “Great Commission” to testify of God’s great work (Mt 28:19)

9:12 God remembers the prayers of the afflicted, and He will judge accordingly.

9:13 Through the gates of death lies something beyond, the gates of hell or the gates of Zion where His people acknowledge His sovereignty. (Psalm 107:18)

9:14 David requests leniency from the judge, so that he can continue to praise God into eternity.

9:15 Beyond just the individual, whole nations pay the price for their sin. The nations have been caught in the traps that they have laid for others. (Psalm 7:15)

9:16 “Higgaion” is a musical term that denotes a pause in an instrumental interval as the harp sound lingers.

9:17 Wicked will be returned to Sheol. The term “sheol” used 66 times in the Bible; however, this is not the traditional term for “sheol” (šə’ōwl שְׁאוֹל) which equates to “hades” or the “grave.”

- The term in this verse is “liš’ōwlāh” (לִשְׁׁוֹלָה) which is translated in the KJV as “hell.”

9:18 The injustice of this world will not remain forever. Memory/recall is central to this passage as the memory of the wicked is forgotten (Psalm 9:6), but God will not forget the prayers of the afflicted (Psalm 9:12). The nations have forgotten God (Psalm 9:17); however, God will remember His servant (Psalm 9:13)

9:19 Believers should also remember that enemies are only men, but the Lord can intervene supernaturally (Eph 6:12).

- Man’s natural fallen tendency is to think that God is asleep or doesn’t see the suffering of His people, but God is always “awake” (Mt 8:23-26; Mk 4:36-40), and He will arise and act according to the timeline of His divine plan and purpose. Psalm 3:7; 7:6; 9:19; 10:12; 17:13; 44:26; 59:5; 74:22; 80:1; 82:8; 94:2; 132:8)

9:20 God can bring peace to His people as well as terrorize those who are worldly.

13 Psalms 10-12

Psalms 10 focuses on the heart of the wicked (10:6, 11, 13)

10:1 Believers still ask the question “why” when going through trials as they know the Lord could easily assist (“is standing”), but He waits for His perfect time to complete His purpose.

- The question “will you hide” (tissātêr תִּסְאֲתֵר) insinuates that God (purposefully) cannot be found. (Exodus 39:23-24; Deuteronomy 31:17, 32:20; Job 13:24, 34:29; Psalm 10:1, 10:11, 13:1, 27:9, 30:7, 44:24, 69:17, 89:46; Isaiah 8:17, 45:15, 54:8, 55:1, 57:17, 59:2, 64:7, 88:14, 104:29, 143:7; Jeremiah 33:5; Ezekiel 39:29; Micah 3:4)

10:2 Pride is the motivation and driving force behind the actions of the wicked.

10:3 The excessively wicked go beyond pursuit of evil pleasures to flaunting as a spectacle (e.g., boastful parading) their evil actions. Because their worldly cravings and greed are insatiable and will never be satisfied, the wicked curse the Lord for their discontentment and His disdain.

10:4 While atheists become angry and curse God, they also deny His existence; the pride of the atheist opposes self-reproach and personal responsibility.

10:5 The atheist does not recognize and does not see God’s judgments.

10:6 The authority of the wicked is himself; he encourages himself with his personal thoughts as if they were true.

<b>Three Statements that “the wicked” has made in his Heart (Psalms 10:6-13)</b>	
Psalm 10:6	“My influences and ways will remain through the generations”
Psalm 10:11	“God will not show Himself to judge the evil actions”
Psalm 10:13	“God will not judge the evil actions”

10:7 The words of the wicked demonstrate a perverted and sinful heart. (James 3:3-11)

10:8-9 The wicked plan to secretly ambush and attack the weak. This is the opposite of God’s command to love one another. Instead of looking for ways to serve. The wicked look for ways to be served.

10:10 The oppressor is oppressed and beaten even as he attacks those who are weaker than him.

10:11 The wicked do not believe that God will judge their evil deeds. Evil men do not believe that they will be held accountable.

- 10:12 Man's natural fallen tendency is to think that God is asleep or doesn't see the suffering of His people, but God is always "awake" (Mt 8:23-26; Mk 4:36-40), and He will arise and act according to the timeline of His divine plan and purpose. Psalm 3:7; 7:6; 9:19; 10:12; 17:13; 44:26; 59:5; 74:22; 80:1; 82:8; 94:2; 132:8)
- 10:13 The offender is unreasonably angry at a God that he denies. The wicked person pretends to be praying, but he is really just talking to himself.
- The wicked person does not believe in a divine Judge and does not hold himself accountable.
- 10:14 The weak and helpless entrust their destiny to the Lord as He acts as their Heavenly Father.
- 10:15 There is a call for God to judge and fracture the wicked person.
- 10:16 Although David was the immediate King, the Lord is the King of Kings who will reign throughout eternity.
- 10:17-18 God encourages and strengthens the Hearts of His humble people. Encouragement builds courage and strength in someone.
- 11:1 As the bird was the smallest of the sacrifices, David was told to flee as a weak vessel to the mountain just as Lot had fled to the mountains (Genesis 19:17, 30; Revelation 6:15).
- 11:2 An arrow is ready ("the gun is cocked"), the wicked are ready to shoot from the darkness around them to hurt the most precious heart of the believer.
- The violent and wicked one resides in the shadows and darkness; they do not want to come into the light.
  - The attacker cannot be seen with the worldly senses, so fleeing to a worldly refuge might even endanger God's people.
- 11:3 A "foundation" refers to the thing that the individual is grounded upon and has based their life on. Jesus is the only cornerstone foundation that will not be moved (1 Corinthians 3:11; Luke 6:46-49)
- 11:4 God sees everything from His throne in His holy temple in Heaven. (Psalm 2:4, 14:2, 18:13; 18:16; 33:13; 53:2; 57:3; 73:25; 76:8; 80:14; 102:19; 103:19; 113:6; 115:3; 123:1; 144:7)
- 11:5 God hates (Rom 9:13; Ps 139:21) those who love violence. Anger (e.g., "road rage") and abuse stem from a modern society replete with barbaric entertainment of harm and cruelty.
- 11:6 As in Sodom and Gomorrah, the Lord will bring harm (e.g. coals – Ps 18:12-13, 140:10; Ez 10:2; Rom 12:20) and violence to the wicked in this life and in eternity (Mt 13:41, 50; Rev 20:11-15, 21:8). Coal was also used to purge sin (Is 6:6)
- 11:7 The Lord is holy and righteous, and He loves behavior that aligns with His nature. The pure will see His face.
- A Sheminith (Ps 6) is a musical instrument of eight strings (1 Chron 15:21).
- 12:1 While the Lord holds the attribute of faithfulness in great esteem, modern society promotes immediate satisfaction and on-going pursuit of the better. This has resulted in irreparable pain via loss of loyalty. None is faithful (Prov 20:6) except the Lord.
- 12:2 The world is one of flattery, lies and deceit where the truth is seldom heard.
- 12:3 David's prayer is for God to intervene and conclude what man cannot stop – the flattery and boasting. (James 1:26)

12:4 Whether in the political, judicial, professional or social realm, words have the power to sway, and the wicked trust in their ability to manipulate via communication (e.g., news media).

- For anyone feeling restricted and confined, protests and shouts of anger are vestiges of freedom against authority and constraint.

12:5 The Lord provides refuge for those who are oppressed by the temporal power of this world.

12:6 Unlike the polluted speech and lies of man, God conveys pure words (2 Cor 12:4 – inexpressible) that are honest and true. This is related to silver (redemption) purified seven (complete) times, and His words do bring complete redemption to deceitful man.

- Man believes that his words are powerful, but God’s words can create (Genesis 1:3, 6, 9, 11, 14) and destroy (Hebrews 4:12).
- Jesus is the “Word of God” that became flesh (John 1:1-3, 14).

12:7 A claim and a prayer that the Lord will eternally protect His people from the wicked society of the present day.

12:8 As the wicked meander (without meaning or purpose) in travel from place to place (from party to party), the world elevates that which is without value – that is, that which is without God.

#### 14 Psalms 13-16

13:1 “How long” and “Why” are frequent questions in times of trouble; they could just as easily be asked in times of blessing. The answer is a spiritual one in regards to His will and purpose.

- The saying is true, “Man must wait (and not simply hesitate) on the Lord.” (Psalms 27:14, 33:20, 62:1, Prov 20:22, Eccl 7:7, Isaiah 30:18, 40:31, 64:4, Hosea 12:6, Micah 7:7, 2 Chron 7:14)
- The question “*will you hide*” (tissāîēr תִּסְאִיֵּר) insinuates that God (purposefully) cannot be found. (Exodus 39:23-24; Deuteronomy 31:17, 32:20; Job 13:24, 34:29; Psalm 10:1, 10:11, 13:1, 27:9, 30:7, 44:24, 69:17, 89:46; Isaiah 8:17, 45:15, 54:8, 55:1, 57:17, 59:2, 64:7, 88:14, 104:29, 143:7; Jeremiah 33:5; Ezekiel 39:29; Micah 3:4)

13:2 Believers should not allow the world to dominate them as all belongs to the Lord (Philippians 4:6)

13:3 David is pleading to be touched by the Lord and have the gleam of the light of the Lord (insight into the ways of the Lord) restored to his eyes before his circumstances end in his death.

- The words “my God” (’ēlōhāy אֱלֹהַי) are a form of “Elohim.”
- The term “LORD” (Yahweh יְהוָה) refers to God’s personal name defining Him as the only true and living God.

13:4 The enemy (the world) believes that it can control the life of the believer when in fact, the battle is not in the physical, but in the spiritual (Ephesians 6:12)

- The enemies of David claim personal victory and celebrate his devastation.

13:5 This verse speaks of faith during chaotic circumstances. God’s faithful love (hāsed חַסֵּד) is His covenantal agreement that is similar to the unconditional love (agape ἀγάπη) in the New Testament.

13:6 Beyond simply waiting, David actively praises God in the middle of dire circumstances.

- In spite of the circumstances of the day, the believer should await God’s faithful love and divine deliverance.

Psalm 14 like Psalm 53 (except for verse 5-6).

14:1 The evidence of a sovereign creator is overwhelming, but atheism is a “heart” issue (Psalm 15:2, Isaiah 14:13, Proverbs 2:10, Jeremiah 17:9, Ezekiel 14:3-7 & 28:2).

- Beyond atheism, this verse describes everyone who lives as if God does not exist. Anyone who acts as if God is not watching is under the category of “fool” (נָבָל נִבְּל).
- When an individual is speaking/doing as if God is not present and engaged, the individual is being foolish. God is actively involved and will judge accordingly.

14:2 Although most men believe that they are “good,” God assesses mankind and doesn’t find a single one (Rom 3:10-12; Mt 19:17; Mk 10:18; Lk 18:19). Good equates to godliness perfection (Mt 5:48; Lev 11:44; 1 Pet 1:15; 1 Jn 3:3).

- At some moment of every day, God witnesses every man living as if God did not exist or behaving as if God is not involved. (Romans 14:23)

14:3 All of mankind has turned to his own way instead of following the Lord’s will (Isaiah 53:6)

- Paul quotes this verse in his letter to the Romans concerning the sin of the entire world (Romans 3:12).

14:4 As the bread represents Christ’s broken body (Mt 26:26; Mk 14:22; Lk 22:19), so are His servants (1 Cor 10:17) persecuted by the wicked (2 Tim 3:12) who rely on their own strength and purpose.

14:5 Instead of disregarding God, unbelievers should be terrified of God’s judgment.

- God has an alliance with the righteous that will result in God’s judgment on the wicked.

14:6 Instead of mimicking the world, believers should look beyond the situation and circumstances to an active God who saves.

14:7 As God’s chosen people had been delivered from Egypt and would be delivered from Babylon, all of God’s people would rejoice. Jacob refers to this world’s fleshly circumstances while Israel refers to the spiritual. God’s people will rejoice in this world and in eternity to come.

15:1 Man must mindfully enter the Lord’s presence on earth as well: The tent (1 Kings 8:10-11; 2 Chronicles 7:2) & on His holy mountain (Exodus 19:12; Psalms 24:3)

- Jewish men were to gather in Jerusalem 3 times each year to worship the Lord (Exodus 34:23-27), and this song may have emphasized to the worshippers that they should approach God with a holy/righteous attitude & a pure heart.
  - This is a call for each individual to assess their own heart, so that they could sincerely sacrifice for atonement of their shortcomings.
- David asks a question about surviving in God’s holy presence & then answers with the godly characteristics of His people.

<b>Qualities of a Believer Who is not moved by Circumstances</b>
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(Psalm 15:2-5)
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- |                                     |
|-------------------------------------|
| 1. Lives Honestly; No False “Double |
|-------------------------------------|

Lives”	
2.	Practices Righteousness
3.	Acknowledges the Truth in his Heart
4.	Does not Slander
5.	Does not harm his friend
6.	Does not discredit/shame his neighbor
7.	Despises the one rejected by God
8.	Honors those who fear God
9.	Keeps his word whatever the cost
10.	Does not lend money with interest
11.	Does not take a bribe against the innocent

15:5 The ultimate punishment for sin is exile...exile from the Garden of Eden... exile from life... exile from heaven... however, a godly man will not be moved (or removed).

- In the immediate sense, Israel would continue to live in the Promised Land as long as they walked with the Lord. ) (Leviticus 26:5, 33)

Psalms 16, as well as Psalms 56-60, is entitled the Miktam (“the Golden Psalm” or “the Psalm of Special Meaning/Something Hidden”)

16:1 Request by David for God to do something (to protect him) because David had done something (taken refuge in Him). “Taking refuge” includes actions such as prayer and reading God’s Word.

16:2 David understands that his “goodness” comes from the Lord (Ps 51:14); man is never “good” in and of himself.

16:3 The holy people (1 Pet 1:15) who follow the Lord make the King glad.

16:4 Those who turn to other gods because of their tests find their difficulties growing and infecting those around them (including their nation). Drink offerings of blood were offered to false idols, and David emptied these sacrifices on the ground.

16:5 Outside of the circumstances, God is the Believer’s joy and peace which transcend the situations of life.

16:6 The eternal allotment of the Believer is considerable.

16:7 The Lord guides and instructs His children during their daily walk as well as during their sleep (Job 33:14-17)

16:8-11 These verses were a key portion of Peter’s sermon at Pentecost (Acts 2:25)

16:10 This reflects Jesus’ attitude as He was saved from Sheol/the grave (Gen 37:35 & 42:38 & 44:29, Job 14:13, Ps 49:15); Jesus’ body would be resurrected and not corrupted (Acts 13:35)

## 15 Psalms 17-18

17:1 David begins this Psalm with three requests (Hear, Pay Attention, Listen) to hear his prayer when he calls (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1); David’s unique characteristic is that he has kept his lips from deceit and hypocrisy.

17:2 A man’s justification and acquittal can only come from the judge Himself.

17:3 Believers should determine in their hearts beforehand not to sin as David had restrained his mouth.

<b>God has found no evil while: (Psalm 17:3)</b>
1. Testing David's Heart
2. Visiting him by Night
3. Trying him

17:4 A man's words can entice and lure people into sin. A wrongful (violent) act can also make a person speak ill (e.g. curse) instead of testifying to the Lord.

17:5 Believers should walk the careful way of the Lord making certain that every step (decision) is in following Him.

17:6-7 A Believer can be confident that the Lord will hear his prayer because Jesus intercedes for His people (Heb 4:15-16); the Lord continues to supernaturally intervene in the circumstances of those who seek refuge in Him.

17:8 The apple of His eye (pupil) is used three times in Scripture as Israel towards the Lord (Dt 32:10; Zech 2:8) while the law should be guarded as the apple of the Believer's eye (Prov 7:2). Beyond being a sensitive area to be protected, the apple of the eye is the window through which one observes the world. The Lord wants to hide His people hidden under His wings (Ps 36:7; Malachi 4:2; Mt 23:37; Lk 13:34). The train and tassels of the prayer shawl (Tzitzit) are called wings ("Kanaph") as it represents authority and righteousness (1 Samuel 24:5-Saul), Isaiah 6:1-Train fills the Temple). As many as touched the hem (wings) of Jesus' garment were healed (Mt 9:20; Mk 6:56).

17:9-12 The wicked are like strong, devouring young lions who surround their prey with hard hearts and prideful boasting.

17:13 The sword of the Lord are the truths in His powerful Word.

- Man's natural fallen tendency is to think that God is asleep or doesn't see the suffering of His people, but God is always "awake" (Mt 8:23-26; Mk 4:36-40), and He will arise and act according to the timeline of His divine plan and purpose. Psalm 3:7; 7:6; 9:19; 10:12; 17:13; 44:26; 59:5; 74:22; 80:1; 82:8; 94:2; 132:8)

17:14 The Lord's strength can protect as the wicked strive to attain, accomplish, and experience in this world having no share of eternal joy and reward. The wicked pass their worldly abundance to their children to entrap them in the things of this world as well.

17:15 The righteous will see the Lord even as they walk through this polluted world (Ps 24:6, 27:8, 105:4). Each Believer should spiritually awaken in Jesus' likeness and satisfied with Him alone.

Psalms 18 is synonymous with 2 Samuel 22:2-51 when David was delivered from Saul

18:1 This is the only Psalm with the words "I Love You," conveyed to the Lord who is the strength of His people.

18:2 David lists eight ways in which the Lord strengthens him: 1.my rock 2.my fortress 3.my deliverer 4.my God 5.my mountain 6.my shield 7.the horn of salvation 8.my stronghold

18:3 The Lord is worthy of praise (2 Sam 22:4).

18:4-5 Many in modern culture have this same life of responsibilities and obligations as the things of this world entangle and pull them down to destruction.

18:6 The Lord hears the cry of His people and helps from His throne in Heaven (Ps 3:4, 14:2, 20:2, 6, 33:13-14, 53:2, 57:3, 76:8, 80:14, 85:11, 102:19, 110:2, 128:5, 134:3,

- 135:21) although after Pentecost each Believer has the Spirit of the Lord indwelling in Him every moment (Rom 8:9).
- 18:7 The anger of the Lord caused an earthquake
- 18:8 The merciful Lord can also breathe (similar to Job 41:20-21) a consuming fire (Ex 24:17; Lev 10:2; Num 11:1, 16:35; Dt 4:24, 9:3, 32:22; Is 29:6, 30:27, 30:30, 33:11, 14, Jer 5:14; Lam 4:11, Ez 22:31; Heb 10:27, 12:29).
- 18:9 Just as Jesus arose into the cloud (Acts 1:9), He will also come again in the clouds (Mt 24:30, 26:64; Lk 21:27; Acts 1:11; 1 Thes 4:16-17; Rev 1:7, 10:1, 11:12, 14:14-16; Mt 17:5; Ps 68:4). As rain often signifies blessing, Believers are to be a blessing to those around them (Heb 12:1).
- 18:10 God dwells among His servants, the cherubim (Ez 10:14; Ex 25:18-22; 2 Sam 22:11; Ps 18:10, 99:1) surrounding God's throne who covers (inferring the "head" or governing). This is also referenced in the "wings of the wind" (Psalms 104:3).
- 18:11-12 God's radiant glory is over the darkness as He Himself is over everything; hail often represents judgment (Rev 8:7, 11:19, 16:21) while coal is used for purification (Is 6:6).
- 18:13 God sees everything from His throne in His holy temple in Heaven. (Psalm 2:4, 14:2, 18:13; 18:16; 33:13; 53:2; 57:3; 73:25; 76:8; 80:14; 102:19; 103:19; 113:6; 115:3; 123:1; 144:7)
- 18:15-16 The sea represents the world's chaotic system (e.g., political, professional, social, etc.) that overwhelms a man and pulls him under, and Jesus reaches down to pull His Believers from the chaos (Mt 14:30-31).
- 18:19 Chosen by God because He delights in His people (1 Kings 14:13; Rom 9:11-13)
- 18:20, 22 As with several Psalms (e.g. Ps 22), this could be spoken as the person of Jesus. Beyond this, David has been cleansed by the Lord and then blessed accordingly. Believers should pursue lifestyles of purity and holiness (1 Jn 1:17-2:1). The Lord Jesus Christ must be both Savior (Christ) and Lord of the redeemed.
- 18:21-22 David had followed the law of the Lord
- 18:23 A Believer is not "blameless" (Job 1:1) because he is perfect, but "blameless" because he is forgiven.
- 18:25-26 A man will be judged as he himself has judged others (Mt 7:1-2; Lk 6:37; Mt 6:14-15)
- 18:28 As Jesus is the light of the world (Jn 1:9, 8:12, 9:5, 12:46), His Spirit lights the lamps of His people (Acts 2:3).
- 18:30 God's perfect way (Jesus – Jn 14:6) alters our polluted way (John 14:6) into perfection (Ps 18:32)
- 18:31, 46 Jesus is the only "rock" (Rom 9:33; 1 Cor 10:4)
- 18:32 Only the Lord's covering is satisfactory (Ps 104:1; Isaiah 61:10, 40:22; Romans 13:14; Rev 3:5)
- 18:35 The Lord's salvation protects His people
- 18:40 David's fervency for the Lord results in his destruction of those who pursue wickedness
- 18:41 At the point of death, even the most ardent atheist cries out to the only One who can save them (Mt 7:21; Lk 6:46)
- 18:43 The (primarily) Gentile church would accept Jesus as the Messiah while most Jews did not.



18:46 Believers must rely on God's salvation.

18:49 The Lord's name represents His very being and nature (Ps 7:17, 9:2, 61:8, 66:2, 92:1, 135:3)

18:50 Jesus Christ was the Lord's anointed (Jn 1:41), and now His Spirit has anointed His people (2 Cor 1:21; Heb 1:9; 1 Jn 2:20, 27; Ps 20:6, 28:8)

## 16 Psalms 19-21

C.S. Lewis wrote in "Reflections on the Psalms" that Chapter 19 is the "*greatest poem in the Psalter, and one of the greatest lyrics in the world.*" He calls out the structure: six verses of nature; 5 about the law, and 4 verses of personal prayer.

19:1 Creation points to God's glory (Psalms 147:4; Amos 3:7; Romans 1:18-21)

19:2 Perpetually (through day and night) the heavens continue to proclaim God's glory.

19:3 The testimony of the heavens is their existence and attributes, but they do not "speak" the gospel message, so their witness is never "heard."

19:4 Scripture speaks of the gospel message being proclaimed to every nation (Matthew 24:14; Mark 13:10), but it has already been reflected to the world through the heavens. (Romans 1:18-21)

- The constellations themselves from Virgo (the virgin) to Leo (the Lion) tell the gospel message of Jesus. Beyond this, their light shines in the darkness as the Lord shines in this world.
- Because of the multitude of galaxies, scientists believe that there must be hundreds of thousands of life sustaining planets, but they have never discovered one. Truly, the creator God has designed this earth to be unique with anthropic principles.

19:5 The analogy speaks of promise, glory and energy. The groom has the promise of a marriage as the sun offers the promise of a productive day. The analogy to the runner shows the endless energy and fleeting time of day. (1 Corinthians 9:24)

- The Hebrew term "*chupah*" refers to a chamber (or canopy) designated for either the bride or groom before the wedding.
  - The phrase "*out of his chamber*" (מֵחֻפּתּוֹ *mechuppato*) includes the word "*chupah*."
- In modern times, the "*chupah*" refers to the entire Jewish wedding.
- In the 16<sup>th</sup> century, the Jewish wedding ceremony began to include a canopy on four poles. Just as the Jewish groom pulled a veil over the bride (Hebrew: *Hinuma*; Yiddish: *Bedeken*), the canopy was a veil over the entire ceremony.

19:6 Sun traverses the Milky Way Galaxy (Ecclesiastes 1:6)

- The sun's core is 27 million degrees Fahrenheit; the sun's outer atmosphere (the corona) is 3.5 million degrees Fahrenheit. The heat extends 3 million miles into space.
- The sun orbits the Milky Way galaxy (just like the planets orbit the sun) taking 225 million years for one rotation (a "galactic/cosmic year").
  - The Milky Way orbits (revolves around) a supermassive black hole called Sagittarius A\* ("*Sgr A\**"), which is about four million times the mass of our Sun.
    - "*Supermassive black holes*" are located at the centers of galaxies, and typically have a mass of millions of Suns.

- “*Supermassive black holes*” are often defined as black holes with a mass above 100,000 solar masses (some have masses of several billion).

<b>The Sufficiency of the Word of God</b>				
<b>Verse</b>	<b>Word of God Title</b>	<b>Definition</b>	<b>Characteristic</b>	<b>Outcome</b>
19:7	The Law	Instruction	Perfect	Converting the Soul
19:7	The Testimony	Witness	Sure	Making Wise the Simple
19:8	The Statutes	Precepts/Principles	Right	Rejoicing the Heart
19:8	The Commandment	Firm Direction	Pure	Enlightening the Eyes
19:9	The Fear	Awesome Reverence	Clean, Enduring	Enduring Forever
19:9	The Judgments	Ordinance/Verdicts	True, Righteous	Warned & rewarded

19:11 The various guidelines (e.g., Law) of the Old Testament offer much value to those who submit and obey the Lord. They do not bring salvation, but salvation does not circumvent the need to walk purely obedient lives.

19:12 Each man is sinful by nature, and must be cleansed by the Lord from unknown sin.

19:13 Most of mankind is ruled by his sinful nature (e.g., addictions, attitudes, etc.)

19:14 *“Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O LORD, my rock and my Redeemer.”*

20:1-4 Intercessory Prayer, Benediction, and Blessing

20:1 Just as Jacob was taught that self-effort would not save him, my God protect His people.

20:2 Zion (Ps 48:2) is the location of God’s throne

20:3 Believer’s should have open fellowship with the Lord offering acceptable sacrifices (unlike Cain). This is particularly true in regards to offering one’s self (burnt offering) in total service to the Lord.

20:4 “May He give you what your heart desires and fulfill your whole purpose.” (Ps 21:2)

20:6 Jesus Christ was the Lord’s anointed (Jn 1:41), and now His Spirit has anointed His people (2 Cor 1:21; Heb 1:9; 1 Jn 2:20, 27; Ps 18:50)

20:7 The strength of a man should not be in his physique or ability, and the safety of a nation should not depend on their military or alliances. Strength and safety comes from the Lord alone.

20:9 David desires for God to hear his prayer when he calls (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1).

21:1 All victories belong to the Lord

21:2 The hearts desire is often made evident in a person’s prayer.

21:3-4 God crowns his anointed with eternal life

21:5 Every victory is from the Lord

21:6 Walking with the Lord in His presence brings the most profound joy.

21:7 The Believer can continually rely on the Lord for stability in the influences of this world.

21:8 The right hand represents strength.

21:9 Hell is real (Mt 13:42, 25:41; Mk 9:43-48; Lk 16:24; Rev 20:13-15, 21:8). The lake is composed of fire and brimstone; since brimstone is sulfur which must be melted to form a lake, the heat will be at least 832° F.

21:10 Every “descendant” is either a son of God (Rom 8:14-17; Gal 3:26; John 3:3-8; 1 John 3:1,10) or a child of the devil (John 8:44; 1 John 3:10).

21:11-12 The wicked hate Jesus and persecute the righteous to their own eternal demise.  
21:13 Believers should sing and praise (joint or separate activities as praise is beyond singing) the strength of the Lord.

#### 17 Psalms 22-24

Psalms 22 is the precursor to “The Hill of Calvary.” The Hebrew title used for Psalm 22 is Ayeleth-Shahar which means “just before dawn”

22:1 These are the first words of Christ on the Cross (Mt 27:46, Mk 15:34). Christ became sin to pay the price of death (2 Cor 5:21; 1 Pet 2:24).

22:2 Although the sinful may cry out to Him, He will not answer

22:3 God is holy and cannot even look on sin (Habakkuk 1:13); he is separately surrounded in the praises of His people who trust in Him.

22:4-5 The patriarchs and forefathers of Scripture (Heb 11) felt God’s presence in a special way, and sometimes, modern believers feel less although they have the indwelling of the Holy Spirit.

22:6-8 Believers (e.g., martyrs) often feel belittled for the faith in the Lord (2 Tim 3:12)

22:9-10 Infant dedication (e.g., Nazarite vow) to live a life for God’s service

22:12 Oxen are the workers of the Lord, so the Bulls symbolize the leaders of Israel; Bashan was fruitful country with a reputation for fat cows

22:14 Being poured out like water symbolizes his inability to recover (2 Tim 4:6; Lam 2:11, 19) as his bones are not broken but strained and pulled to a great extent (Lk 22:44; Dt 12:16, 12:24, 15:23, 1 Chron 11:18, Ps 79:3, Lam 2:19, 1 Jn 5:6 & 8)

22:15, 29 Man’s body is simply a clay vessel that will return to the dust (Ps 31:12, 113:7; Jer 17:13) versus names written in the book of life (Ex 32:32, Lk 10:20, Rev 1:27, 20:12).

22:16, 20 The term “dogs” represented the false teachers (Philippians 3:2) or the Gentiles (Mark 7:27), as they surrounded the foot of the cross (Ps 118:10-12). Capital punishment of the Jews was stoning, and it wasn’t until seven centuries later that crucifixion was invented by the Romans (Zech 12:10).

22:17 Just as the Passover lamb had no broken bones, neither did Christ. People scoffed and mocked (Ps 22:17).

22:18 The centurions gambled for the robe of Jesus (Lk 23:34; John 19:23-24).

22:19 Request for the Lord to bring salvation quickly.

22:20 The sword was the Word of the God that condemned those with sin to die while the “dog” (Ps 22:16) carried out the persecution.

22:21 A lion is ravenous and wild oxen cannot be used in service to their master.

22:22 God’s salvation will be a testimony to others.

22:23 Often the single (self-effort) man of Jacob is referenced with the entire nation of Israel.

22:24 God makes Himself available to the afflicted and listens to their prayers.

22:25 It is good for a believer to live a life of praise and faithfulness (fulfillment of vows).

22:26 The humble will be satisfied (unlike those pursuing this world). An identifiable characteristic of those seeking the Lord is praise. God’s people will live through eternity with Him.

22:27-28 The world is so busy with the cares of the day that they have forgotten the Creator and the Spiritual life that He offers – but one day they will remember, and every knee will bow (Rom 14:11; Philippians 2:10; Ps 86:9)

22:29 Everyone (even the cursed) will bow to the Lord Jesus (Jer 17:13).

22:30 As instructed in the Pentateuch, parents will once again teach their children of the Lord.

22:31 These are the last words of Christ on the Cross (Tetelestai = “Paid in Full”)

Psalms 23 “Valley of the Shadow of Death”

23:1 As the King, David’s King was the Lord, and as a shepherd, David’s shepherd was the Lord. God’s people are also represented as sheep.

23:2 The Lord gives rest and guidance.

23:3 The Lord provides spiritual renewal, and leads His people in His way because of Who He is.

23:4 A shepherd’s staff (crook) can lift a sheep from danger or a tight spot while the staff or rod is also a weapon to keep away wolves; God can rescue and defend His people. From the vantage point of eternity, a believer will not regret one place that God has led.

23:5 The Lord provides abundantly even when surrounded by enemies. His people are anointed with the spirit, but in that day, hosts would anoint their guests as comfort and the sick for treatment.

23:6 *“Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD forever.”*

Psalms 24 “Hill of the Lord”

24:1 God owns the earth and everything in it (Dt 10:14; Ex 19:5; Lev 25:23; Ps 24:1, 89:11; 1 Cor 10:26).

24:2 The Bible does not state that water was created during the 7 days in the Genesis 1 account (although, water was created at some point prior) - 2 Peter 3:5 also speaks to this.

24:3 An ascension is all the more difficult when leading to God’s holy place.

24:4 The one who ascends has not done evil (clean hands), has been regenerated by Christ’s salvation (pure heart), who has not pursued common worldly lies, and is faithful.

24:5 God provides salvation righteousness, and blessing.

24:6 Seek (Mt 6:33, 7:7; Lk 12:31)

24:7 Possibly the doors of a Believer’s heart (Rev 3:20), but more likely the entrance of the Lord Jesus through the lofty buttress structure of the heavens.

#### 18 Psalms 25-27

Psalms 25 is an Acrostic (as the first of seven: Ps 34, 37, 111, 112, 119, 145); Jewish people have noted that 22 was significant in not just being the number of letters in the Hebrew alphabet but also the number of generations from Adam to Jacob (Israel), the number of works of creation, and the number of books in the Jewish canon of the Bible.

25:1 Repentance is often associated with turning away from sin, but it includes turning towards God.

25:2 Whatever the believer’s hope is in, it needs to be turned to the Lord, so that even in persecution and death, the truth might be realized (Mark 15:39).

- The world exploits sin and shortcomings to disgrace God’s people, and His message.
- 25:3 The act of “waiting on the Lord” is repeated three times in this Psalm (Ps 25:5, 21)
- Disgrace comes from selfish motivation and self-seeking acts of betrayal and deceit.
  - The Lord will exalt His people who trust in Him.
- 25:4 The Lord’s ways are revealed through His Word (Dt 11:22, 26:17, 30:16; Micah 6:8)
- The Hebrew term “*paths*” (’ōrəḥōwṭekā פְּתִיחַתְּךָ) reveals a process and a moment-by-moment, faithful walk with the Lord over time.
- 25:5 Believers are to patiently submit to God’s timing as He guides, teaches, and offers salvation.
- 25:6 God chose His people before the creation of the world (Ephesians 1:4-5; 2 Timothy 1:9)
- 25:7 The forgiveness of God is based on His character, and not on man’s merit.
- Sinful man has been polluted and rebelled, so it is only through the eternal compassion and faithful love of the Lord that a man is saved.
  - The unfailing, unconditional love of God is characterized by the term “Hesed” (חסד) in the Hebrew Old Testament and “Agape” (Ἀγάπη) in the Greek New Testament.
- 25:8 “The Way” of God is founded on Jesus Christ (Jn 14:6; Psalms 115:1, 1 Kings 8:23) since no man can be wholly obedient to the ways (commandments) of the Lord (Ps 115:1; 1 Ki 8:23)
- 25:9 In humility, a sinner must recognize his failings and sin before turning to God. (Psalm 22:4, 51:17, 149:4; James 4:10; Micah 6:8; 2 Chronicles 7:14; 1 Peter 5:6)
- “*When pride comes, then comes disgrace, but with the humble is wisdom.*” (Proverbs 11:2)
  - A sinner must humble himself to accept Jesus as Lord over him. (John 3:30; Mark 9:35; Psalm 25:9; 1 Corinthians 1:28-29)
- 25:10 The reward for obedience is the recognition of God’s love and deeper understanding (enlightenment) of His truth.
- 25:11 In spite of the magnitude of sin, a man is redeemed because of Who God is – not because of self-effort or works (personal “goodness”).
- 25:12 The Lord’s covenant and “the way of Jesus” will be revealed to the man who fears the Lord. Understanding begins with an acknowledgement of God’s greatness and man’s lowly state.
- 25:13 Man’s humble view of the sovereign God will determine his enlightenment that teaches him the ways to live a pleasing life to the Lord. God will reward a man who understand and applies God’s truths.
- 25:14 God’s covenant is based on those who approach Him with an understanding of how inadequate they are and how great God is.
- 25:15 In spite of the entanglements of this world, the Lord will deliver us (Psalm 31:4, 35:7, 57:6). The world attempts to trap man in pursuits, relationships, careers, hobbies, interests and ambitions; however, God can free His people to live as pilgrims in a world that is not our home. (Hebrews 11:8-10)

25:16 When the distressed are suffering alone, the Lord continues to faithfully draw near. God's people are never really alone because of God's faithful love.

25:17 The world's difficulties have both physical and spiritual impacts on the "heart." Heart disease is America's leading cause of death.

25:18 This is the third time in this passage that David requests his sins be forgiven and forgotten (Psalm 25:7, 11)

25:19 Because he was chosen by God, David had many fervent enemies in the world. (Matthew 10:22; John 15:18)

25:20 In spite of the opposition, refuge in the Lord can be trusted.

- God can guard His people from attacks, and deliver His people from onslaught.

25:21 In the midst of trials and tests, believers should faithfully continue to walk with the Lord and be obedient to His commands.

25:22 Beyond the individual, God protects large groups of His people (even whole nations).

26:1 As a believer walks with the Lord according to His Word, the believer will be proved correct in his belief and faith in the Lord.

26:2 These tests of the Lord work to refine man as they reveal lacking and limitations; at the same time, the tests prove a man's heart (Ps 7:9, 11:5, 17:3, 66:10, 78:18, 56, 105:19, 106:14).

26:3 The Word of the Lord and His testimonies (miracles of supernatural intervention) are the driving forces of David's walk.

26:4-5 Believers should be careful of the influence and pollution of worldly associations.

26:6 As believers are servants of the Lord, each should take care to be clean prior to giving public gratitude and testimony.

26:7 The concept of "wonderful works" (niḵlō'ōṭekā נִיחְלוֹ'וֹתֶיכָא) is a single word that infers the miraculous. (Nehemiah 9:17; Psalm 9:1, 26:7, 40:5, 71:17, 75:1, 106:7, 145:5)

26:8-10 While God lives in glorious heaven, man is assigned to physical bodies which have an innate sinful nature; the Believer is filled with the Lord so His glory shines through His residence in the Believer while sinners pursue bloodshed and injustice.

26:11-12 The Believer pursues an honest (open, candid, not double-minded) life that needs to be redeemed as God provides graciously. Praise will be raised that the foundation is always solid and the way straight, so the Believer will not stumble and fall.

27:1 *"The LORD is my light and my salvation; Whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?"* (Jn 1:9, 8:12, 12:46)

27:2 The enemies stumble and fall as if attacking in darkness.

27:3 Believers should not fear man (Ps 118:6), but instead fear God.

27:4 David has a single, clear priority which is to fellowship with the Lord in the Lord's house.

27:5 During the time of Jacob's Trouble, Israel will be saved during the Great Tribulation through divine concealment.

27:6 Joyful sacrifices are to be made to the Lord.

27:7 David asks God to hear his prayer when he calls (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1).

27:8 “When You said, ‘Seek My face,’ My heart said to You, ‘Your face, LORD, I will seek.’”

27:9 A believer should walk in obedience and maintain fellowship with the Lord who provided salvation.

- The question “will you hide” (tissāṭēr תִּסְאֶתֶר) insinuates that God (purposefully) cannot be found. (Exodus 39:23-24; Deuteronomy 31:17, 32:20; Job 13:24, 34:29; Psalm 10:1, 10:11, 13:1, 27:9, 30:7, 44:24, 69:17, 89:46; Isaiah 8:17, 45:15, 54:8, 55:1, 57:17, 59:2, 64:7, 88:14, 104:29, 143:7; Jeremiah 33:5; Ezekiel 39:29; Micah 3:4)

27:10 The Lord cares for the orphan.

27:11-12 The Lord’s way will lead the believer through the entrapments and injustices of this world.

27:13 Although true reward is given after the worldly existence, the Believer will experience the goodness of the Lord on earth as well.

27:14 David encourages the Believer to wait on the Lord (Psalms 62:1, Prov 20:22, Eccl 7:7, Isaiah 30:18, 40:31, 64:4, Hosea 12:6, Micah 7:7, 2 Chron 7:14). The encouragement is for believers to “allow” (not to “make”) their hearts to be strong.

#### 19 Psalms 28-30

28:1 The prayers of those dead in their sins are not answered by the Lord (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1).

28:2 David lifts his hands as he pleads to the Lord. As the hands represent “do-ing,” David lifts up (addresses) past and (commits) future actions in submission to the Lord.

28:3 The wicked deceitfully act kind while they are truly jealous and hateful.

28:4 David prays for the judgment of the wicked

28:5 The wicked do not consider the work of the Lord; theirs is a world of self-effort and competition for personal gain.

28:6-7 The Lord can be trusted by His people whose prayers He hears.

28:8 Salvation is from the Lord for His anointed people (2 Cor 1:21; Heb 1:9; 1 Jn 2:20, 27; Ps 20:6)

28:9 The Lord’s people are His eternal possession to be blessed forever.

29:1 This chapter begins by calling on His beings to “give” (dedicate or use in His service) to the Lord and ends with the Lord giving His people increased strength to serve.

29:2 His very being is worthy of praise outside of any action that He has performed. His holiness is remarkable.

<b>Seven characteristics of the Voice of the Lord...</b>	
<b>(Psalm 29)</b>	
1	29:3 ...is over the waters
2	29:4 ...is powerful
3	29:4 ...is full of majesty/splendor
4	29:5 ...breaks the cedars
5	29:7 ...divides the flames of fire
6	29:8 ...shakes the wilderness
7	29:9 ...makes deer give birth and strips the forests bare

- 29:3 The power of the Lord's voice is likened to thunder (2 Sam 22:14; Job 37:2-5, 40:9; Ps 18:13, 77:18, 104:7; Ez 3:12).
- 29:5 The cedars of Lebanon represented royal power (2 Ki 14:9; 2 Chron 25:18; Ps 92:12, 104:16-17; SoS 5:15; Is 2:13; Ez 31:13), but it is shattered by the voice of the Lord.
- 29:6 Beyond the trees, the mountains themselves are unstable like weakened young that have the potential to be strong (e.g. like an ox). But they will not be strong before the voice of the Lord. Sirion is actually Mt. Hermon (Dt 3:9).
- 29:8 Kadesh was the location that the spies reported that Israel was too weak to enter the promised land (Num 13:26)
- 29:9 The voice of the Lord can be positive and lead to productivity, or His voice devastate sustenance.
- 29:10 The Lord sat safely on His throne of power as mankind was judged with destruction.
- 29:11 The Lord gives strength to overcome and peace to endure.
- Psalm 30 is a dedication song for the house; this could mean that David was dedicating his palace or that this song was to be used by his son, Solomon, to dedicate the Temple.
- 30:1 David lifts up praises to the Lord for lifting up David in protection from his enemies.
- 30:2 Healing in scripture is closely associated with forgiveness of sin (Ps 38:3, 41:4, 103:3)
- 30:3 The Lord spares His undeserving people up from the grave while others continue down to the pit to pay the consequences of sin for eternity.
- 30:4 The Lord enjoys the praises of His people who are faithful to His calling and His will.
- 30:5 "*Weeping may endure for a night, but joy comes in the morning...*" Trials and correction are to be endured for a season (possibly this life), but to a brighter, greater end. In the morning, when the revelers hide from the light (e.g. enlightenment, openness), His children are blessed.
- 30:6-7 Believers can have absolute confidence when in fellowship with the Lord, but when communion is broken through disobedience, the believer will fear and dread.
- The question "*will you hide*" (tissātēr תִּסְאֲתֵר) insinuates that God (purposefully) cannot be found. (Exodus 39:23-24; Deuteronomy 31:17, 32:20; Job 13:24, 34:29; Psalm 10:1, 10:11, 13:1, 27:9, 30:7, 44:24, 69:17, 89:46; Isaiah 8:17, 45:15, 54:8, 55:1, 57:17, 59:2, 64:7, 88:14, 104:29, 143:7; Jeremiah 33:5; Ezekiel 39:29; Micah 3:4)
- 30:8-10 Believers can cry out to the Lord, not because any believer deserves mercy, but because the Lord deserves praise. It is because of Who He is and not who we are.
- 30:10 After someone is blessed, they should continue to praise the Lord – especially in gratitude.
- 30:11-12 Because the Lord has covered His people with His joy, He will be praised by His people throughout all eternity (Ps 104:1; Isaiah 61:10, 40:22; Romans 13:14; Rev 3:5)



- 31:1 It is the Lord's righteousness, and not that of any man, which brings salvation (Ps 5:8, 35:24, 28, 36:6, 10, 40:10, 51:14, 71:2, 15, 16, 19, 24, 89:16, 119:40, 142, 143:11)
- 31:2-3 Jesus is the rock and fortress of refuge to His people (1 Peter 2:5, Lk 3:8, 19:40, Jn 2:6) because of Who He is.
- 31:4 The Lord can free His people from the entrapments of this world even in death.
- 31:5 While on the cross, Jesus quoted "*Into your hand, I commit my spirit*" (Luke 23:46)
- 31:6 While believers are told to love their enemies (for this world is not focused on their personal gain), David hates the enemy of God for all of life is about the Lord (Ps 5:5, 11:5, 26:5, 97:10, 101:3, 119:113, 139:21-22).
- 31:7-8 The cause for David's praise is the Lord's blessing and victory of David over his enemies.
- 31:9 The consequences of sin does bring "angry sorrow" (some translate as "grief").
- 31:10 One of David's most honorable characteristics was that he accepted responsibility of his sin.
- 31:11 Sin brings shame and breaks relationships with everyone.
- 31:12 Scripture often likens the body to pottery, and David feels like a broken vessel who is now unable to function in the use that the Lord had intended (Ps 22:15, 29, 31:12, 113:7; Jer 17:13).
- 31:13-15 As with all martyrs (living and dead) of the Lord, the course of a Believer's life is in the hands of God.
- 31:16-18 While the Lord's people are never disgraced (Ps 22:5, 25:2-3, 37:19, 71:1) because eternity will prove His truth, the pride and mocking of the wicked will be silenced forever.
- 31:19-21 The Lord will protect His people from the wicked.
- 31:22 Desperation and loneliness comes from tests and trials, but the Lord is ever present.
- 31:23 Faithfulness and loyalty which are characteristics greatly esteemed by the Lord are juxtaposed to pride and arrogance.
- 31:24 God calls His people to courage without fear of this world.
- Martin Luther called Psalms 32 as "The "Pauline" Psalm about forgiveness
  - Thirteen (rebellion) Psalms are denoted as "maskil" (to teach a lesson) and tend to have a human questioning theme in the midst of worldly defeats while the Lord's works of times past are recalled (Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142)
- 32:1-2 Paul quotes this passage (Romans 4:6-8) in making the point that believers are blessed for having faith in the Lord to forgive sin. Unlike those in the world who hide their evil deeds and deceitfully proclaim that they are good enough, a Believer understands his fallen sinful nature.
- 32:3-4 The physical effects of guilt (e.g. sleep disturbance, eating disorders, hypertension, heart disease, memory loss, mood swings, irritability, etc.) are common and widespread.
- 32:5 The therapy for sin-induced guilt is honest, candid confession to the Lord.
- 32:6 "*Let everyone who is faithful pray to You at a time that You may be found.*" God gives man a temporal opportunity to accept His truths and will (Heb 4:7).
- 32:7 Instead of a self-focus, this verse speaks of the Lord and His ability to protect.

- 32:8-9 God as the speaker conveys that He will lead His people as He led Israel day-by-day (Numbers 9:20-23). Two animals are named (horse and mule) which are wonderful utilities of production and protection, but must be physically dominated to command. If a leg bone is broken, they will not take the time to have it set and mend without kicking and bellowing to their own demise.
- 32:10-11 While the wicked experience painful lives to no avail, believers can rejoice in the Lord for His protection from the pains of this world.
- 33:1-2 While flattery from the wicked is meaningless, the Lord welcomes the praise of His people.
- 33:3 A “new song” is sung by the regenerate man as he sings personal songs to the Lord in every situation (Psalms 40:3, 96:1, 98:1, 144:9, 149:1, Is 42:10, Rev 5:9, 14:3). Instead of mindlessly (and worse yet, heartlessly) hymns of others, sing a new prayerful one that is personal.
- 33:4 All of the Word of the Lord can be trusted (2 Tim 3:16-17) beyond any manmade opinion or concept.
- 33:5 Both aspects of righteousness (granted by mercy) and justice (judgment of wrongdoing) are present throughout His kingdom and is evident throughout the earth (Ps 103:6).
- 33:6, 9 The world was made through God’s Word (Jn 1:3, 2 Peter 3:5)
- 33:7 The seas and the oceans contain approximately 97% of all of the earth’s water (Job 38:22).
- 33:8 All of creation should be awestruck by the Creator’s power.
- 33:10-11 While the Lord confuses the wisdom of the world, His counsel (His Word) can be faithfully relied upon forever.
- 33:12 “*Happy is the nation whose God is the LORD.*” Although America was founded by Christians, Biblical realities and religious freedoms are no longer tolerated by the world. While the attitudes of an affluent country may be swayed by the media (e.g. news, Hollywood, etc.), self-centeredness and selfishness will always result in heartache.
- 33:13-14 The Lord sees everything from His heavenly dwelling (Job 22:12-16; Ps 139:7-8; Prov 15:3; Jer 16:17, 23:24)
- God sees everything from His throne in His holy temple in Heaven. (Psalm 2:4, 14:2, 18:13; 18:16; 33:13; 53:2; 57:3; 73:25; 76:8; 80:14; 102:19; 103:19; 113:6; 115:3; 123:1; 144:7)
- 33:15 The Lord is even sovereign over the heart of man (Eph 1:11; Ps 105:25; Is 63:17; Jer 32:39-40; 1 Kings 18:37; Rev 17:17)
- 33:16-17 Superior worldly qualities and implements have no bearing on safety as every battle is a spiritual battle (Eph 6:12) – the Lord is the only safety.
- 33:18-19 Unlike the ambitious self-made man, the Lord walks with those who fear Him and depend on Him for their needs to be met (Mt 19:23-24; Rom 14:23).
- 33:20 Believers must stop struggling to control their destinies and submit to His will by waiting on Him to guide and provide (Psalms 27:14, 62:1, Prov 20:22, Eccl 7:7, Isaiah 30:18, 40:31, 64:4, Hosea 12:6, Micah 7:7, 2 Chron 7:14)
- 33:21-22 Believers are to rejoice in the Lord as His love pervades worldly circumstances.

Psalms 34 was written after David pretended to be insane before Achish, the King of Gath (1 Sam 21:10-15; Ps 56). David chose to be a fool in this world to save his life.

Psalms 34 is an Acrostic (as the second of seven: Ps 25, 37, 111, 112, 119, 145); Jewish people have noted that 22 was significant in not just being the number of letters in the Hebrew alphabet but also the number of generations from Adam to Jacob (Israel), the number of works of creation, and the number of books in the Jewish canon of the Bible.

34:1 Believers should live lives of continual rejoicing and gratitude to the Lord (1 Thes 5:16-18). Beyond daily, this means that God is to be the focal point of every thought and word (2 Cor 10:5).

34:2 As Believers testify of His supernatural intervention over worldly circumstances, God's humble people will be encouraged.

34:3 The universal church should join together in praising and lifting up His name.

34:4 Beyond actual circumstances, the Lord even delivers the fear of potential trials. As Believers become increasingly subject to His will with less of their own dreams and possessions to protect, His peace pervades their lives because all they have and do are His (2 Thes 3:16; 1 Pet 5:6-7)

34:5-6 Those who are lacking in this world receive God's supernatural blessings, and they radiate His light to the darkened world (Ex 34:32-24; Acts 6:15).

34:7 The Angel of the Lord (Jesus) is the salvation of Believers

34:8 *"Taste and see that the Lord is good."* (Mt 26:26; Mk 10:18, 14:22)

34:9 All believers are counted to the Lord as saints because of His righteousness. As one relies on the Lord as sovereign, His provision replaces self-effort as His people walk in obedience. *"Those who fear the Lord lack nothing."*

34:10 A young lion is rapacious, mighty and energetic, but he cannot find food. *"Those who seek the Lord will not lack any good thing."*

34:11 Children are to be taught to revere the almighty nature of the Lord.

34:12-14 To enjoy a long life of good, control the tongue and passions while rejecting evil and pursuing good.

34:15 The Lord is attentive to the needs of the righteous.

34:16 The Lord is against the wicked beyond the point of their annihilation to the memory of them.

34:17-18 God helps those who come to him with a "contrite spirit" (Ps 51:17, Isaiah 57:15, 66:22).

34:19 The righteous experience many adversities; God says that life will be full of contention, but He will be with His people in the midst of strife.

34:20 As Jesus Christ did not experience a single broken bone (Jn 19:31-36) likening Him to the Passover lamb (Ex 12:46; Nu 9:12), neither will the Believer be broken.

34:21-22 While the wicked will be judged and punished by the Lord, those who take refuge in His salvation will not be rightfully punished for their sins (because Jesus Christ has paid the price).

35:1 Those who fight the Lord's people will be struggling against the Almighty Lord

35:2 While the large shield is purely defensive, the smaller shield (buckler) could also be used in offensive (attack) combat.

35:3 The spear and javelin extended the protection from a close proximity to defense over a broad area; this is especially comforting in an age of missiles.

- 35:4 Shame and disgrace are always the end of those who rebel against the Lord and His people.
- 35:5 Husks and chaff represent the worthless residue that was associated with something of value until the force (e.g. wind) separated them.
- 35:6 There is no escape from the Lord as the very act of flight (in slippery darkness) would be treacherous.
- 35:7 The wicked provoke and persecute unnecessarily (Ps 35:19; Jn 15:25).
- 35:8 Ironically, the wicked will fall according to their own sinful nature (Esther 7:10).
- 35:9-10 Every piece of the Believer (to his core) will praise the Lord.
- 35:11-12 The wicked enemy of the Lord unify to lie and accuse to indict the innocent.
- 35:13-14 Although the Lord's people are generous, the wicked will repay with evil. Fasting resulted in a man's humility.
- 35:15-16 Although the world relies on the Lord and His people to comfort and assist in times of difficulty, the world will gather and gawk while mocking the Believer who has stumbled.
- 35:17 Believers must wait on the Lord frequently without knowing the reason or longevity.
- 35:20-22 Although the wicked accuse while saying that they have seen the offense, in reality the Lord has seen the accusers true offense. The Lord is the witness and judge of those falsely accusing.
- 35:23 Although the Lord is ever watchful (Ps 121:3-4), sometimes Believers lose faith of His awareness of their plight (Ps 44:23).
- 35:24 The worldly see God's people as fallen sinners, and this is true because the Believer is justified by the Lord's righteousness.
- 35:25-26 Just as the Lord's people are covered with His righteousness, the worldly are covered with shame and disgrace.
- 35:27 David prays that fellow believers would be encouraged by the Lord's work in his personal life.
- 35:28 Believers should always be state declaring the praises of the Lord.

## 22 Psalms 36, 37

- 36:1-2 The wicked have no fear of the Lord as they are too prideful to understand their fallen nature.
- 36:3-4 The wicked meditate (e.g., fantasize) on the wickedness that they can pursue, so that they will not reject evil.
- 36:5 In contrast to man's treachery and deceit, the Lord continues faithfully following His righteousness.
- 36:6 Beyond man, God preserves animals as well - even from His judgments (Eccl 3:19-21; Jonah 3:8, 4:11; Ex 21:28). The deep speaks of trial and judgment (Ps 18:16, 42:7, 69:2,14, 144:7).
- 36:7 The Lord wants to hide His people hidden under His wings (Ps 17:8; Malachi 4:2; Mt 23:37; Lk 13:34). The train and tassels of the prayer shawl (Tzitzit) are called wings ("Kanaph") as it represents authority and righteousness (1 Samuel 24:5-Saul), Isaiah 6:1-Train fills the Temple). As many as touched the hem (wings) of Jesus' garment were healed (Mt 9:20; Mk 6:56).
- 36:8-9 Living water (Jn 4:14; Rev 7:17) which produces aspects of a Believer's life (Prov 13:14, 14:27) which pleases the Lord forever (Rev 21:6, 22:1-2) just as the waters had

- given life in the garden of Eden (Gen 2:10). It is in the truth (light) of the Lord (Is 60:19; Rev 22:5) that genuine truth is seen.
- 36:10 God's faithful (eternal) love is experienced by those who know Him (Jn 10:4, 27; Acts 22:14; Mt 7:23)
- 36:11-12 While in this world, God actively keeps the wicked from the paths of the righteous, but in eternity, the wicked will not be able to rise and rebel against the Lord and His people anymore.
- Psalms 37 is an Acrostic (as the first of seven: Ps 25, 34, 111, 112, 119, 145); Jewish people have noted that 22 was significant in not just being the number of letters in the Hebrew alphabet but also the number of generations from Adam to Jacob (Israel), the number of works of creation, and the number of books in the Jewish canon of the Bible.
- 37:1-2 A Believer should not be angered by the wicked of this world or become envious of those who have wrongly pursued worldly pleasures (e.g. Hollywood) because their brief lifestyles of sin will pass quickly. Just as a drug gives an immediate high only to be followed by a hollow existence, the life of the wicked is a brief "high" to be followed by an eternity of judgment (Prov 3:31-32).
- 37:3 Instead of trusting self-efforts, trust in the Lord and pursue His will and favor.
- 37:4 *"Delight yourself in the LORD, and He shall give you the desires of your heart."*
- 37:5-6 The Lord supernaturally intervenes as He always has; a Believer should commit the moment to the Lord, and the truth of the Lord will be evident through the situation (testimony).
- 37:7 *"Be silent before the LORD and wait expectantly for Him"*
- 37:8 For the third time in the passage, believers are encouraged not to become agitated and angry (Eph 4:26; James 1:20). While Jesus took physical action against the religious leaders who polluted the house of God (Mt 21:12-13; Jn 2:13-16), scripture does not explicitly state that Jesus was angry, but it does quote Psalm 69:9 stating that zeal would consume Him. Parents are encouraged to take action (punishment) against their children's misbehavior without anger.
- 37:9-11 God will protect His righteous people who trust in Him while the self-reliant wicked will pass away.
- 37:12-15 Although the wicked schemes to ambush the righteous, the Lord knows that the wicked will be ensnared by their own devices and colleagues.
- 37:16 *"Better the little that the righteous man has than the abundance of many wicked people."*
- 37:17 The strength (arms) of the wicked will be broken while the righteous rely on the Lord's strength.
- 37:18 The reward of the of the righteous is eternal.
- 37:19-20 The Lord will provide the sustenance of His people while the wicked pass away.
- 37:21 God's people go beyond lending to generous giving while the wicked take and do not repay.
- 37:22 The Lord is the defining cause (source, basis) as it is His blessing or curse that drives results.
- 37:23 The steps of God's people are planned and executed by the Lord.

37:24 As a child holds the hand of his father, so do the people of the Lord walk with their hands outstretched towards Him (Is 41:13, 64:7; Ps 73:23, 77:2, 139:10)

37:25-26 The Lord provides beyond sustaining for the righteous to support their generosity.

37:27 David gives a call to repentance.

37:28 God's people are called faithful ones because the circumstances should have no affect on the consistent walk in God's will.

37:29 The righteous inherit while the wicked are cut off (Ps 37:8, 22, 34)

37:30-31 The Word of God permeates the heart of the Believer, and it overflows through the Believer's words (Mt 12:34).

37:32-33 Although the wicked secretly waits to ambush the righteous, the wicked are unaware that God is watching them to protect His people.

37:34 Believers should continue submitting to the Lord Jesus (God's way) as they wait for Him to lead.

37:35-36 A wicked man's treasures deceptively appear secure and long-lasting

37:37 Scripture calls on believers to observe the lives of the righteous and witness the peace and blessings of the Lord.

37:38 The downfall of the wicked is also foreseeable.

37:39 Salvation is always and only from the Lord.

37:40 As the Lord delivers His people, He brings the downfall of the wicked who are persecuting them.

#### 23 Psalms 38-40

Psalms 38 – Sickness from Chastening, but then Mercy and Healing

38:1-3 David believes that his physical ailments are a result of God's judgment of his sin

38:4 Every Believer must understand that the degree of the fallen sinful state is overwhelming (Ps 38:18).

38:5 In Scripture, skin diseases often reflect sin that becomes increasingly evident (Lev 13).

38:6 Disease can bring humility as the individual physically bows continually.

38:7 Burning reflects judgment as David experiences the pain at the deepest level, and he reflects that he has no health at all.

38:8 As the results of the burden of sin crush the individual, the heart cries out, and David turns from his affliction to the Lord.

38:9 *"Lord, my every desire is known to you; my sighing is not hidden from you."* The Lord knows every detail even to the point of a sigh (Mt 10:30).

38:10 Death approaches death and the light within him dims as his understanding begins to pass.

38:11 A consequence of sin is separation as, often in worldly affliction and trials, friends and family distance themselves from the suffering one.

38:12 At the same time, the oppressors become more active and vocal during suffering.

38:13-14 The suffering individual does not have the strength or capability to hear (e.g. advice, counsel, rebuke, etc) clearly nor defend himself.

38:15 While troubled man has no answer, the Lord can always answer from His strength and eternal vantage point.

38:16-17 David understands that he is about to fall and prays that God will not let his enemies gloat over his failure and judgment.

38:18 As a fallen sinner, believers must confess their guilt and turn to the Lord.  
38:19-20 While David understands the judgment and punishment from God, he requests protection from the wicked who pursue him without reason.  
38:21-22 Though judged by the Lord, David prays that God not abandon him, but instead to quickly draw near to bring salvation to him.

- Chapters 39 & 62 are introduced by Jeduthun, Levite of the family of Merari
- The Hebrew title used for Psalms 39, 62 & 77 is Jeduthun meaning "Praise giver"

39:1 As speech reveals the wickedness of the heart, every believer should guard his tongue especially in the presence of the worldly (Mt 12:34, 15:18; James 3:1-12).  
39:2-3 David pursued silence to the point that the good was not even said; as David is known for his praises (psalms), this must have burned within him (James 3:5-6).  
39:4-5 Believers should realize how finite life is on earth (Ex 23:26; 1 Kings 2:1; Job 14:5; Ps 90:12).  
39:6 Believers should not live in vain (Ps 49:10; Eccl 2:18-19; Haggai 1:6; Prov 23:4; Mt 6:19; Lk 12:16-21; 1 Tim 6:9-10; Heb 13:5)  
39:7-8 Although David waits on the Lord, he asks what it is that he is waiting for, and then he goes on to say that he is waiting to be delivered from the judgment of his sins.  
39:9 David (the writer of many Psalms) cannot speak a testimony because of his affliction and punishment of sin.  
39:10-11 The Lord's discipline is harsh as He erodes all that is of false value to the sinner.  
39:12 David asks God to hear his prayer when he calls (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1) as he feels like an outsider (foreigner) who is meandering through this world.  
39:13 Just like Job, David asks the Lord to not focus on him as it results in judgment with punishment (Job 13:21), and David would like peace before he dies.

- Most passages transition from a plea to a praise; however, Psalm 40 transitions from a praise to a plea as if God has saved in the past, and now there is a call for God to do it again.

40:1 Wait patiently on the Lord, and He will hear your prayer (Isaiah 30:18)

- The literal Hebrew translation of this verse is "*Waiting, I waited...*" (qiwwîfî qawwōh קָנִיתִי קִנְיָה) This term is not lackluster, passive waiting, but instead, this infers hoping and active watching (as with the Lord's return).
- The act of God turning to man includes an aspect of "leaning into" and extending to man. (James 4:8)

40:2 Jesus is the rock (1 Corinthians 10:4) and the sure foundation of the Christian (Mt 7:24).

- The term "pit" (mibbōwr מִבְּוֹר) references a well or cistern. (a cistern was whole used to collect rainfall)
- The miry, muddy clay is not suitable to withstand weight in contrast to the rock which can elevate (Solid footing).
- It was impossible to escape a cistern without assistance from above (i.e., someone dropping a rope, cloth or ladder). Some individuals were executed by sinking

them into waist-high mud; the individual would stand as long as they could, but eventually sink below the surface and suffocate. It was a slow, tortuous way to die.

40:3 As the believer experiences increasingly more of the Lord, a “new song” comes day by day (Psalms 33:3, 96:1, 98:1, 144:9, 149:1, Is 42:10, Rev 5:9, 14:3). Man follows a three-step experience with the Lord: 1. See 2. Fear 3. Trusts

40:4 Happiness is trusting in the Lord instead of fellow man or the world system (e.g., American dream).

- The nation of Israel would struggle with trusting their God or making worldly alliances with idolatrous nations like Assyria and Egypt).

40:5 The Lord has already performed so many wonderful things for His people, and He has great plans in store. (Jeremiah 29:11; Proverbs 16:9)

- The concept of “wonderful works” (niḥlō’ōteḵā נִחְלוֹ'וֹתֶיכָא) is a single word that infers the miraculous. (Nehemiah 9:17; Psalm 9:1, 26:7, 71:17, 75:1, 106:7, 145:5)

40:6 A bond slave had pierced or “open” ears (Deuteronomy 15:17), and the Lord prefers obedience to sacrifice and repentance (1 Sam 15:22; Ps 51:16; Prov 21:3; Amos 5:22; Is 1:11; Hosea 6:6; Acts 5:21-22)

40:7 The focus of the entire Bible is Jesus (Lk 22:37), and His obedience to God the Father (Philippians 2:8; Romans 5:19).

40:8 Instead of a concession, obedience comes from a joyful heart of love. Scripture (the Word of God) is read and recalled against sin (Psalm 119:11); Jesus quoted Scripture against Satan’s temptations repeatedly.

- Christians also have the Holy Spirit to counsel and guide every day. (Romans 8:9; 1 Corinthians 6:19; John 14:26, 16:13)
- God’s Word and the Spirit (within the believer) function as a life preserver as they elevate the believer above the chaotic world. (Matthew 14:30-33)

40:9 After the Lord had redeemed and blessed, David gave testimony again (Psalm 39:2, 9). The Hebrew term “proclaim” (biśśartī בִּישָׂרְתִי) is actually a phrase “*I have proclaimed the good news.*” This proclamation infers an announcement!

- The Hebrew term for “righteous” (šedeq שְׁדֵק) infers just, right, and accurate.

40:10 Believers should share what God is doing daily in their lives as a testimony to Him.

- God’s righteousness is at the heart of every believer; however, it was meant to be proclaimed and shared with others.

40:11 The love and truth of the Lord will protect His people while worldly troubles surround them.

40:12 It is feasible that the reason that David’s troubles could not be counted was because he didn’t know all of the sources or all of his enemies, but God knows.

- David does not know the number of his troubles, but he believes that he has more troubles than the hair on his head. The Lord knows our troubles as He knows the hair on each head (Mt 6:8, 10:30)
- God knows every detail of creation including the seemingly vain and transient nature as the number of hairs of an individual. (Matthew 10:30; Luke 12:7) Beards can add another 30,000 hairs. The hair changes every day, so the Lord understands the daily “trivial” changes in the lives of His people.

**Number of Hairs can**



correlate to Hair Color	
Blonde	150,000
Brown	110,000
Black	100,000
Red	90,000

Psalms 40:13-17 is the same as Psalms 70

40:13 Prayer that it would please the Lord to rescue one of His.

- As the “Lord’s Prayer” (Matthew 6:9-13; Luke 11:2-4) demonstrates, the will of God takes priority over all else.
- Knowing that God’s pleasure is sovereign, David pleads for it to please God to save him.

40:14 Disgrace and humiliation imply shame that the aggressors were at enmity against a man of God as they plot against God Himself. (Acts 9:1-5; John 15:18, 23)

40:15 Gossips and accusers maliciously attempt to catch David in a failing as if to prove their own cause against him. They ambush and assail David with taunts.

40:16 Those who seek the Lord should find joy in him. The Lord’s people understand His salvation and attribute their success to the greatness of God. Believers should be encouraged and praise Him

40:17 The Lord’s people understand and admit their state as needy and hurting. In spite of being lowly, God considers them.

- David prays that God take immediate action and not postpone His response.

#### 24 Psalms 41-43

- Psalm 41 is the last chapter in the first of five books in Psalms

41:1 The man who gives generously to the poor is happy. The Book of Psalms begins by telling the reader the way to be “happy/blessed.”

- David has cared for the poor and needy, and He claims God’s deliverance of those who minister to those in poverty. (Luke 6:38; Proverbs 11:24-25, 19:17)

Psalms Ways to Be Happy	
Psalm 1:1	“How happy is the man who does not follow the advice of the wicked or take the path of sinners or join a group of mockers!”
Psalm 2:12	“Pay homage to the Son or He will be angry and you will perish in your rebellion, for His anger may ignite at any moment. All those who take refuge in Him are happy.”
Psalm 33:12	“Happy is the nation whose God is Yahweh— the people He has chosen to be His own possession!”
Psalm 34:8	“Taste and see that the Lord is good. How happy is the man who takes refuge in Him!”
Psalm 40:4	“How happy is the man who has put his trust in the Lord and has not turned to the proud or to those who run after lies!”
Psalm 41:1	“Happy is one who cares for the poor; the Lord will save him in a day of adversity.”
Psalm 65:4	“How happy is the one You choose and bring near to live in Your courts! We will be satisfied with the goodness of Your house, the holiness of Your temple.”
Psalm 84:4	“How happy are those who reside in Your house, who praise You continually. Selah”
Psalm 84:5	“Happy are the people whose strength is in You, whose hearts are set on

	pilgrimage.”
Psalm 84:12	“Happy is the person who trusts in You, Lord of Hosts!”
Psalm 89:15	“Happy are the people who know the joyful shout; Yahweh, they walk in the light of Your presence.”
Psalm 94:12	“Lord, happy is the man You discipline and teach from Your law.”
Psalm 106:3	“How happy are those who uphold justice, who practice righteousness at all times.”
Psalm 112:1	“Hallelujah! Happy is the man who fears the Lord, taking great delight in His commands.”
Psalm 119:1	“How happy are those whose way is blameless, who live according to the Lord’s instruction!”
Psalm 119:2	“Happy are those who keep His decrees and seek Him with all their heart.”
Psalm 127:5	“Happy is the man who has filled his quiver with them (sons). Such men will never be put to shame when they speak with their enemies at the city gate.”
Psalm 128:1	“How happy is everyone who fears the Lord, who walks in His ways!”
Psalm 128:2	“You will surely eat what your hands have worked for. You will be happy, and it will go well for you.”
Psalm 137:8	“Daughter Babylon, doomed to destruction, happy is the one who pays you back what you have done to us.”
Psalm 137:9	“Happy is he who takes your little ones and dashes them against the rocks.”
Psalm 144:15	“Happy are the people with such blessings. Happy are the people whose God is Yahweh.”
Psalm 144:15	“Happy is the one whose help is the God of Jacob, whose hope is in the Lord his God,”

- 41:2 As an individual takes care of the helpless, the Lord will also care for him.
- 41:3 The believer does not need to make an effort to go anywhere because God will heal him where he is – on his sickbed. (2 Kings 20:1-5)
- 41:4 The Lord gives healing (restoration) to the soul after repentance from sin (Isaiah 53:5, 1 Peter 2:24)
- 41:5 Although dead for nearly 3,000 years, the story of David continues to thrive, and David is one of the most beloved characters in the Bible (while his enemies remain nameless).
- 41:6 Under the guise of a “visit,” wicked people gather gossip to share.
- 41:7 David’s enemies were secretive and deceitful.
- 41:8 Enemies gossip together while feigning support when interacting with the people of God. David’s enemies planned to poison him while he is incapacitated.
- The gossip of one’s enemies is poisonous.
- 41:9 The worldly turn on their acquaintances just as Judas turned on Jesus (John 13:18). The Psalms of David were inspired by the Holy Spirit (Acts 1:16) and fulfilled by Jesus Christ (Jn 17:12).
- 41:10 David is bedridden, but he prays that God will elevate him.
- 41:11 The faithful Lord is always a true friend and a Savior to His people.
- 41:12 David’s honesty (in not living a double life or varying in his faith in the Lord) was rewarded by God.
- 41:13 Doxology (Greek doxologia - praise: doxa - glory, honor) - An expression of praise to God, especially a short hymn sung as part of a Christian worship service; a usually liturgical expression of praise to God

- Chapter 42 was written by the Sons of Korah (1 Chronicles 26:18-19) as Levites who were gatekeepers. This is the first Psalm that was explicitly written by someone other than David (who may have written all of Book 1).
  - The sons of Korah descended from the treacherous usurper Korah, who rebelled against the leadership of Moses (Numbers 16). The sons (descendants) of Korah include Heman, Asaph, and Ethan who were prophetic worship leaders. The sons (descendants) of Korah wrote eleven Psalms which include Psalms 42, 44, 45, 46, 47, 48, 49, 84, 85, 87, and 88.
  - Thirteen (rebellion) Psalms are denoted as “maskil” (to teach a lesson) and tend to have a human questioning theme in the midst of worldly defeats while the Lord’s works of times past are recalled (Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142)
- 42:1 *“As the deer pants for the water, so my soul pants/thirsts for you”* A wonderful way to begin the second book within Psalms as He is a necessity for Spiritual life as providing the living water.
- As a general rule, man can only go without water for 3 days. Thirst is a driving and desperate force. Too often, believers seek God out of desperation for other things besides God; but this Psalmist sought God Himself desperately.
  - Jesus is the living water (John 4:14; 7:38; Jeremiah 17:13; Zechariah 14:8-9; Revelation 7:13-17, 21:6-8)
- 42:2 The sons of Korah were Levites from the family of Kohath; they served as worship leaders in the Temple, so they had set times of worship (2 Chronicles 20:19). They longed to serve in the Temple and worship God.
- Every believer should yearn to be near the living God.
- 42:3 Although others mock, the Psalmist continues to weep for the presence of the Lord.
- The Psalmist has nothing to drink and only his tears to “eat.” The water in him is being poured out through tears.
  - Others believe that there is a spiritual distance from God, and they taunted that God had abandoned the writer.
- 42:4 The Psalmist reminisces on the joy of the Lord during good times of worship (2 Sam 6:16-19). The wonderful memories of times of joy break his heart because he misses them nostalgically.
- 42:5 The Psalmist asks himself the same question three times (Psalms 42:11; 43:5). Believers (whose hope is in the Lord) should not be distressed because He brings salvation.
- In this verse, the Psalmist questions his own grief as he reminds himself that there is hope in God. There will come a time when the Psalmist will recount God’s blessings and praise Him for them again.
  - The Psalmist calls himself to refocus on God instead of his situation. His personal situation was dire, and his problems were real, but his eyes were to be on God instead of himself.
  - The Psalmist wants a personal relationship with God as he sees the “face of God.”
- 42:6 When believers are disheartened, they can recall past blessings of the Lord as the Psalmist did in recounting the way the Lord took care of Joshua in the parting of the Jordan (Joshua 3:13) and the defeat of Sihon and Og (Joshua 12:1-2).
- Mt Mizar is a mystery as it may refer to a “little mountain” (possibly of Zion); as Sihon and Og represented the Lord’s faithfulness east of the Jordan,

- Mt Mizar could represent the Lord's faithfulness to Joshua west of the Jordan (Joshua 12:7-24).
- 42:7 The ocean depths reference the final depth of death (Ps 18:16, 36:6, 69:2,14, 144:7) as His threefold judgments (waterfalls, waves, winds – Mt 14:29-30) test the individual, and the believer is brought from “faith unto faith” (Rom 1:17).
- The power of water crashing down is immense, and the chaotic water torrents are drowning the Psalmist instead of giving him life.
  - The Psalmist's “depths” calls to God's “depths” because they all belong to God.
- 42:8 During times of light and joy, the Lord's love is felt, but during the night of trial and distress, the praise and prayer to the Lord will comfort the afflicted.
- The name “Yahweh” is not used often in the second Book of Psalms, but it is used in this verse.
  - The Psalmist will not focus on death as he gives “*a prayer to the God of my life.*”
- 42:9 The Psalmist understands his frailty in that He will question his “rock” and refuge (Ps 13:1, 44:24; Jer 23:38-39). The Lord does not forget the prayers of His faithful people (Ps 9:12).
- Even in asking God why He forgot the Psalmist, it is remembered that God is his refuge.
- 42:10 For the second time in this passage, the enemy asks “*where is your God?*” (Ps 42:3) The enemies are relentless as they repeatedly mock incessantly.
- 42:11 Psalm 42 and Psalm 43 seem to be a single Psalm as the question is posed again. “*Why am I so depressed? Why this turmoil within me? Put your hope in God, for I will still praise Him, my Savior and my God.*”
- In Psalm 42:5, the Psalmist speaks of “His” countenance, but this chapter closes with “my” countenance.
- Psalm 43 follows the same theme as Psalm 42, and some scholars believe that Psalm 43 is the conclusion of Psalm 42.
  - The Psalm is not attributed to anyone specifically.
- 43:1 While the Psalmist needs to be defended from a deceitful man, he asks God to defend his cause from an ungodly nation.
- A nation without God pursues the whims and promotes the self-serving pleasures of the masses; the political platform of such nations is full of deceit that strives to protect and encourage sinful and destructive lifestyles.
    - When a nation discards the truth of God's Word, all truth becomes relative, arbitrary and subjective depending on one's personal (political) beliefs.
  - The Psalmist had been falsely accused and convicted in a wicked judicial system.
  - The phrase “to cast me off” (zənaḥtānî זְנַחְתָּנִי) carries the same meaning as rejected or forsaken. (Psalm 44:9, 74:1, 89:38)
- 43:2 If these “why” questions are answered, they would define the sin being judged or God's greater plan through the trial. (Romans 8:28-29)
- God provides strength, so the Psalmist doesn't understand why he was weak.
- 43:3 Light represents enlightenment of God's truth which lead His people along His way to His presence (His mountain).

- The light and truth are not self-generated; instead, God is the source of truth. A man's authority will be the Word of God or some errant source.
  - The Psalmist confirms that he will submit and obediently follow God's truth.
  - The Psalmist requests to be led into the presence of God.
- 43:4 In the understanding of His truth, God's people come to the altar of sacrifice to covenant with and serve God joyfully. Spiritual (religious) obligations are more meaningful with a deeper understanding of the Lord.
- God's people sacrifice with exceeding joy; this includes repentance, but also thanksgiving and fellowship offerings.
  - The altar for the church is the cross of Christ. *"We have an altar from which those who minister at the tabernacle have no right to eat."* (Hebrews 13:10)
    - There is a sacrifice of worship to the Lord (Jonah 1:16; Hebrews 13:15)
  - The phrase *"God my God"* (עֵלֹהַי: אֱלֹהֵי יְהוָה) reflects the personal nature of God to the Psalmist.
- 43:5 The Psalm closes with trusting in the Lord when understanding is not to be had; the Lord would have His people live by faith (Mt 8:10; Rom 1:17, 5:1, 14:23; 1 Cor 2:5; 2 Cor 5:7)
- The Psalmist questions his own emotions with the knowledge that God is his salvation, and in the end, the Psalmist would praise Him.
  - God would "turn his frown – upside down," and put a smile on his face.
  - The situation hasn't changed since the beginning of the chapter, and God has yet to intervene; however, the Psalmist has reminded himself to persevere in the hope of God.
  - Instead of the term *"help"* of my countenance, the Hebrew word *"yəšū'ōwṭ"* (ישועות) literally means *"salvation"* and *"deliverance."*

## 25 Psalms 44-46

- Thirteen (rebellion) Psalms are denoted as "maskil" (to teach a lesson) and tend to have a human questioning theme in the midst of worldly defeats while the Lord's works of times past are recalled (Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142)
  - Chapters 44-46 was written by the Sons of Korah (1 Chronicles 26:18-19) as Levites who were gatekeepers.
  - The sons of Korah descended from the treacherous usurper Korah, who rebelled against the leadership of Moses (Numbers 16). The sons (descendants) of Korah include Heman, Asaph, and Ethan who were prophetic worship leaders. The sons (descendants) of Korah wrote eleven Psalms which include Psalms 42, 44, 45, 46, 47, 48, 49, 84, 85, 87, and 88.
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- 44:1 This Psalm begins with recounting the miraculous works of the Lord throughout history as told by their fathers (Rom 10:17).
- 44:2-6 Past success had nothing to do with man's effort, but instead it was the work of the Lord (Haggai 1:6; Prov 10:22; Deut 6:10-12; Joshua 24:13; 1 Sam 2:7)
- 44:4 Although Israel desired human (tangible, fleshly) king (1 Sam 8), David regards the Lord as his King (Mt 6:33).

44:9-16 In spite of their trust in the Lord, His people were defeated in this world for a given period of time.

- The phrase “to cast me off” (zənaḥtānî זָנַחַתָּנִי) carries the same meaning as rejected or forsaken. (Psalm 43:2, 44:9, 74:1, 89:38)

44:11 As His sheep, they were handed over to be consumed (unlike Ps 23)

44:12 The Lord would sell His servants into slavery (Ez 30:12; Joel 3:8)

44:17-18 In spite of the struggles, the Lord’s people remained faithful to Him and walked in His way (Ps 44:8).

44:19-21 Though the Lord’s people have no enlightenment (darkness) as to the reason that these trials occur, they understand that God would know if they turned to idolatry.

44:21 God knows the secrets of the heart (1 Kings 8:39, 1 Chron 28:9, 2 Chron 6:30, Ps 7:9, 139 :23, Jer 17:10, Mt 9:4, Lk 16:15, Acts 1:24, 15:8 → Rom 8:27, 29, Rev 2:23, 1 John 3:20 → Jer 24:7)

44:22 While worldly (physical, fleshly) battles are lost, spiritual battles are won (Rom 8:36-37)

44:23-26 A call to action is prayed because of His faithful love and not because of His peoples merits. The Lord never sleeps (Ps 121:3-4).

- The question “*will you hide*” (tissātēr תִּסְאֹתֶר) insinuates that God (purposefully) cannot be found. (Exodus 39:23-24; Deuteronomy 31:17, 32:20; Job 13:24, 34:29; Psalm 10:1, 10:11, 13:1, 27:9, 30:7, 44:24, 69:17, 89:46; Isaiah 8:17, 45:15, 54:8, 55:1, 57:17, 59:2, 64:7, 88:14, 104:29, 143:7; Jeremiah 33:5; Ezekiel 39:29; Micah 3:4)

44:26 Man’s natural fallen tendency is to think that God is asleep or doesn’t see the suffering of His people, but God is always “awake” (Mt 8:23-26; Mk 4:36-40), and He will arise and act according to the timeline of His divine plan and purpose. Psalm 3:7; 7:6; 9:19; 10:12; 17:13; 44:26; 59:5; 74:22; 80:1; 82:8; 94:2; 132:8)

- Hebrew title used for Psalm 45 and 69 is Shoshannim meaning "Lilies" (a pure and beautiful Psalm – Mt 6:28). This is a love song to the King (Jesus Christ).

- Thirteen (rebellion) Psalms are denoted as “maskil” (to teach a lesson) and tend to have a human questioning theme in the midst of worldly defeats while the Lord’s works of times past are recalled (Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142)

45:1 These words are from the heart as they are recited to the King (as in a prayer).

45:2 The King is more becoming than man could ever be as He offers the gospel message to fallen mankind. God the Father has blessed Him above all (Heb 1).

45:3 The Lord Jesus is the mighty warrior (Joshua 5:13-15) who carries the Word of God and fulfils His will.

45:4 The King rides with the three-fold cause of truth, humility, and justice (Rev 19:11-16, 21:5-6).

45:5 While those who rebel against the Lord harden their hearts (2 Chron 36:13; Prov 28:14; Dan 5:20; Heb 3:8, 15), His arrows can still penetrate.

45:6-7 Quoted in New Testament to prove the superiority of Jesus (Hebrews 1:8-9).

45:8 Beyond the anointment with the oil of joy, He is perfumed with: 1.Myrrh 2.Aloes 3.Cassia

45:9 While the King's daughters are honored, His bride (the church) is adorned with precious gold in a place of authority (at His right hand).

45:10-11 To be pleasing in the King's sight, forget the old nature (old family) and serve, submit and worship to only Him.

45:13-17 The blessings of His favor result in others showing favor and praising His bride while she is clothed with royal coverings and comes before the King in joy.

- The Hebrew title used for Psalm 46 is “*Alamoth*” meaning “*concerning maidens*” (A Chorus of Young Women)
- Psalms 46-48 speak of the Lord's deliverance. Chapter 46 may have been written when Hezekiah was delivered from Sennacherib, King of Assyria.
- The sons of Korah descended from the treacherous usurper Korah, who rebelled against the leadership of Moses (Numbers 16). The sons (descendants) of Korah include Heman, Asaph, and Ethan who were prophetic worship leaders. The sons (descendants) of Korah wrote eleven Psalms which include Psalms 42, 44, 45, 46, 47, 48, 49, 84, 85, 87, and 88.
- Psalm 46 inspired Martin Luther to write (1527AD-1529AD) his favorite hymn, “A Mighty Fortress is our God” (Ein feste Burg ist unser Gott). Martin Luther wrote more than 35 other hymns.

46:1 “*God is our refuge and strength, A very present help in trouble.*”

- God allows Himself to be found when His people seek Him. (Jeremiah 29:13; Deuteronomy 4:29; Acts 17:27; Luke 11:9; 1 Chronicles 28:9)
- Although the struggle seems to be in the material, tangible world, our refuge is in God (Elohim אֱלֹהִים) with spiritual strength to elevate His people over the cares of the world. (Ephesians 6:12)
- God is available to those in need; He is present, and He is able. Beyond being a protective refuge (maḥṣeh מַחֲסֵה), God also provides assistance/help (‘ezrah עֲזָרָה)

46:2 There is a choice between fear and faith. Fear often causes sin and worry. However, the prior verse reveals that God is a refuge for those who seek Him.

46:3 Regardless of the worldly circumstances that surround the believer, the Lord's most frequent command is to “not fear.”

- Nature itself is a powerful force for destruction whether land (earthquakes) or sea (tidal waves), God can calm the storm. (Mark 4:39)

46:4 There is a distinct difference between the chaotic elements of this sinful world, and the peaceful tranquility of heaven.

- The peace surrounding the river of life (Rev 22:1; Amos 5:24; Ezekiel 47:1-7) and the mountain of the Lord is founded on His strength, and He will steady His holy dwelling place.

46:5 The difference isn't the water or the mountain, but God who brings peace, steadiness and a firm foundation. (Hebrews 4:16; Luke 6:48; Isaiah 28:16)

46:6 Great nations (militaries) of the world are cast into chaos and ruin at the sound of God's voice which can create and annihilate.

46:7 The phrase “*is with us*” is written with the Hebrew term “*immānū*” (עִמָּנוּ) which is the first part of the word “Immanuel” (“God with us”).

- Although Jacob (the supplanter/usurper) strived with self-effort, it was God who directed his life. God exalted Jacob to be the father of the nation of Israel while establishing him above Esau (Genesis 28) and Laban (Genesis 31).
- Verses 7 and 11 are identical as refrains to both stanzas.
- Psalms 46:7 ends with the term “*SELAH*” which is a musical term meaning to accentuate or pause; it is also used to “lift up” or “exalt.”
  - Selah is used 71 times in Psalms and 3 times in Habakkuk Ch 3.
  - Selah is used as a connector to encourage the reader to reflect on what has just been said and then tie it to consequent teaching in the next verse.

46:8 God calls for everyone to come and witness His powerful nature and work. (Psalm 66:5; Isaiah 40:10, 66:18; Zechariah 8:22; Matthew 28:6; John 4:29)

46:9 There is a call to understand that the powerful and sovereign Lord of judgment also brings peace and calm.

46:10 “*Be still, and know that I am God.*” This is a call to every man who is struggling against the truths of the living God.

- The God of Jacob (Psalm 46:7, 11) calls on people to stop striving and struggling; instead, they are to realize and rest in the knowledge that sovereign God is in control. (Psalm 62:1; Matthew 11:28; Isaiah 40:31)

46:11 For the second time in the passage, the Lord’s presence is emphasized. Just as He protected and blessed Jacob, He is also the safe haven of every believer.

#### 26 Psalms 47-49

- Chapters 47-49 was written by the Sons of Korah (1 Chronicles 26:18-19) as Levites who were gatekeepers.
- The sons of Korah descended from the treacherous usurper Korah, who rebelled against the leadership of Moses (Numbers 16). The sons (descendants) of Korah include Heman, Asaph, and Ethan who were prophetic worship leaders. The sons (descendants) of Korah wrote eleven Psalms which include Psalms 42, 44, 45, 46, 47, 48, 49, 84, 85, 87, and 88.

47:1 “*Oh, clap your hands, all you peoples! Shout to God with the voice of triumph!*”

47:2 The Lord should inspire awe as He is the King of Kings (Zech 14:9)

47:3-4 The Lord elevates His people over the earth as He chooses the inheritance of the elect; while man is incapable of understanding what to request (Rom 8:26), the Lord knows what is best for His people.

47:5 The Lord Jesus will come again in the same manner that He ascended (Acts 1:11; Eph 4:8; 1 Thes 4:16-17; 1 Cor 15:51)

47:6 Four times in this single verse the action is stressed – Sing Praise!

47:7-9 God is the exalted King of the earth from His throne on high.

48:1-2 Mount Zion represents the dwelling of the Lord (Psalms 20:12, 51:18, 74:2, 102:21, 128:5, 135:21, 147:12, Hebrews 12:22). The location that Christ was crucified (Golgotha) is on the northern side of Zion/Jerusalem (Lev 1:11, Isaiah 14:13)

48:3 The Lord is the refuge of His people when they experience trials in this world

48:4-5 The sons of Korah wish the reader to pay attention and take note – “Look!” consider the actions of the kings when they “looked.” The kings of this world have animosity towards the Lord which ends in their wreckage. The kings: 1.Assemble 2.Advance 3.Look 4.Froze with Fear/Become Immobile 5.Flee



- 48:6 The end times are often likened to the curse of the pain in child birth.
- 48:7 Four centuries later, Jonah's ship would be wrecked as he fled the Lord toward Tarshish (Jonah 1:4, 4:8; Is 23:14)
- 48:8 The testimonies of the forefathers have now been experienced firsthand.
- 48:9 Believers can experience His love within His dwelling place.
- 48:10 The presence of the Lord is throughout the earth as the whole earth sings to His glory. His strength is directed towards the satisfaction of justice.
- 48:11 The dwelling places of Him and His people will rejoice about the justice.
- 48:12-13 The power and safety of the dwelling of the Lord is overwhelming in its threefold powerful architecture: 1.Tower(watchtower overlook and armory – Is 33:18) 2.Ramparts/Bulwarks(defensive fortification) 3.Citadels(fortress and bastion)
- 48:14 The Almighty God is our God who will guide and direct His people throughout eternity
- The crux of Psalm 49 is that the rich and poor die alike. "You can't take it with you." In fact, the more worldly gains on earth, the more that is lost in death.
- 49:1-2 This Psalm addresses all people; this Scripture does not speak of "middle class," but simply the rich and the poor.
- 49:3 His words bring wisdom which is judgment based on facts (knowledge and discernment of what is true; then the application of truths). His meditation (Joshua 1:8; Ps 1:2, 77:12, 119:15, 23, 27, 48, 78, 97, 99, 148; 143:5; 145:5) of the heart (Ps 77:6) brings understanding (Ps 49:3) which is a comprehension of ramifications (sympathies and empathies). Meditation is on the Lord's  
1.Law/Word/Statutes/Precepts 2.Creation/Works/Wonders and is hoped to be pleasing in God's sight (Ps 19:14, 104:34).
- 49:4 Beyond the straightforward truth, unseen truths of proverbs are interpreted and clarified in song.
- 49:5-6 The sovereign Lord is always in control, so His people should never fear the circumstances (Mt 10:28, 31; 1 Pet 3:14; Rev 2:10). The wickedness of enemies surrounds believers in all worldly circumstances, and they pursue worldly objectives through whatever means they can; indeed, to the wicked "all is fair..." as they trust in their financial position to support them.
- 49:7-9 Worldly effort and possessions cannot buy salvation. One cannot achieve righteousness through self-effort (e.g. paying penance), so man should stop trying and have faith in the Lord alone (Gen 22:8; Mt 19:23-24). It is because of Who He is and what He has done instead of who we are and what we've done.
- 49:10 Death is the great equalizer (e.g. rich/poor, wise/foolish) and all worldly acquisitions are lost (Ps 39:6, Eccl 2:18-19; Haggai 1:6; Prov 23:4; Mt 6:19; Lk 12:16-21; 1 Tim 6:9-10; Heb 13:5)
- 49:11 Worldly man invests in his estate (house) as if it were eternal. Man associates so closely with his estate that he venerates and personalizes it with his name, but it also depreciates and then passes away.
- 49:12 As with all of God's creatures, life in this world comes to an end.
- 49:13-14 The worldly boastful are supported by society who has bought into the vanity, and follows the worldly successful (e.g. through media (magazines, books), fanfare, etc.) to their own demise. When the enlightenment (light, daybreak) of eternal truth

is viewed in the afterlife, the righteous will be the rulers as the wicked waste away in death.

49:15 The Lord will save His people from the power of death.

49:16-17 Do not fear a wealthy, successful man because his vain life is short-lived.

49:18 As the prideful boast of their accomplishments in this world, so does the world attribute the spiritual man's success and achievements to his own talents and abilities (be wary of such senseless flattery).

49:19-20 Just like the forefathers of the successful man, death will come. Man dies just as an animal. Whether rich or poor, a man should have understanding of his finite, temporal life in light of all eternity.

## 27 Psalms 50-52

50:1 The triune God ("El, Elohim, Jehovah" – "The Mighty God, God, The Lord") calls for the attention of the earth from one side of the earth to the other as the light shines all through the day as the sun rises in the east and sets in the west.

50:2 God's dwelling is the "perfection of beauty," and He radiates brighter than the sun.

50:3 Just as with the sun, unprotected man could be burned by God's consuming fire (Heb 12:29, Ex 19:18 & 24:17, Deut 4:24 & 9:3, Zechar 2:5, 2 Thes 1:7; 2 Sam 22:9)

50:4 As with the testimony of two witnesses (heaven and earth interpreted also as spiritual and worldly) to bear witness to His judgment of His people.

50:5-7 His faithful ones (of the earth) have a covenant with Him through the sacrifice while the heavens divinely enlighten all of His righteousness.

50:8-9 The Lord would not judge them on the traditions of servitude as to whether they had given sacrifices or not.

50:10-13 The Lord is beyond anything that man can do for Him since all of the world is His (Dt 10:14; Ex 19:5; Lev 25:23; Ps 24:1, 50:12, 89:11; 1 Cor 10:26).

50:14 Approach the Lord with gratitude and obedience in favorable communion.

50:15 "*Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me.*"

50:16-20 Many attempt to make Him savior without His being Lord, but God demands obedience of His people.

50:17 True believers follow the instruction of God's Word as there is no love without obedience (Jn 14:15, 21-24; 1 Jn 5:3). Love is not a feeling or emotion; love is a selfless act.

50:18 Although some claim to be His people, they compromise and associate in unison with thieves and adulterers (1 Cor 5:9-13) consenting to the sinful lifestyles.

50:19-20 As the mouth demonstrates and confirms the heart (Mt 12:34, 15:18; Lk 6:45), the uncontrolled tongue is used for evil and lies (James 3:1-12). A Believer is not to slander or so easily criticize his brother (1 Jn 4:20-21)

50:21 Many think that God supports their sinful ways, that their personal will and evil lifestyles are confirmed by His love, but the Lord demands obedience to His will at the cost of man's selfish fleshly (worldly) pursuits.

50:22 God threatens to tear the wicked apart, and no one will rescue the unrighteous from the wrath of God.

50:23 Those who praise and obey the Lord will be shown His way of salvation.

Psalms 51 is a Prayer of Repentance after David was confronted with the sin of Uriah's murder and adultery with his wife, Bathsheba (2 Samuel 11-12).

51:1 Man is offered forgiveness because of who God is. Sinful man should run to God and not away from Him (Mk 10:47).

<b>Purged from Three Categories of Wrongdoing</b> (Psalms 51:1-2)			
1.	Blot	Transgression/Rebellion	Cross Boundary
2.	Wash	Iniquity/Guilt	Perversion of Nature
3.	Cleanse	Sin	To Miss the Mark

51:3 Man bears the consequences of his sin even if he doesn't bear the guilt and shame.

51:4 Although man believes that his slight offenses are against other fallen creatures or impersonal organizations (e.g. companies), every offense is against the righteous and holy Giver of the Law who witnesses everything (Job 34:21-23; Ps 139:1-8; Is 29:15; Rom 8:27; 1 Cor 2:10; Heb 4:13)

51:5 Every man has an innate sinful nature from birth (Psalms 58:3, Isaiah 48:8, Romans 5:12)

51:6 Unlike worldly wisdom, the wisdom of the Lord is spiritual in nature beyond the constraints of nature and this physical existence (James 3:13-18).

51:7 Hyssop is mentioned twelve times in the Bible as it relates to salvation (Ez 12:22, Lev 14:4, 6, 49, 51, 52; Num 19:6, 18; 1 Kings 4:33, Jn 19:29; Heb 9:19). Whereas cedar was the wood of "royalty," scripturally hyssop represented the "downtrodden." Beyond a spiritual cleanser, Hyssop contains the antiseptic Thymol which is the active ingredient in Listerine with anti-fungal and anti-itch properties.

51:8 Restoration of the joy from initial salvation (Lk 20:18)

51:9 Evil cannot enter the presence of the Holy God (Mk 15:34; Hab 1:13)

51:10 "*God, create a clean heart for me and renew a steadfast spirit within me.*" The request is not to cleanse, but to "create" a clean heart (Ez 11:19, 18:31, 36:26).

51:11 Prior to the post-resurrection Pentecost (Acts 2:1-4), there were fillings of the Holy Spirit, but He would also leave the individual (1 Sam 16:14) unlike the baptism and indwelling of believers.

51:12 Salvation is only of the Lord, and it elicits joy from the Believer (Jn 15:11)

51:13 The repentant sinner will not only experience personally, but share through teaching others.

51:14 Worship also comes from being forgiven; David was a murderer, but God restored him (2 Sam 12:9)

51:15 God will give the testimony.

51:16-17 The Lord is pleased with a true sacrifice of a broken and contrite heart (Isaiah 61:1, 66:2, Hosea 6:6, Mt 21:44)

51:18 The population of Zion is made up of believers, so Zion can prosper and grow to God's glory.

51:19 Bulls were the greatest sacrifices given for the Priests themselves (Lev 1:5)

- Chapter 52 was focused on Doeg who ended up murdering 85 priests (1 Samuel 21-22)
- Thirteen (rebellion) Psalms are denoted as "maskil" (to teach a lesson) and tend to have a human questioning theme in the midst of worldly defeats while the Lord's works of times past are recalled (Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142)

52:1-4 The wicked consider themselves as mighty heroes because of the wickedness of their speech (e.g., bragging, treachery, lying, destruction)

52:5 As the tent represents one's earthly dwelling, the Lord will take the wicked life as if dragging from his tent.

52:6-9 The righteous witness and learn from the destruction of the wicked as they ridicule the one who misspoke time and again.

52:7 God will judge those who do not take refuge in Him but instead take protection in their wealth and destructive behavior (e.g. gossip, slander, etc.)

52:8 The olive tree represents a fruitful Israel.

52:9 The praise of God will be eternal as he extinguishes the wicked of the world.

## 28 Psalms 53-55

- Psalms 53 is likened to Psalms 14
- Hebrew title used for Psalm 53 is Shoshannim-Eduth meaning "Lilies of testimony" as a lily was a beautiful flower.
- Thirteen (rebellion) Psalms are denoted as "maskil" (to teach a lesson) and tend to have a human questioning theme in the midst of worldly defeats while the Lord's works of times past are recalled (Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142)

53:1 *"The fool has said in his heart, 'There is no God.'"*

53:1, 3 Twice in this chapter it is stressed that no one does "good"

53:2 The exalted and almighty God is high and lifted up as He looks down on this world to identify those with spiritual wisdom who seek Him (Ps 3:4, 14:2, 18:6, 20:2, 6, 33:13-14, 57:3, 76:8, 80:14, 85:11, 102:19, 110:2, 128:5, 134:3, 135:21).

- God sees everything from His throne in His holy temple in Heaven. (Psalm 2:4, 14:2, 18:13; 18:16; 33:13; 53:2; 57:3; 73:25; 76:8; 80:14; 102:19; 103:19; 113:6; 115:3; 123:1; 144:7)

53:3 Every man has gone astray from the Lord (Is 53:6)

53:4 The wicked do not trust in the Creator God, but instead use His people for their own benefit. Jesus was consumed by the wicked in the same way (Jn 6:33)

53:5-6 The Lord still restores His people held captive by the things of this world. When following the Lord, the individual (Jacob) will rejoice as will the people as a whole (Israel).

- Psalm 54 was written during the time that the Ziphites told Saul of David's hiding places (1 Sam 23:19, 26:1)
- Thirteen (rebellion) Psalms are denoted as "maskil" (to teach a lesson) and tend to have a human questioning theme in the midst of worldly defeats while the Lord's works of times past are recalled (Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142)

54:1 It is the Lord's nature that saves His people and His power to support them.

54:2 David asks God to hear his prayer when he calls (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1).

54:3 David feels that he is pursued on every side as those (strangers) who have no reason to assault him continue to assail him with the violent men. The wicked man pursues power while torturers do not consider that God is watching and will repay.

54:4 The Lord sustains His people with eternal life (Ps 66:9).

54:5 The Lord's faithfulness propels Him to pursue justice long after the offense to the destruction of the evil.

54:6 A freewill offering was given beyond the required sacrifices that were mandated by God. The freewill offering represented a generous spirit of fellowship.

54:7 At times, believers seem selective of the types of issues that they bring before the Lord, but He can deliver from any trouble of any importance or magnitude.

- Hebrew title used for Ps 55 is Neginoth meaning "Smitings" (also in Psalms 4, 6, 54, 61, 67 and 76).
- Thirteen (rebellion) Psalms are denoted as "maskil" (to teach a lesson) and tend to have a human questioning theme in the midst of worldly defeats while the Lord's works of times past are recalled (Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142)

55:1 David asks God to hear his prayer when he calls (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1).

55:2-3 Even David felt restless when the enemy spoke and threatened his destruction.

55:4-5 David is overwhelmed to the point of trembling in fear and horror.

55:6-8 David would love to fly above the fray with wings like a dove (Ps 68:13; Mal 4:2; Jn 1:32-33). Doves are symbols of faithful peace as they mate for life; the Spirit came upon Jesus at His baptism as a dove (Mt 3:16; Mk 1:10; Lk 3:22; Jn 1:32).

55:9 Babel was judged with confusion and lack of communication (Gn 11:7) which was directly opposed to the unity that the Spirit brought upon the day of Pentecost (Acts 2:6).

55:10-11 Indeed, even in modern times the marketplace (e.g. commerce, the business world) is rife with oppression and deceit.

55:12-14 The betrayal of God's people are by a trusted friend or brother (just as Judas betrayed Jesus). The Lord is a uniquely faithful friend to the end.

55:15 Evil resides in the homes of the wicked as well as indwelling the evil themselves.

55:16-17 The prayers of God's people are offered every morning, noon, and night (Daniel 6:10).

55:18-19 The wicked do not change (e.g. repent) from their naturally wicked instincts because they do not fear the Lord.

55:20 A covenant with a wicked man is useless as he will rationalize in his mind how to circumvent the agreement; the promises and commitments of the wicked are meaningless.

55:21 Although the wicked speak pleasantries, they intend pain and destruction.

55:22-23 While the Lord sustains the righteous as a solid foundation, He destroys the wicked (violent and deceptive – Ps 5:6) so that they do not live out the number of their days (Ex 23:26; Job 14:5; Ps 39:4, 90:12)

## 29 Psalms 56-58

- The Hebrew title used for Ps 16, 56-60 is Michtam ("the Golden Psalm" or "the Psalm of Special Meaning/Something Hidden"). Psalm 56 was written after Achish, the King of Gath, listened to his men against David forcing him to feign insanity (1 Sam 21:10-15; Ps 34).

56:1-2 When it feels as if one is being walked over (trampled) by the world, trust in the Lord.

56:3 *“When I am afraid, I will trust in You.”*

56:4 & 10-11 The powerful Word of the Lord should be praised as an expression of His will (Jn 1:1-3, 14). Man can only affect the physical body, and even then, only when allowed by the Lord (Job 1:10).

56:5-7 The wicked will misuse the words of the Believer.

56:8 Tear bottles, lachrymatory, were used in ancient times to catch the tears of those who mourn as a sign of respect and a memorial to the heartfelt event. The Lord realizes each time His people shed a tear.

56:9 The Lord substantiates His people as they pursue His will alone.

56:12 The commitment of a Believer’s life (worldly and eternal) to the Lord should be ever in the forefront of the mind. In these days of divorce, man often discounts the importance of a commitment, but believers realize that they must be faithful to the Lord alone regardless of circumstances.

56:13 Beyond death, the Lord illuminates the way for His people to walk confidently in this world.

The Hebrew title used for Ps 57 is Al-Tashcheth meaning "Destroy not" (also in Psalms 57- 59, 75). This Psalm was written as David fled into the cave to hide from Saul (1 Sam 24:3-4).

57:1 The corners of the Jewish prayer shawl is “Kanaph” in Hebrew literally meaning “wings” (Mal 4:2; Mt 23:27; Lk 13:34). The hem is “Kraspedon” in Greek meaning tassel of twisted wool. The tassels to represent remembrance & faithfulness of God’s command. God’s holiness (tassels) would fill the entire Temple (Is 6:1). David cut off Saul’s tassels as a symbol of Saul’s unrighteousness. As many as touched the hem of Jesus garment (Jesus’ authority and righteousness) were healed (Mk 6:56), and it is here that Ruth (the gentile bride/Church) hides herself at the feet of Boaz under the hem/wing of robe

57:2 God has a purpose for every Believer which He fulfills through the life of the Believer; it is His work and not self-effort.

57:3 The Lord assists those being walked over by the wicked of the world.

- God sees everything from His throne in His holy temple in Heaven. (Psalm 2:4, 14:2, 18:13; 18:16; 33:13; 53:2; 57:3; 73:25; 76:8; 80:14; 102:19; 103:19; 113:6; 115:3; 123:1; 144:7)

57:4 Just as Daniel was kept safe in the lion’s den, so are God’s people rescued from the worldly wicked (Daniel 6:22).

57:5-6 While God is exalted above the heavens, believers must walk in this world where the wicked lay nets and dig holes to entrap them, but it is the wicked who are fallen.

57:7-11 is likened to Psalms 108

58:1 A rhetorical question is posed to the powerful, political judges.

58:2 Injustice is an ongoing routine in the hearts of the unjust that reveals itself in hostility.

58:3 Mankind bears an innate sinful nature from birth (Psalms 51:5, Isaiah 48:8, Romans 5:12). Simple lies of children entertain and amuse the adults. Fierce competition and aggression are encouraged in youth.

58:4-5 Like the cobra who is not tamed or controlled as it rises to a dangerous stature, so is the unmanageable child that is raised to assail at will.

58:6-7 The prayer is that the Lord neutralize and disarm the weapons of the wicked.

- 58:8 A slug (or snail) is sensitive to drying out, so in the light of day, it must hide (under a shell, leaf, log, etc.). Like a child who will never know life, the wicked will never understand the spiritual life or be enlightened by the truth.
- 58:9 As thorns represent the consequences of the wicked and the pots are vessels of the Lord (Jer 18:1-6; Rom 9:20-23; Is 29:16; 45:9), before the flames inflamed by the sin reach the Believer, the Lord will clean the wicked away.
- 58:10 The lives and consequences of the wicked will be a testimony to God's people which will result in a cleansing (e.g. the dust from the feet) from the things of this world (Ps 68:23)
- 58:11 Two facts are admitted after the wicked are destroyed: 1.the righteous are rewarded  
2. God does judge this world.

### 30 Psalms 59-61

Psalm 59 was written in response to Saul's assassins pursuing David at his home (1 Sam 19:11)

- 59:1 In many parts of the world, believers continue to be persecuted in their homes. Beyond the physical, evil attacks the household of Believers in a number of ways to destroy the family.
- 59:2-5 The wicked practice sin while persecuting the righteous for wrong-doing. David begs the Lord to be attentive to the onslaught. As the wicked have risen up, so will the Lord rise up against them
- 59:5 Man's natural fallen tendency is to think that God is asleep or doesn't see the suffering of His people, but God is always "awake" (Mt 8:23-26; Mk 4:36-40), and He will arise and act according to the timeline of His divine plan and purpose. Psalm 3:7; 7:6; 9:19; 10:12; 17:13; 44:26; 59:5; 74:22; 80:1; 82:8; 94:2; 132:8)
- 59:6, 14 The wicked stalk like a beast following their passions and hunger for blood. Often when persecuting believers, they wear masks and cover their faces knowing that they are shameful.
- 59:7-8 The wicked speak and condemn as if in secret when the Lord hears their treacherous plans.
- 59:9-10 Even now, believers are to live watchfully as God supernaturally intervenes in worldly situations. Every Believer is also called to watch for the Lord's return at the end times (Mark 13:32-37)
- 59:11 David does not ask for an eradication of the wicked, but that the Lord would use the wicked as a reminder to His people of the consequences of sin. Many wicked are wanderers without a home as they endlessly search for something better to satisfy their worldly desires (Gen 4:12).
- 59:12 The wicked identifiably speak: 1. boastfully/pridefully 2. curses 3. lies
- 59:13 Twice, God is asked to consume the wicked. While the existence of the wicked is a testimony to believers, their destruction is a witness to themselves that God reigns over the self-serving individual.
- 59:15-17 While the wicked sneer and growl for their personal consumption, the people of the Lord sing His praises.
- Hebrew title used for Psalm 60 is "Eduth" meaning "Testimony." While eighteen thousand men had died in the battle with Edom and credited to Abishai (1 Chron 18:12) and David (2 Sam 8:13), Joab had led assaults against twelve-thousand of them.

60:1 David asks the Lord for restoration in spite of the three attitudes of God against His people: 1. rejection 2. aggression 3. anger

60:2 Earthquake is attributed to the wrath of the Lord (an act of God).

60:3-4 God has given His people hard times and confusion as a sign to those who fear Him to flee before His judgment.

- Psalms 60:5-12 is likened to Psalms 108

60:5 David asks God to save him with His power and rescue him.

60:6 The Lord speaks of triumph from His sanctuary of peace. Shechem represents the land west of the Jordan while Succoth represents the land east of the Jordan.

60:7 Out of the land east of the Jordan, both Gilead and Manasseh will be subject to the Lord. The mighty warriors of Ephraim would be the defense and the tribe of Judah would reign as king (Judah being the tribe and lineage of David-to-Jesus).

60:8 Three enemy sites are now listed: 1.Moab (east) used to clean His people, but left as polluted basin 2.Edom (south) would be dissociated and cast off from the Lord (Dt 25:6-10; Ruth 4:7) 3.Philistia (west) would be conquered

60:9-10 Edom was an elevated impregnable area that forced restricted and confined advancements. Only the Lord would be able to give victory to His people.

60:11 Human assistance is worthless without the Lord.

61:1 David asks God to hear his prayer when he calls (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1).

61:2 When His people are overwhelmed, the Lord leads to an elevated (exalted) Rock (Jesus).

61:3-4 The tent of the Lord is a refuge and fortress. Under His wings is safety (Mt 9:20, 23:37; Ps 36:7, 57:1; 61:4, 63:7)

61:5-8 For the Believer, the longevity of life (even throughout eternity) will bring continual fulfillment of the covenant and fellowship established with the Lord.

### 31 Psalms 62-64

Chapters 39 & 62 are introduced by Jeduthun, Levite of the family of Merari

62:1-2, 5-6 Twice it is mentioned that a man can only find salvation in God alone, and Believers should seek rest in Him

62:3 From the worldly perspective, believers are weak individuals with no support.

62:4 The worldly are insincere with their friendship as they curse inwardly while flattering outwardly.

62:5 Primary salvation and additional glory completely depends on Him.

62:8 God's people should always trust the Lord (1 Thes 5:16-18), and empty themselves in complete candor before Him (Lk 7:38).

62:9 The brevity of life points to the eternal value given by the Lord. Man is deluded by acclaim in this world when it has no value.

62:10 The attention of mankind is on worldly circumstances when the concentration should be on the Lord instead. Focus on self-effort and personal strength is meaningless. As riches grow, believers should never focus on the wealth, but instead on the Lord.

62:11 The truth of the Lord reverberates and is received in belief and responsiveness.



62:12 “*For God repays each man according to his works.*” (Mt 16:27; Rom 2:6; Rev 22:12). Even believers who have assured salvation will receive rewards (and chastisement?) with the manner and fervor that they have pursued a redemptive life (1 Cor 3:10-15).

Psalm 63 was written as David fled from Absalom (2 Sam 17:16)

63:1 Believers should awake eager to worship the Lord in the morning (Gn 19:27; Ex 8:20; 24:4; 34:4; Job 1:5; 7:18; Ps 5:3; Is 50:4, 26:9; Mt 6:33; 20:1; Jn 8:2; Acts 5:19-21 → Jer 7:13)

63:2 While the Temple of the Lord reflected His power, Jesus Christ would become that reflection of strength and glory (Rev 21:22; Jn 2:19-20).

63:3 Believers will praise Him understanding that the Lord’s persevering and constant love is better than life. Indeed, a man must die to himself to receive the gift of life (Rom 6:8, 8:13).

63:4 Believers will enjoy eternity praising the One to Whom all praise is due. Lifting of hands as a reflection of the offering of all a Believer’s doings (Ps 28:2, 119:48, 134:2, 141:2)

63:5 Beyond “bread alone,” the Lord walks with His people in blessings and insight.

63:6 Believers should think of God and meditate on Him through the night. As the night represents tests and trials, God’s people should focus on Him as the salvation.

63:7 The Lord wants to hide His people hidden under His wings (Ps 36:7; Malachi 4:2; Mt 23:37; Lk 13:34). The train and tassels of the prayer shawl (Tzitzit) are called wings (“Kanaph”) as it represents authority and righteousness (1 Samuel 24:5-Saul), Isaiah 6:1-Train fills the Temple). As many as touched the hem (wings) of Jesus’ garment were healed (Mt 9:20; Mk 6:56).

63:8 The Lord’s power (right hand) guides and protects His people.

63:9-10 The wicked oppressors will be judged by the might of the Lord and the power of His Word (sword).

63:11 Those who call on the name of the Lord and speak His truth will continue to do so throughout eternity as praises to His name while the worldly deceivers will be at a loss without words.

64:1 David asks God to hear his prayer when he calls (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1).

64:2 So often the wicked look for fellow activists to confirm and enroll in the evil activity.

64:3 Words and communication (e.g. media) are used as weaponry with evil intent.

64:4 The wicked are not candid and straightforward about their attacks, but they work to undermine.

64:5 These clans of wicked men impel each other to increasingly depraved acts of evil. As a group, they discuss their secretive terrorism.

64:6-7 The wicked think that their secret schemes are beyond the repercussions of judgment, but the Lord knows the wickedness of their hearts and will punish them accordingly.

64:8 The statements of the wicked will be used to persecute them and betray cohorts.

64:9-10 God’s judgment will be of such a nature that everyone will fear His power, but the righteous will praise Him.

# AUGUST

## 1 Psalms 65-67

- 65:1 All praise belongs to the Lord alone, and believers will be faithful to their commitment of their lives for His delight.
- 65:2 Every single person will reach out to converse with the Lord at some point, and God is the One Who is able to receive this communication.
- 65:3 Only God can make provision for the sin of His people, and He has done just this through Jesus Christ.
- 65:4 The Believer who has been predestined by the Lord to happily dwell in His courts and be satisfied with the goodness/holiness of His house/temple.
- 65:5 The Lord is the hope of His people as He demonstrates His holiness separating His people and bringing salvation.
- 65:6-7 From land to sea, the Lord is in control. He establishes the power of the land (often refers to Israel) while diffusing the chaos of the sea (often refers to the Gentile world system). God calms the noise of the seas; of the tumult in our lives & society (Mt 14:23-33; Mk 4:35-41).
- 65:8 The Lord brings joy to all as He shines from the east to the west. Mankind is continually in awe of the Lord's creations; even the nighttime is welcomed rest to the worker while the day brings light for life.
- 65:9-10 When the Lord is in the midst, He leaves behind blessing, productivity, life and growth. The showers of the Lord are viewed as blessings (Ps 72:6; Hos 6:3, 10:12; Joel 2:23; Ez 22:24, 34:26; Dt 28:24).
- 65:11-13 As the crown is circular in form, so is the year. Throughout each of the four seasons, important life cycles occur within vegetation as the Lord clothes nature in splendor much like His people are covered by His abundance (Mt 6:28-29; Lk 12:26-28).

<b>Threefold Worship Service</b> (Psalm 66:1-3)		
1.	Shout Joyfully to God	Ps 66:1
2.	Sing The Glory of His Name	Ps 66:2
3.	Say "How awe-inspiring/fearful are God's Works"	Ps 66:3

- 66:3 The wicked are enemies of the Lord; they will be fearful of him.
- 66:4 All of creation will praise the name of the Lord (Is 66:23).
- 66:5 All of mankind is invited to come and witness the works of God.
- 66:6 A keynote act was when God provided a way for His people to escape bondage and captivity (Ex 14:21-22)
- 66:7 There is no place for pride because the Lord deserves all of the praise.
- 66:8-9 The Lord is the giver of life (Ps 54:4).
- 66:10 The Lord tests His people as each Believer becomes increasingly purified and perfected (Prov 17:3, Isaiah 48:10, 1 Peter 1:7, Titus 2:14). Believers become more aligned to the Lord's will and purpose.
- 66:11 The Lord brought trials on His people (Mt 13:47-50; John 21:11). He burdened His people and lured them into a snare.
- 66:12 God allowed men to preside over His people. He let them pass through two (witness) of the most destructive elements of nature – fire (Acts 2:3; Mt 3:11) and water (1 Jn 5:8; Rev 22:17); both of these elements represent the actions of the Spirit.

- 66:13-14 There is no need to barter with God for a blessing, but when, in distress, a man promises something to the Lord, he should be sure to fulfill the obligation (Job 22:27; Eccl 5:4-5).
- 66:15 The offerings to the Lord should be from the best of His people's abundance as the sheep were fattened; the rams were the leaders of the herd; the oxen were the most expensive sacrifice which were coupled with sin offering of goats.
- 66:16 Those who fear the Lord will be open to the testimony of His work in a Believer's life.
- 66:17-18 God rejects the prayer of the one in broken fellowship – the one knowingly practicing wickedness (Ps 66:18). David asks God (Ps 65:2) to hear his prayer when he calls (Ps 4:1; 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1).
- 66:19-20 David has repentantly walked in fellowship with the Lord, and God has listened to his prayer and given focus to the resolution of the difficulties.
- 67:1 *“God be merciful to us and bless us, And cause His face to shine upon us”*
- 67:2 The Lord's is the only way to salvation; this door is Jesus Christ (Jn 14:6)
- 67:3-5 All of people are called to praise their judge who leads nations and adjudicates with fairness (Ps 9:8).
- 67:6 The harvest of a Believer is a blessing from the Lord.
- 67:7 The world will recognize the Lord's sustenance of His people and fear Him.

2 Psalms 68, 69

- 68:1 The enemies of God, those who hate Him, scatter when He moves.
- 68:2 Similar to man, although the smoke comes from the fire and a wax candle was made for the fire, they cannot stand in the presence of the fire but dissolve away.
- 68:3-4 The righteous should be joyful and give praise for His works. As the clouds lift Him to heights, so do the praises of His people exalt Him (Heb 12:1). Just as Jesus arose into the cloud (Acts 1:9), He will also come again in the clouds (Mt 24:30, 26:64; Lk 21:27; Acts 1:11; 1 Thes 4:16-17; Rev 1:7, 10:1, 11:12, 14:14-16 ; Mt 17:5; Ps 18:9).

<b>The Lord Divinely Fills the Role</b> (Psalm 68:5-6)			
1.	As a Father	To the Orphan	
2.	As an Advocate	To the Widow	
3.	As a Provider	To the Homeless	
4.	As a Liberator	To the Prisoner	
<b>The Rebellious Reject His Provision.</b>			
Parched Land	1. Without Water	2. Without Fruit	3. Ever Seeking

- 68:7-10 As Moses and Israel followed the Lord through the wilderness, He provided for His people.
- 68:8 An earthquake occurred at Mt Sinai ((Ex 19:16-18) as the Lord gave the law; blessings rained down from the heavens while God established a covenant with His people.
- 68:11 As the Lord is the victor, an “army” of women (or sensitive preachers) share the gospel of His victory. This is similar to the morning of the resurrection (Mk 16:1-8).
- 68:12 Even the weakest of God's people, those who remained at home, were able to share with the warriors the rewards of the triumph.

- 68:13 As His people are the sheep of His pasture lying in rest under Him, the dove as a symbol of the Spirit (Mt 3:16; Mk 1:10; Lk 3:22; Jn 1:32-33) hovers overhead with silver (redemption) and gold (royalty) on its wings (Psalms 55:6).
- 68:14 Zalmon is an unidentified mountain that the words lend themselves towards having darkened features (or a black forest) which glistened in pure white as it was covered with snow.
- 68:15-16 Bashan was a commanding mountain range east of the Jordan (representing the might of this world), but it was no rivalry to the much smaller Zion (spiritually blessed) which was chosen by God.
- 68:17 In that day, chariots were the ultimate weaponry. Symbolically, the Lord of Hosts has enormous spiritual powers beyond Himself at His command. God is set apart as holy in His sanctuary requiring absolute righteousness in fulfillment of the Law (Mt 5:17).
- 68:18 The Lord descended onto Mt. Sinai, and then ascended at Mt. Zion. Beyond this, Paul states that Jesus descended to the lower parts of the earth before His ascension with gifts of grace (Eph. 4:8).
- 68:19 *“May the Lord be praised! Day after day He bears our burdens; God is our salvation.”* (1 Pet 5:7)
- 68:20 The Lord Jesus Christ is the only way of salvation to escape eternal spiritual death (Rom 5:17, 21)
- 68:21 Hair represents submission (1 Cor 11:3-16) or rebellion (Gen 25:25) with the Lord.
- 68:22 The worldly wicked will be overcome by the Lord and returned from their worldly grandeur (Bashan) and chaotic world system (sea).
- 68:23 Evil will be devastated and abolished (Ps 58:10) Dogs were viewed as the most lowly and deprived animals (1 Kings 14:11, 16:4, 21:19, 23-24; 2 Ki 9:36).
- 68:24-25 As Israel testified to the celebratory allegiance to the Lord as the ark was moved from Obed-edom’s house to Jerusalem (2 Sam 6), the world should also witness the victorious work of the Lord in the lives of believers.
- 68:26 It is in the presence of the Lord that the fountain of life sustains His people (Jn 4:13-14)
- 68:27 Benjamin was the youngest (as Paul was the least apostle – 1 Cor 15:9), but most favored of Jacob/Israel and still retained the honor of first place. The territory of Benjamin, albeit small, contained a part of Mt. Zion. Benjamin (King Saul) and Judah were the royal tribes as Jesus was born from the tribe of Judah while much of His ministry was concentrated in Zebulun and Naphtali (Mt 4:13-15).
- 68:28-29 The Lord is the strength of His people and will be given honorable tribute.
- 68:30 This rebuke of the Lord is directed at the beast; this is possibly the leviathan representing Satan (Job 40:22). The sin sacrifices of many cows have been replaced by the plan of redemption (silver) with Jesus Christ eternally paying the price.
- 68:31 As at the time of Solomon (1 Kings 10:1-6), all of the nations of the earth will bring tribute to Jerusalem during the millennial rule of Jesus (Jer 3:17; Mal 3:12).
- 68:32-34 The Lord is heavenly above the things of this world (Ps 18:9, 68:4) and His very words are awesome as His voice thunders from heaven (Jn 12:29; Ex 19:19; 2 Sam 22:14 = Ps 18:13; Job 26:14, 37:2-5; Ps 68:33)
- 68:35 The Lord bestows His power on His people.

The Hebrew title for Psalm 45 and 69 is Shoshannim meaning "Lilies" ( a pure and beautiful Psalm – Mt 6:28).

69:1-3 A desperate cry is made to God for salvation. Water having risen to the neck is nearly overwhelming to the point of death (Is 8:5-8). Water also composes the tears, but there is no water to offer sustenance for David's parched throat.

69:4 As the Lord numbers the hairs on the heads of His people, He also knows the enemy (Lk 12:7), and the enemy will fall before the Lord more easily than a hair (Acts 27:34).

69:5-6 David is concerned about his sins bringing disgrace on the family of God. The Believer should understand that their sin can hurt the fellowship beyond themselves.

69:7 While Americans rarely experience persecution, many believers around the world suffer on-going abuse (2 Sam 16:5-8; 2 Tim 3:12)

69:8-9 Jesus was rejected by His brothers (Jn 7:5) until after His resurrection, and this passage was recalled by the disciples when Jesus cleared the commerce from the Temple (Jn 2:17). Often those who are the closest afflict the most persecution when a Believer becomes completely pursue the will of God.

69:10-11 Believers who deny themselves will bear the brunt of worldly criticism.

69:12 The upper echelon (e.g. judges, politicians, professors, etc) critique and criticize while the dregs of society mock and make merry. The two do not realize how much they have in common as enemies of the Lord.

69:13 Instead of focusing on the enemy, David concentrates on the Lord's salvation.

69:14-15 David calls on the Lord to pull him from becoming overwhelmed by the evil in this world.

69:16-18 The Lord's attention and consideration is the focus of David as he requests to be ransomed and redeemed; both of these require payment of a price (1 Cor 6:20, 7:23).

- The question "*will you hide*" (tissâtêr תִּסְתֵּר) insinuates that God (purposefully) cannot be found. (Exodus 39:23-24; Deuteronomy 31:17, 32:20; Job 13:24, 34:29; Psalm 10:1, 10:11, 13:1, 27:9, 30:7, 44:24, 69:17, 89:46; Isaiah 8:17, 45:15, 54:8, 55:1, 57:17, 59:2, 64:7, 88:14, 104:29, 143:7; Jeremiah 33:5; Ezekiel 39:29; Micah 3:4)

69:19-20 When times become desperate for believers, they can only rely on the Lord's faithfulness because every man fails, but Jesus' perfect love never does (1 Cor 13:8).

69:21 This continues to reflect the rejection of Jesus Christ on the cross as vinegar was given for drink (Mt 27:34)

69:22-23 Paul uses this (Rom 11:9-10) to emphasize that Israel will continue through self-effort to appease the Lord in their quest for righteousness instead of relying on Him as their salvation.

69:24 The Lord will judge the wicked with fire (Mt 25:41, 46; Lk 3:17; Rev 20:10).

69:25 Paul applies this verse to the curse of Judas after he forfeited the payment of the land in which he had committed suicide (Acts 1:20).

69:26 When God brings judgment, companions should have mercy (unlike the three friends of Job; unlike Shimei and David; unlike the crucifixion of Jesus Christ).

69:27 The guilt will continue to increase by those who do not rely on the salvation of the Lord.

69:28 Names of the believers are written in the Book of the Living (Ex 32:32, Dan 12:10; Lk 10:20, Philippians 4:3, Rev 1:27, 3:5, 13:8, 20:12, 21:27) versus the names of the rebellious written in the dust of this world (Jeremiah 17:13).

69:29 The poor and hurting who cannot rely on their own strength must rely on the salvation of the Lord (Is 29:19).

69:30-31 The thanksgiving and praise of the righteous man are better than the sacrifices of the sinful (1 Sam 15:22; Heb 13:15).

69:32-33 The humble and needy should be encouraged that the Lord hears their prayers. Many Christians around the world are persecuted and imprisoned, but the Lord will be with them (Acts 16:25)

69:34 All of creation will praise the Lord.

69:35-36 The Lord will protect Zion and establish Judah once again. Those who revere His name will live in His presence.

### 3 Psalms 70-72

Psalms 70 likened to Psalms 40:13-17

70:1 David is praying for the Lord to hurry to the rescue

70:2-3 The focus turns from the salvation of himself to the shame of his enemies.

Hopefully this shame would cause a repentance to the One that they are persecuting (Acts 9:1-4)

70:4 Those who have received the salvation of the Lord should continually declare the greatness of God.

70:5 Again David emphasizes the need for a quick response to his dire state.

As the Believer ages, he might need to pull ever closer to the Lord as in Psalm 71

71:1-3 As the rock and refuge of His people, the Lord provides salvation and delivery as he is attentive to the prayers of His people.

71:4 David calls on the Lord to provide justice against the wicked and oppressive.

71:5-6 David had walked with the Lord since childhood.

71:7-8 By his life and testimony, the life of a believer foretells an eternity with or without the Lord; the believer's testimony is truly an "ominous sign" to the enemies of the Lord.

71:9 Prayer of an aging believer - As a believer becomes elderly and his physical strength begins to wane, the strength of the Lord can grow (Ps 71:18).

71:10-11 While the believer's enemies believe in God, they continue to fight against His people in the hope that He will not see and repay.

71:12-13 Just as in Psalm 70, David pleads for a timely salvation from his enemies that would leave them in shame.

71:14-16 Continual praise should be on the lips of every believer because of the Lord's righteousness and not our own (Isaiah 54:17).

71:17 Beyond worldly wisdom, the Lord gives insight into spiritual truths for the believer (Jer 31:31-34; Jn 14:26; 1 Cor 2:13; 1 Jn 2:27; James 3:17)

- The concept of "wonderful works" (niplə'ōtekā נִפְלְאוֹתָיִם) is a single word that infers the miraculous. (Nehemiah 9:17; Psalm 9:1, 26:7, 40:5, 75:1, 106:7, 145:5)

71:18 Prayer of an aging believer - As a believer physically matures, he will also develop in the Spirit which can be used to teach others.

71:19 There is none like the Lord whose righteousness reaches beyond the physical to the spiritual realms.

71:20 The Lord brought the hardships as developmental tests on His people (Ex 21:13; 2 Chron 15:6, 21:14-16, 25:8; Job 5:18, 9:24, 12:14-25; Ps 71:20; Eccl 7:13-14 ; Is 19:2&22, 42:24; Jer 11:11, 29:17-19, 32:23, 42, 44:27, 45:5; Lam 1:5, 12, 3:37-38; Ez 4:16-17, 5:10, 7:9, 14:9, 23; Zech 7:10; 1 Pet 3:17, 4:17; Acts 9:15-16; Jn 9:3)

71:21-23 The Lord is worthy of praise as He restores His people.

71:24 All day every day should be filled with praise as the Lord works supernaturally in the Believer's life to the amazement of the world (1 Thes 5:16-18; 2 Cor 6:10)

- In Psalm 72, God lists 24 things that the King Jesus will do for His people.
- This Psalm was either written by Solomon or by David for his son, Solomon about his role of King (as well as the King of Kings as a Messianic Psalm— Isaiah 11:1-5; 60-62). This was a prayer for the King.

72:1 At this writing, David may have been the King (Psalm 72:20), Solomon was his immediate son, and Jesus would be the eternal King later in the Davidic lineage.

- Solomon was both the King and the son of a King.
- Solomon desired for God to give him the ability to rule God's people well. (1 Kings 3:9)

72:2 Jesus reigns as King of Kings with justice and righteousness (Psalm 33:5, 97:2, 103:6). Righteousness seems to be an internal quality while justice is an outpouring or result of that personal righteousness.

- The balance of righteousness and justice is emphasized for an authority (2 Sam 8:15; 1 Ki 10:9; 1 Chron 18:14; 2 Chron 19:8; Job 37:23; Ps 72:2, 97:2; Is 1:27, 5:16, 9:7; Jer 9:24, 22:15, 23:5).
- The poor and afflicted are typically those who are denied justice, so judgment would be fair in spite of their poverty.

72:3 As mountains and hills reflect authorities and governments, the near-term King David would prosper God's people while the distant Jesus would bring righteousness.

- The mountains (worldwide/national government) would bless the hills (local authorities).

72:4 The King (Jesus) would justify and defend the poor and afflicted against the oppressor. The King will save the vulnerable and the needy. Whether external attacks or internal corruption, the King would protect his people by defeating any oppressor.

72:5 The enlightenment of the Lord Jesus would extend through all of history (Psalm 89:36-37).

72:6 The blessing of the Lord produces fruitfulness in the same way that rain causes land to prosper (Leviticus 26:3-4, Deuteronomy 11:10-17 & 28:1-2, Jeremiah 14:22, James 5:17-18).

72:7 Righteousness results in fruitful prosperity and peace.

- God made the moon to mark the feasts and festivals (Psalm 104:19), and the moon is called to praise the Lord (Psalm 148:3). God established the moon (Psalm 8:3, 74:16), and it will exist until the end of time.

72:8 The Lord will rule the entire earth as Euphrates was the original (and millennial) boundary for the promised land of God's people (Genesis 15:18).

- Anti-Israel protestors chant “from the river to the sea, Palestine will be free,” but this verse shows that Israel’s power and reign will rule beyond the rivers and the sea.
- 72:9 God’s enemies will lick the dust as always focused more on the dust of this world than the spiritual heavenlies.
- “So, the Lord God said to the serpent, ‘Because you have done this, Cursed are you... You will crawl on your belly and you will eat dust all the days of your life.’” (Genesis 3:14)
- 72:10 Tarshish (the ends of the earth) was viewed as a remote affluent location (1 Kings 10:22; 2 Chronicles 9:21) that provided riches for the King; distant Sheba and Seba also gave their wealth (1 Kings 10).
- 72:11 As all nations recognized Solomon’s reign, they will also submit to Jesus’ millennial reign (Matthew 12:42; Luke 11:31).
- 72:12 David considered himself poor and needy (Psalm 102:1). The “poor in spirit” will receive the kingdom of heaven. (Matthew 5:3)
- 72:13 The literal Hebrew phrase “and the souls” (וְנַפְשֹׁתַי וְנַפְשֵׁי הָעָם) of the needy reveals the eternal, spiritual benefit that King Jesus will rain (reign) on His people (those who are poor in spirit).
- 72:14 The Lord will save the poor and afflicted from oppression and violence as they have great worth in His sight. (Isaiah 43:3)
- The act of redemption is a purchase of something valuable. The Old Testament speaks of the Goel (kinsman redeemer) who pays a price that his kinsman cannot pay.
- 72:15 This prophecy would be partially fulfilled during Solomon’s reign and completely fulfilled during the eternal reign of King Jesus (1 Kings 10).
- 72:16 The Lord’s people (His harvest from sowing the seed) will be in positions of authority (mountains) with the characteristics of Lebanon (strength and beauty) as they are numerous around the world.
- The gold, grain and crops speak of the King’s productive abundance and fruitfulness.
- 72:17 The Lord’s name has eternal renown and is blessed by all nations as He blesses them (Genesis 12:3). The sun and the moon will continue until the end of time, and Christ will continue to rule.
- 72:18 The spiritual King should be praised for prosperity. The God of Israel reigns.
- 72:19 In this benediction of the second book of Psalms, all of creation demonstrates and celebrates the greatness of the Lord.
- 72:20 As this section of Psalms shows trials and testing, the humanity of David is emphasized in his relation to Jesse.
- This Psalm concludes the Second Book of Psalms which consists primarily of David’s songs (possibly collected and arranged by Solomon).
  - The Psalms are made up of songs that are also “prayers” (תְּפִלּוֹת וְתַהֲלָלוֹת); these songs are prayers to God.



- Psalms 73 by Asaph (1 Chron 6:31-39; 16:4-5). Asaph was one of King David's worship leaders at the Tabernacle. The Spirit rested on him (2 Chronicles 20:14), and he was prophetic (1 Chronicles 25:1).
  - Asaph envied the wicked because they appeared to be getting away with their wickedness, and even prospering. This is similar to Habakkuk's question (Habakkuk 1:13).
  - Book Three of Psalms begins with 11 Psalms by Asaph
- 73:1 God is good to His people; His people are characterized as those who are "*pure in heart.*"
- 73:2 Although God is good to His people who have pure hearts, His people can be distracted by the world in their walk of faith.
- 73:3 Asaph admits his envy from his view of worldly lifestyles. The proud were synonymous with the wicked, yet they "enjoyed" prosperity.
- 73:4 Some wicked have comfortable and convenient lives; they are able to consume whatever they want - whenever they want.
- 73:5 The wicked do not wrestle with moral issues, and they are not afflicted with issues that come with poverty.
- 73:6 Pride causes people to be "stiff-necked" and stubborn. The worldly cover themselves with violence for self-defense as they view everyone in the world as ravenous and self-serving like themselves.
- 73:7 The eyes of the wicked pursue excess and greed as they are led by indiscipline and uncontrolled fantasies of their hearts.
- 73:8 It is not enough for the wicked to be comfortable, they also cause pain and harm to others.
- 73:9 The speech of a wicked man betrays his arrogance as he intimidates fellow men and harangue God.
- 73:10 God's people are lured from His provision to the worldly waters of the bragger when only God offers streams of living water (John 4:13-14; Isaiah 8:5-8)
- 73:11 The wicked attempt to convince others that God will not see their rejection and rebellion (Job 28:24; Ps 33:13-15, 139:1-8; Is 29:15; Rom 8:27; 1 Cor 2:10; 2 Chron 16:9; Heb 4:13)
- 73:12 The wicked have a false sense of security and have become complacent with life. The wicked enjoy being seen and heard as experts and advisors.
- Asaph encourages others to look at the successful wicked person to see them truly for what they are. The first murder occurred by Cain looking at his brother instead of God. (Genesis 4:8)
- 73:13 Asaph now questions the benefits of his righteousness as his life has been cleansed. In spite of integrity, believers can still experience heartache and pain.
- 73:14 The struggles and challenges of believers might originate from the evil of the world, the Lord developing the individual, or the Lord using the tests as a witness to others.
- Asaph is contrasting the Lord's leniency on the wicked with the Lord's affliction on himself.
- 73:15 When a believer is disheartened, he should take extra care not to discourage fellow believers.

- 73:16 Asaph could not reason or comprehend the joys of the wicked with his own intellect.
- 73:17 When Asaph entered the Lord's council, Asaph understood the destiny of the wicked with an eternal perspective.
- Asaph needed to take his eyes off the wicked, and focus his attention on God.
  - Man does a poor job at identifying the present situation much less what is to come; God's word shares of a future judgment and reward.
  - God's presence brings "understanding" (enlightenment) of the truth.
- 73:18 The wealth of the worldly is precarious and ruin is instant. God brings ruin on the wicked.
- Asaph had almost caused himself to "slip;" however, God would position the wicked on a slippery place.
- 73:19 The destruction of the wicked occurs more quickly than they expect.
- Babylon will fall in a single day. (Revelation 18:8-10)
- 73:20 As one wakes from a fruitless ephemeral dream, so will God commence after the fleeting life of the wicked (Psalm 78:65, 121:4); although man was made in His image (Genesis 1:27), God despises what they have deteriorated into.
- 73:21 Asaph was a believer who had been distressed and emotionally hurt by the seemingly inequitable success of the wicked.
- 73:22 Like an animal compared to a man, man cannot reason in the same capacity of the Lord (Job 37:5; Psalm 145:3; Isaiah 55:8-9).
- Animals are driven by their instinct while man is called to a life of self-control and self-denial.
- 73:23 As a Father guides his child (Isaiah 41:13), God holds the believer by the right hand as God is the man's strength.
- Asaph is continually with God (in His presence); God allows men to walk with Him.
- 73:24 God guides His people through this world and afterwards into glory.
- God's people are not guided by their emotions, but instead God's counsel and revelation through His Word.
- 73:25 God is the believer's focus, goal, and purpose.
- *"Who do I have in heaven but You? And I desire nothing on earth but You."*
  - Charles Wesley (English Methodist Clergyman) wrote a hymn on his death bed (March 29, 1788) that was based on this verse.
  - God sees everything from His throne in His holy temple in Heaven. (Psalm 2:4, 14:2, 18:13; 18:16; 33:13; 53:2; 57:3; 73:25; 76:8; 80:14; 102:19; 103:19; 113:6; 115:3; 123:1; 144:7)
- 73:26 The end of a believer is the opposite of the end of the wicked (Psalm 73:18-20). A believer may experience physical failure, but the Lord will give spiritual support. The Lord is the prize of the believer.
- 73:27 While taking care of His own people, God destroys the unfaithful (idolatrous, adulterous). The reference point was no longer the wealth of this life, but instead, the reference point was God.
- 73:28 God's presence alone gives cause for testimony.
- The wicked have no lasting refuge (not even their wealth), but God's presence is a blessing to His people.

- Instead of complaining about the wealthy wicked, Asaph can testify to the goodness of God.
- Chapter 74 is a Maschil which always indicates an instructive or didactic Psalm, so the sorrows of one saint are lessons to others; they represent the sorrow of Israel throughout the history of the world, but also in the tribulation.
  - Thirteen (rebellion) Psalms are denoted as “maskil” (to teach a lesson) and tend to have a human questioning theme in the midst of worldly defeats while the Lord’s works of times past are recalled (Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142)
- 74:1 God’s people feel His retribution is unending, but He always is bringing them to a better time (Rom 11:1).
- The phrase “to cast me off” (zənaḥtānî זָנַחְתָּנִי) carries the same meaning as rejected or forsaken. (Psalm 43:2, 44:9, 74:1, 89:38)
- 74:2 God is asked to recall two items: 1. His people were bought with a price (1 Cor 6:20, 7:23) 2. His holy dwelling which is also now within His people.
- 74:3 Jesus Christ was God’s everlasting way which was marred by the sin of mankind (Rev 5:6), but in spite of God’s enemies destroying the Temple, the Lord could rebuild it in three days.
- 74:4 As ravenous lions, the wicked also desired to brutalize God’s people (Dan 6:22; Ps 57:4, 1 Pet 5:8).
- 74:5-6 Trees are often symbolic of the lives of men; in this case, believers who are hacked and chopped by the wicked.
- 74:7-8 As the temple itself was destroyed time and again by Babylon and Rome, so were the martyrs throughout the ages burned at the stake. Beyond the temple, the enemies burned the synagogues in the land which could be prophetic, or what the Philistines did, what Jeroboam did, or this psalm might have been written when Assyrians were invading.
- 74:9 God’s people feel out of touch and cannot hear His word.
- 74:10-11 God’s people are tested while persecutions seem endless; it is all the more difficult to know that the Lord could use His sovereign power to end the trial at will.
- 74:12 Throughout the history of scripture, God has provided salvation for His people.
- 74:13 As the torrential sea represents the chaotic world system, God always clears the way for His people as He did in Exodus as Israel walked unscathed through the Red Sea and the Egyptian military was overwhelmed.
- 74:14 After crossing the Red Sea, Israel went into the desert wilderness for forty years. The Leviathan is detailed out in Job 41 with characteristics of Satan (41:4, 33-34). It is interesting that water was pre-Genesis Creation (or BGC) and that the Sea Serpent is claimed to be as well. There are two Rahabs mentioned in the Bible – the prostitute Rahab of Jericho who bore Boaz (Joshua 2 & 6, Mt 1:5, Heb 11:31, James 2:25) and Rahab in Job 9:13 (“the proud or boisterous one”) who was a legendary sea serpent/dragon (Leviathan Job 41) that was conquered at the time of creation (Job 26:12, Ps 89:10, Is 51:9) – in the Bible, this Rahab (the Talmud references as “master of the sea”) is symbolic of Egypt as the dragon would represent the crocodile which was an emblem of Egypt as represented on coins struck after the conquest of Egypt by Augustus (Ps 87:4, Is 30:7). Various mid-eastern stories reflect the divine battle at creation between God and the sea dragon - Babylonian had battle between Marduk

and the multi-headed serpent-dragon Tiamat (the Chaos Mother); Hittites held the weather god as victorious over the dragon Illuyankas; a Canaanite poem from Ras Shamra reflects a battle between Baal and a monster called Leviathan. Mankind has no idea what the Oceans contain

More than 95 percent of the underwater world remains unexplored.

The U.S. has two exploration programs: NASA & NOAA\*  
Although 72% of the world consists of water, and 50% of U.S.  
geographical jurisdiction lies underwater, a single year's budget for  
NASA would fund the current budget of NOAA for 1,600 years.

\* National Aeronautics and Space Administration & National Oceanic & Atmospheric Administration

74:15 The Lord can provide waters of life and blessing or take them away.

74:16-17 All of the earth belongs to the Lord and was established according to His purpose (Col 1:16; Rev 4:11; Rom 11:36).

74:18 Still in modern times, the wicked mock believers and God alike.

74:19 A prayer is made that the dove, a powerless bird of peace (representing the Spirit), should not be surrendered to the whims of beasts (demonic).

74:20-21 A prayer to recall the covenant that the Lord made with His people and a plea that the impoverished would have a champion.

74:22 Man's natural fallen tendency is to think that God is asleep or doesn't see the suffering of His people, but God is always "awake" (Mt 8:23-26; Mk 4:36-40), and He will arise and act according to the timeline of His divine plan and purpose. Psalm 3:7; 7:6; 9:19; 10:12; 17:13; 44:26; 59:5; 74:22; 80:1; 82:8; 94:2; 132:8)

74:22-23 This chapter ends in a call to action for the Lord to defend His cause against His enemies.

## 5 Psalms 75-77

75:1 Twice (witness; repetition of importance and point to be emphasized) it is written of gratitude to the Lord because of the nearness of His presence and power. The testimonies of fellow believers encourage this praise of the Lord.

- The concept of "wonderful works" (niṣlō'ōteḵā נִסְלוֹ'וֹתֶיכָא) is a single word that infers the miraculous. (Nehemiah 9:17; Psalm 9:1, 26:7, 40:5, 71:17, 106:7, 145:5)

75:2 Although His timing is usually not that of man's, the Lord will judge in fairness and give verdict at a fair time (Ps 9:8, 67:4, 98:9).

75:3 The pillar is a reference to creation itself as all of nature is held in place, but it also refers to God's people (e.g., the church) who He will stabilize and calm (1 Tim 3:15). The pillars of the earth represent the seven days of creation which are totally shaken by the Lord (Prov 9:1; Job 9:6), but there is also a sense of God's people who are aware of His rebuke (Ps 75:3; Ex 13:21; Gal 2:9; 1 Tim 3:15; Rev 3:12).

75:4-5 To "lift not up the horn" means to not loudly proclaim, or do not fight against. A horn was a symbol of strength, both offensive and defensive.

75:6 The applause and honor of men means nothing because it is the Lord's pleasure that is of value.

75:7 Man should not be applauded as a self-made man when the Lord chooses who He will exalt and humble in His times (Ps 7:11, 50:6, 58:11, 75:7, 76:9, 82:8).

75:8 The Lord will cause the world to become drunk (with all of the characteristics of intoxication) with His cup of wrath (Is 51:17, 22; Jer 25:15; Ez 23:33; 1 Cor 10:21; Rev 14:10, 16:19)

75:9 While the world is focused on sin that leads to death, each Believer (Jacob as the individual) can focus on praising the Lord.

75:10 The strength (horns) of the wicked will be weakened while the Lord strengthens His people.

76:1 God's faithful (Judah) know Him. All of God's people (Israel) know of His nature and character (His name).

76:2 God's presence extends for His people in the transient pilgrimage through this world (tents of the physical city Salem/Jerusalem) to the eternal spiritual realm (Zion).

76:3 The Lord neutralizes and eliminates man's weapons of war (Ps 76:6)

76:4-5 "Mountains of prey" reference piles or heaps of hunted/captured foes as the mighty warriors of this world could show no strength ("could not lift a hand") in resistance.

76:6 No weaponry can advance against the Lord.

76:7 Mankind should consider the Almighty Lord's power and fear Him. No one can even stand before His anger.

76:8 The Lord gives judgment from heaven (Ps 3:4, 14:2, 20:2, 6, 33:13-14, 53:2, 57:3, 76:8, 80:14, 85:11, 102:19, 110:2, 128:5, 134:3, 135:21) while the earth lays silent before the storm of punishment (Rev 8:1). This silence before the storm must have been deafening (Ps 76:8); this was not a time for creation to talk, it was time for God to act. This is likened to the silence before the trumpets at Jericho (Joshua 6:10).

- God sees everything from His throne in His holy temple in Heaven. (Psalm 2:4, 14:2, 18:13; 18:16; 33:13; 53:2; 57:3; 73:25; 76:8; 80:14; 102:19; 103:19; 113:6; 115:3; 123:1; 144:7)

76:10 The wrath of man can praise God although it does not produce the righteousness of God (James 1:20) because (like all things) it can still be used by God, because God works all things together as a part of His plan (Ephesians 1:11) for the good of those who love Him (Romans 8:28).

76:11 Believers should fulfill their covenant with Him as the Lord of their life.

76:12 Leaders are known for their pride while kings have reputed courage; before the Lord, both fail at their defining characteristics.

77:1-3 The cries to the Lord are tangible with the pleas being spoken aloud (twice mentioned) and the hands being raised to the Lord. There is no comfort without God intervening; on his own the Believer groans and becomes weak in meditations on the strength of the Lord.

77:4 The Lord is the only reason to stay alive in this world (Gal 2:20; Philippians 1:21)

77:5-6 Painful times are periods of reflection and meditation.

77:7-9 God's characteristics are questioned by the one in pain.

77:10 Asaph takes responsibility as being the reason that the strength of God is no longer used for his benefit; Asaph feels like the Lord's strength has changed from assisting him.

77:11-12 Regardless of current circumstances, Asaph states that he will recall the prior miraculous work of the Lord.

77:13 The way of the Lord is holy and separate from the ways of sinful man (Jn 14:6). A rhetorical question states that there is none as great as God.

77:14 God's defining characteristics include being One who supernaturally intervenes.  
 77:15 Jacob was redeemed from maltreatment of Laban and Esau; later, Joseph was redeemed from the mistreatment of his brothers. In similar fashion, the descendents of Jacob and Joseph were also redeemed (e.g. from slavery in Egypt).  
 77:16 Twice it is mentioned that the waters (representing worldly chaos) saw God and trembled as all of creation reverences the sovereign Creator. It was also seen when Jesus calmed the sea (Mt 14:26).  
 77:17 The very elements that God uses as a blessing can be used for judgment as the storm erupts around the wicked.  
 77:18 As God spoke in a thunderous voice from a whirlwind to Job (Job 38:1; 40:6), the thunder and lightning lit up the storm while an earthquake hit.  
 77:19 The Lord walked undetected amidst the chaotic world system in the path through the waters (Ps 8:8, Is 43:16)  
 77:20 God's people are always viewed as sheep who follow His voice through His leaders.

#### 6 Psalms 78

- Thirteen (rebellion) Psalms are denoted as "maskil" (to teach a lesson) and tend to have a human questioning theme in the midst of worldly defeats while the Lord's works of times past are recalled (Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142)

78:1 God calls on His people to hear Him (Ps 81:6-8)

78:2 Asaph is called a prophet by Jesus who teaches in parables based on this verse (Mt 13:35).

78:3-4 Just as the forefathers taught the Bible to their children, so too are we to teach our children.

78:5 The individual (Jacob) was given a testimony while the peoples (Israel) were given a guideline for living.

78:6-8 God's works were to be passed in the families from parent to child (Lev 10:11; Deut 4:9-10, 6:7, 11:19, 31:19; 2 Sam 1:18; Ps 34:11), so that they might trust the Lord unlike their forefathers.

78:9 Ephraim was a strong warrior tribe (Judges 8:1-3; 12:1), but they failed to drive out the Canaanites (Judges 1:29).

78:10-11 God's people did not live obediently, so they did not experience His power and forgot His intervention.

78:12 This was a city in NE Egypt where the Pharaoh heard Moses/Aaron (Ps 78:43), but is now destroyed with Tanis built over it and in ruins as well (Isaiah 19:11,13; 30:4; Ezek. 30:14).

<b>The Miraculous Works of the Lord in the Exodus</b> (Psalm 78:13-16, 105:37-45)		
1. Parted the Red Sea	Ex 14:21	<i>Salvation</i>
2. Led Israel by Cloud & Fiery Light	Num 9:15-22	<i>Guidance</i>
3. Supplied Water from Stone in the Wilderness	Ex 17:6	<i>Provision</i>
<b>Unlike His miracles against the worldly (Psalm 78:43-51, 105:28-36)</b>		

78:17-20 God's people complained against the Lord to satisfy their worldly cravings (James 4:3)

78:21 The Lord heard His people complain and His wrath injured the individual (Jacob) as well as Israel as a whole.

- 78:22 Israel did not trust in God's salvation
- 78:23-27 God gave His people the desires of their hearts with bread and meat from heaven.  
Jesus elaborates that Israel did not receive the true manna from heaven which was Jesus Himself (Jn 6:31)
- 78:28-31 The Lord answered their prayer to their detriment
- 78:32-33 In spite of God's acts of miraculous intervention, His people continued in their futility.
- 78:34-35 When the Lord judged some, others repented and searched for God, but not wholeheartedly in truth.
- 78:36-37 Those who had feigned repentance were insincere and unfaithful to Him.
- 78:38-39 The Lord mercifully atoned for His people as He understood the frailty of the flesh (Ps 103:14). There is no such event as reincarnation; man will not return.
- 78:40 The people of God can grieve Him by responding to circumstances as the world reacts.
- 78:41-42 Sinful man tends to go from request to request. Although God recurrently proves His power and love, it is easily forgotten by His people.
- 78:43 Zoan was the location of the ten plagues (Ps 78:12).

<b>The Miraculous Works of the Lord in the Exodus</b> (Psalm 78:43-51)		
1. Rivers to Blood	Ex 7:20-21	<i>1<sup>st</sup> Plague</i>
2. Swarms of Flies	Ex 8:24	<i>4<sup>th</sup> Plague</i>
3. Swarms of Frogs	Ex 8:6	<i>2<sup>nd</sup> Plague</i>
4. Crops to the Caterpillar & Locusts	Ex 10:14-15	<i>8<sup>th</sup> Plague</i>
5. Storm of Hail & Flood	Ex 9:23-25	<i>7<sup>th</sup> Plague</i>
6. Death of the Firstborn	Ex 12:29	<i>10<sup>th</sup> Plague</i>
<b>Unmentioned were: Gnats (3<sup>rd</sup>), Livestock (5<sup>th</sup>), Boils (6<sup>th</sup>), Darkness (9<sup>th</sup>)</b> <b>Compared to Psalm 105:26-36</b>		
<b>Unlike His miracles for His people (Psalm 78:13-16)</b>		

- 78:49 God commands everything, but these angels may not be morally evil angels themselves, but rather deadly angels that bring death and physical calamity.
- 78:51 The Egyptians had descended from Ham.
- 78:52-55 As the Shepherd of His people, He led them through the wilderness and into the promised land with the focal point being His spiritual Mt Zion or physically Mt Moriah.
- 78:56-58 His people continued to reject His gifts as they turned to false gods.
- 78:59 God rejected His people as they had rejected Him.
- 78:60 The presence of the Lord left the close vicinity of His people (Ezekiel 10).
- 78:61 Instead of being protected by the Lord, His rebellious people were defeated by the enemy.
- 78:62-64 His people (even the youthful and the priests) were destroyed.
- 78:65-66 The Lord watched and waited before quickly arising (Ps 73:20, 121:4) to action against the enemy.
- 78:67-69 The Lord chose Jerusalem to be the location of His temple instead of Shiloh. Ephraim was an honored warring tribe and Joseph was greatly blessed, but Judah would become the lineage of the King.
- 78:70-72 The Lord established the shepherd David as the physical (Jacob) and spiritual (Israel) shepherd of His people which he guided in righteousness and skill.

## 7 Psalms 79-81

79:1-4 (and Ps 80) Since Asaph lived in the time of David and Solomon, Asaph did not see Jerusalem destroyed, but there are many prophecies in Psalms, and this might be a prophecy of the time the Babylonians would destroy Jerusalem.

79:5 The attack of the enemy is attributed to the Lord's anger at His people.

79:6 A calling is made for the Lord to act upon his wrath and judge the atheist nations.

79:7 As during the tribulation, the nations of the world have always been prejudiced against Israel.

79:8 Asaph prays for forgiveness and compassion because His judgment has made His people admit their weakness and His power.

79:9 The Lord does not atone for the sins of His people because of who they are, but because of Who He is.

79:10-11 The persecution of believers will continue to grow throughout the end times; while other religions become more violent peaceful believers will continue to be martyred in ever-increasing numbers. But the Lord will bring vengeance on a world that has rationalized persecuting His people.

79:12 The judgment will pay back sevenfold; as seven represents fullness, the punishment will be complete.

79:13 Salvation brings thankfulness and praise to the divine Shepherd forever

The Hebrew title for Ps 80 is Shoshannim meaning "the lilies" as were the three other chapters of Psalms 45,60, and 69.

80:1 The Lord shepherds the offspring of Israel as Joseph shepherded and protected the family. God dwells between the cherubim (Ps 99:1, 2 Sam 6:2, 22:11; 2 Ki 19:15; 1 Chron 13:6).

- Man's natural fallen tendency is to think that God is asleep or doesn't see the suffering of His people, but God is always "awake" (Mt 8:23-26; Mk 4:36-40), and He will arise and act according to the timeline of His divine plan and purpose. Psalm 3:7; 7:6; 9:19; 10:12; 17:13; 44:26; 59:5; 74:22; 80:1; 82:8; 94:2; 132:8)

80:2 These three tribes are associated with Joseph as two are his sons (Gen 48) and one his younger brother (1 Chron 9:3; 2 Chron 15:9, 31:1, 34:9)

80:3 The first of three times (Ps 80:7, 19) that this chapter states, "*Restore us, God; look with favor, and we will be saved.*"

80:4 The Lord is angered and rejects the prayers of the rebellious (Is 1:15, 59:2; Jer 7:16; Ez 8:18; Am 5:20-23; Zech 7:13; Mic 3:4)

80:5-6 The Lord's judgment brought violence and strife to His people (Ex 21:13; 2 Chron 15:6, 21:14-16, 25:8; Job 5:18, 9:24, 12:14-25; Ps 71:20; Eccl 7:13-14 ; Is 19:2&22, 42:24; Jer 11:11, 29:17-19, 32:23, 42, 44:27, 45:5; Lam 1:5, 12, 3:37-38; Ez 4:16-17, 5:10, 7:9, 14:9, 23; Zech 7:10; 1 Pet 3:17, 4:17; Acts 9:15-16; Jn 9:3)

80:8-11 God brought forth the vine of Israel expecting it to bear fruit (Is 5:1-7, Jer 2:21, Hos 10:1)

80:12-13 God's hedge of protection is removed to allow natural consequences of sin (Job 1:10)

80:14-17 Jesus (of God the Father's right hand) does come to visit the vine of Israel (Mt 21:33-41)



- God sees everything from His throne in His holy temple in Heaven. (Psalm 2:4, 14:2, 18:13; 18:16; 33:13; 53:2; 57:3; 73:25; 76:8; 80:14; 102:19; 103:19; 113:6; 115:3; 123:1; 144:7)

80:18 Christians need revival on an individual basis

80:3 As twice before (Ps 80:7, 19), the chapter closes by calling on the Lord for restoration.

Hebrew title used for Ps 8, 81 & 84 is Gittith meaning "Winepresses."

81:1 Believers should always have a speech of praise as God is their strength; they should also live triumphantly as God has informed His people of an eternity of bliss with Him.

81:2 As the song is lifted as an offering, instruments should accompany the song:

1. tambourine
2. lyre
3. harp

81:3 The only feast with a new moon (at the beginning of the month) was the "Feast of Trumpets."

81:4-5 This praise was a statute (principle/precept) for His spiritual person (Israel), a verdict (judgment) for His self-focused rebellious Believer (Jacob), then a regulation for His obedient (Joseph).

81:6-8 The Lord lightens the load of His people, but He wants them to listen to Him (Ps 78:1).

81:9 Man has a choice of an idolatrous (strange) "god" or a relationship with the one personal God.

81:10 God would provide sustenance to satisfy His people if they turned to Him.

81:11-13 God gave people what they wanted to their own demise (Romans 1:24, 26, 28)

81:14 If His people would have obeyed, He would have brought salvation quickly.

81:15 The eternal fate is calamitous for those who pretend (e.g., carnal church-attendees) to follow the Lord, but instead live for themselves.

81:16 Honey represents happiness, and every Believer experiences this joy through Jesus (the rock – 1 Cor 10:4).

## 8 Psalms 82-84

Psalm 82 is one of disappointment on God's part that these men judged as God's representatives, but through their own disobedience and wickedness, they were perverting justice. This is referenced quite often in the minor prophets and can also apply to the present-day Believer.

82:1 God judges those earthly magistrates with authority since their power and authority stem from Him. While Elohim most often refers to the Lord God of Israel, it is a term that is also used to describe those whom He has endowed (as He is the Source) with power and authority (Ex 4:16, 7:1, 21:6, 22:8.9).

82:2 The worldly judges follow their whims and biases for self-satisfaction and personal gain.

82:3-4 Judges are given three scriptural directives: 1) Defend the poor & fatherless 2) Advocate the rights of the afflicted and needy 3) Rescue the poor and needy

82:5 The judicial system is replete with those without understanding who judge according to their personal opinions instead of pillars of truth. Wicked and arbitrary judges give the sense that the earth is out of control and shaken, but the Lord is the supreme authority and always in control (Ps 104:5).

82:6 Jesus used this scripture to support His deity (Jn 10:34; Gen 3:5). The Hebrew term for “gods” is synonymous with magistrates and authorities; the Hebrew word here is elohim, which is the plural form of el. Just like the English word "God/god" can mean true or false god, the Chinese word sheng can mean true or false god; the Hebrew (and Aramaic) word "el" can mean true or false god. But most likely the sense of the word el or elohim is a person who represents God to the people. This word is used of human judges (Ex 21:6; 22:8, 9).

82:7 Although God has given moral inclinations, ethics, and knowledge, the judges will die as men in the weakness of their sin.

82:8 God will judge the world as all nations belong to Him.

- Man’s natural fallen tendency is to think that God is asleep or doesn’t see the suffering of His people, but God is always “awake” (Mt 8:23-26; Mk 4:36-40), and He will arise and act according to the timeline of His divine plan and purpose. Psalm 3:7; 7:6; 9:19; 10:12; 17:13; 44:26; 59:5; 74:22; 80:1; 82:8; 94:2; 132:8)

<b>Several Reasons the God is Silent in Response to Prayer (Psalms 83:1)</b>		
<b>Man’s Spiritual State:</b>		
1.	Asking wrongly based on our selfish cravings/passions.	James 4:3
2.	Our wish might differ from God’s will.	Mark 14:36
3.	We have to wait.	Daniel 10:12-14
4.	Our prayers are simply vain repetition and showcase.	Matthew 6:7
5.	We have to sincerely persist.	Luke 11:5-10, 18:1-7
6.	We cherish sin in our hearts or are wicked we have sinned, such as divorce or being inconsiderate of our wives; if we are worshipping idols or our hands are filled with blood.	Ps 66:18-19, Proverbs 15:29; Malachi 2:13-14; 1 Peter 3:7; Ezekiel 8:8-18; Isaiah 1:15
7.	We ignore God and His law.	Zechariah 7:13; Proverbs 28:9
8.	God does not hear us when we choose not to hear God.	Zechariah 7:11-14
9.	We need self-control.	1 Peter 4:7
10.	We ignore the cry of the poor.	Proverbs 21:13
11.	God will not hear if they are still worshipping idols	Ezekiel 8:8-18
12.	Their hands are filled with blood.	Isaiah 1:15
<b>Circumstances:</b>		
1.	In his time, God might grant the prayer, but now might not be the right time.	
2.	It might be that we need to change in some way, or that someone else needs to change.	
<b>God</b>		
1.	God might be answering our prayer as "no". Both Elisha (2 Kings 13:14) and Paul (2 Corinthians 12:7-10)	
2.	God might be testing us.	

Sometimes, as the book of Job and Daniel 1-:2-3,12-14 show, we have absolutely no idea of everything that is going on behind the scenes. But we do know that a Believer's patience and persistence glorifies God (2 Peter 4:7).

83:1 Three requests to the Lord of actions not to do: 1. That He not be Silent 2. That He not be Deaf 3. That He not be Idle In other words, Lord speak, hear, and take action.

- Psalm 83 was written when enemies were threatening war against Israel.

83:2 While God appears silent and disengaged, God's enemies are actively protesting and threatening.

83:3 The enemies of God's people were scheming and conniving together.

83:4 After two thousand years of ungodly nations attempting to abolish the name and nation of Israel, Israel continues to be the focus of world attention.

83:5 A wicked alliance against God's people had joined together. In attacking God's people, the wicked alliance is actually against God. (Acts 9:1-5)

- Throughout history, diverse groups unify to persecute the church; the world considers God/Jesus and His church their enemy to eradicate, so that they can pursue their self-centered sin without any challenge.

83:6-8 This ten-nation confederacy against God is symbolic of the end of times (Revelation 17:12)

Alliance of Ten Tribes Against Israel		
1.	Edom	Descendants of Esau
2.	Ishmael	Descendants of Abraham/Sarah
3.	Moab	Descendants of Lot's Firstborn
4.	Hagrites	Nomadic Arab Tribe (1 Chronicles 5:10, 27:31); possibly associated w/ Hagar
5.	Gebal	Ancient Phoenician people on the Mediterranean coast by Lebanon
6.	Ammon	Descendants of Lot's Youngest
7.	Amalek	Descendants of Amalek; son of Eliphaz; grandson of Esau (Gen 36:12, 16)
8.	Philistia	Originated from Crete (Hebrew – Caphtor) and the Aegean region
9.	Tyre	Ancient Phoenician people on the Mediterranean coast of Lebanon
10.	Assyria	Originated in Mesopotamia (between Tyre & Euphrates) – related to Syria

83:8 The sons of Lot (Gen 19:36-38) grew into the peoples of Moab (eldest daughter) and Ammon (younger daughter) and fought the progeny of Abraham.

- The term "Selah" calls the hearer to pause and consider what was just said (probably during a musical interlude).

83:9 Deborah and Barak led Israel's forces to victory against the King of Canaan, Jabin, and Sisera, his commander at the Wadi Kishon (Judges 4:1-23).

- Asaph prayed that God would provide victory in battle as he did when Deborah was a judge.

83:10 As the enemies of the Lord were defeated, they were piled to decompose as compost bringing new life.

83:11 Oreb ("raven") and Zeeb ("wolf") were Midianite princes that were defeated by Gideon's army. Zebah ("victim/sacrifice") and Zalmunna ("forbidden idol") were Midianite Kings that fled Gideon, but were captured.

- Gideon and three hundred men routed and defeated the Midianite aggressors (Judges 7:24-8:21).

83:12 The Midianites (and Amalekites) would wait for Israel to sow their fields, and when it was time to harvest, the vast enemies would come like locusts to consume the crops. (Judges 6:1-6)

- “*The pastures of God*” refers God’s ownership of the land of Israel (and everything else in Creation). God had given the land to His people (Israel) and the worldly enemies decided to take it for themselves. (Psalm 24:1; Exodus 19:5; Deuteronomy 10:14; Job 41:11; 1 Corinthians 10:26)

83:13 Prayer for God to scatter the enemies of His people which would be as weak as straw against wind with the persistence of God’s judgment (fire).

83:14 Chaff (the enemies of God) can easily be burned as kindling, while God’s fiery conflagration can set the mountain ablaze.

83:15 God is called to pursue His enemies as they flee in fear from His tempest and storm.

83:16 Shame results in humility that drives people to the Lord. The prayer is not a call of vengeance, but of repentance and salvation.

83:17 There is a time when it is too late for man to acknowledge the truth, and the wicked will be destined for an eternity of remorse.

83:18 God alone is the Lord (Yahweh) and the extreme utmost (Elyon).

- Psalm 83 begins with a call for God not to be quiet, and ends with His name being proclaimed over all the earth.

- Hebrew title used for Psalm 8, 81, and 84 is Gittith meaning "Winepresses."
- Chapters 84-85 was written by the Sons of Korah (1 Chronicles 26:18-19) as Levites who were gatekeepers.
- The sons of Korah descended from the treacherous usurper Korah, who rebelled against the leadership of Moses (Numbers 16). The sons (descendants) of Korah include Heman, Asaph, and Ethan who were prophetic worship leaders. The sons (descendants) of Korah wrote eleven Psalms which include Psalms 42, 44, 45, 46, 47, 48, 49, 84, 85, 87, and 88.

84:1 The beauty and magnificence of the Lord’s dwelling place is beyond description.

84:2 The craving desire of the spiritual (heart) and physical (flesh) is to be with the Lord.

84:3 The weak and trusting (Prov 26:2; Mt 10:29-31; Lk 12:6-7) who live in the presence of the Lord and commit the safety of their family to Him are blessed. The bronze (sacrificial) and golden (incense) altars represent salvation and on-going communion with the Lord.

84:4 Although many believers wait to praise when they are joyful, praise of the Lord results in happiness. believers should praise continually (Ps 34:1, 71:6; Heb 13:15; 1 Thes 5:16-18)

84:5 Blessed is the man whose heart is set on “pilgrimage”

84:6 This is a picturesque verse as a variant spelling of Baca could be the root for “weeping.” The valley of weeping is a source of water, life and blessing. Baca is possibly Bochim (Judges 2:1, 5) and the “balsam tree” location of David’s battles (2 Sam 5:23-24; 1 Chron 14:14-15).

84:7 His people progress in faith (Rom 1:17) from strength-to-strength (2 Cor 3:18) becoming increasingly like Him.

84:8 David asks God (Ps 65:2) to hear his prayer when he calls (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1).

84:9 God is the protector of His people as they look into the face of Jesus (Acts 10:38).

84:10 *“For a day in your courts is better than a thousand elsewhere”*

84:11 God will make every good thing available to those who walk uprightly. God is symbolically the sun which gives off light (enlightenment) as the light energy is transformed into energy (and oxygen) for plant life (photosynthesis).

84:12 A Believer who trusts in the Lord can be continually filled with His joy.

## 9 Psalms 85-87

85:1 The Lord is One of restoration and redemption.

85:2 Only the Lord can cleanse a man of his guilt and sin.

85:3 It is not because of “who His people are,” but “Who the Lord is” that He calms His anger.

85:4-5 A call to the God of salvation to restore fellowship.

85:6 This is a prayer for revival resulting in the praise of the Lord.

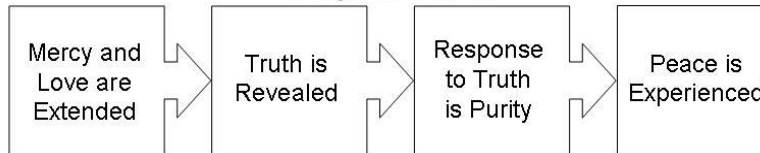
85:7 The Lord with His salvation is faithful in spite of man’s adulterous and idolatrous ways.

85:8 As God restores, I will listen to His voice. The Lord will assert peace for His people as He keeps them from their foolish ways.

85:9 A nation (and household) can experience the salvation then glory of the Lord through respecting and fearing Him.

85:10 Mercy (faithful love) reveals and promotes the truth; there is no true peace without righteousness (1 Jn 4:18).

### Steps to Peace



Psalm 85:10

85:11 As a hidden seed or water springs up to provide sustenance, truth is discovered making life fruitful as Jesus (the source of righteousness) looks down from heaven.

85:12 Every good blessing comes from the Lord (James 1:17)

85:13 The heart of a man is changed to understand his fallen sinful state before accepting the salvation that the Lord has provided (Ps 50:23; Is 40:3; Mal 3:1; Mt 3:3, 11:10; Mk 1:2-3; Lk 3:4, 7:27)

- Psalm 86 is the only chapter in the third book of Psalms written by David

86:1 David once again calls on the Lord to hear and respond to his prayer (Ps 4:1).

86:2 David prays for preservation because he was set apart for God’s use.

86:3 The Believer interacts with the Lord throughout every day and the communion with the Lord is strengthened and deepened.

86:4 Only the Lord can give joy which is reserved for those who trust in Him.

86:5 God is abundant in mercy and faithful love (Is 55:7, Ps 130:7, Jn 10:10)

86:6-7 Once again, David begs to be heard (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1).

86:8 As in Psalms 82, no authority (e.g. judge, king, etc.) has the merciful, compassionate and loving characteristics of the Lord God Almighty.

86:9 Every knee will bow to the Lord (Rom 14:11; Philippians 2:10; Ps 22:27, 72:11).

86:10 The Lord Almighty is the only God, and He still intervenes in wondrous ways.

86:11-12 God calls for a whole-hearted commitment not distracted with the things of this world (Mt 22:37; Mk 12:30; Lk 10:27).

86:13 God has an on-going and deep love for His people which He delivers from death.

86:14 Arrogant worldly tyrants attack God's people; these aspects are the products of the world system.

86:15 The holy God is unlike man in that He is slow to anger with compassion and grace. He offers His people faithful love (mercy) and truth in abundance (Jn 10:10).

86:16 David was a man "native" to the ways of the Lord as his mother walked with the Lord before him (Ps 116:16).

86:17 David requests a sign in front of his enemies to bring them shame and the Lord glory.

- Chapters 87-88 was written by the Sons of Korah (1 Chronicles 26:18-19) as Levites who were gatekeepers.
- The sons of Korah descended from the treacherous usurper Korah, who rebelled against the leadership of Moses (Numbers 16). The sons (descendants) of Korah include Heman, Asaph, and Ethan who were prophetic worship leaders. The sons (descendants) of Korah wrote eleven Psalms which include Psalms 42, 44, 45, 46, 47, 48, 49, 84, 85, 87, and 88.

87:1 The Lord's foundation (1 Cor 3:11) is His dwelling place.

87:2-3 The gates of Zion speak of the entry way (gospel message) into His spiritual city while the nation of Israel (Jacob) settled on the law.

87:4 Rahab in Job 9:13 ("the proud or boisterous one") who was a mythological sea serpent/dragon (Leviathan Job 41) that was punished at the time of creation (Job 26:12, Ps 89:10, Is 51:9), but Leviathan will be conquered at the end of times (Is 27:1) – in the Bible, this Rahab (the Talmud in Babha' Bathra' speaks of rahabh as sar ha-yam, "master of the sea") is symbolic of Egypt as the dragon would represent the crocodile which was an emblem of Egypt as represented on coins struck after the conquest of Egypt by Augustus (Ps 87:4, Is 30:7)

87:4 Five cities known of ill repute will be "birthed" again from Zion (Jerusalem) Egypt and Babylon which held Israel in captivity will become worshippers. Philistia will no longer pursue the historical hatred, Tyre will not be consumed by the import/export commerce, and Egypt's ally, Cush/Ethiopia will also be reborn.

Rahab/Egypt – The "Land of Captivity"

Babylon – From Babel and warred against in Revelation (14:8, 16:19, 17:5, 18:2, 18:10, 18:21)

Philistia - "the land of the Philistines" meaning "the land of wanderers/strangers."

Tyre - an ancient Phoenician city primarily for merchants (Ez 26:3)

Cush – Nimrod’s father; geographically applies to the countries south of the Israelites. Cush included Arabia and the country on the west coast of the Red Sea, and also a Cush in Africa (modern Nubia and Abyssinia), the Ethiopia (so called by the Greeks) of Africa. In ancient Egyptian inscriptions Ethiopia is termed *Kesh*.

87:5-6 Individuals will be known by name as those inhabitants of Zion which was founded upon the Lord Jesus Himself Who will personally register the names of God’s people – person by person (Ex 32:32; Lk 10:20; Rev 20:12, 21:27).

87:7 The activities of life so evident in singers and dancers will originate from the living water of the Lord.

#### 10 Psalms 88, 89

- The Ch 88 song written by the sons of Korah (1 Chron 6:33 & 15:17) with thoughts by Heman the Ezrahite (1 Kings 4:31, 1 Chron 2:6, 2 Chron 29:14, 30) who was the grandson of Samuel. The tune of “Mahalath Leannoth” (Mahalath, meaning “sickness”, probably the title (initial word) of a popular song while Leannoth means to depress literally or figuratively.
  - This is a Psalm of sadness by the sons of Korah, who had often united in jubilation but are presenting a mournful heart to the chief Musician who must superintend the singers and see that they do their duty well. Mahalath Leannoth can also be translated "concerning afflictive sickness".
  - Maskil always indicates an instructive or didactic Psalm, so the sorrows of one saint are lessons to others; they represent the sorrow of Israel throughout the history of the world, but also in the tribulation.
  - Thirteen (rebellion) Psalms are denoted as “maskil” (to teach a lesson) and tend to have a human questioning theme in the midst of worldly defeats while the Lord’s works of times past are recalled (Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142)
- 88:1 The Lord is the only Source of salvation; it is best to walk faithfully with Him than try to restore fellowship in one period of crisis.
- 88:2 David asks God (Ps 65:2) to hear his prayer when he calls (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1).
- 88:3-6 A prayer to the Lord to save the Believer from certain death
- 88:7 The troubles were from the Lord as the waves overwhelm the rebellious. God stills the raging sea (Ps 65:7, 89:9 & 107:29, Mark 4:39, Lk 8:24)
- 88:8-9 God has separated the afflicted from all support (Ps 88:18) outside of God Himself.
- 88:10 Praise does occur in the heavens (Psalm 119:175).
- 88:11-12 Questions are posed around the service and worship of the dead versus servitude while alive on earth.
- 88:13-14 From the start of every day, prayers are raised by those under trial, but they are completely rejected.
- 88:15-17 The Source of the tests and trials is viewed as the Lord.
- 88:18 The support group of the sufferer has been removed, and the only one to hear his pain is the dark of the night (Ps 88:8)

- Chapter 89 is a contemplation by Ethan the Ezrahite (1 Chron 6:44 & 15: 17, 19) who was compared (with Heman the Ezrahite) to the wisdom of Solomon (1 Kings 4:31).
  - Chapter 89 is segmented into three sections:
    - Psalm 89:1-37 – The greatness of God
    - Psalm 89:38-45 – The present crisis
    - Psalm 89:46-52 – Request for God to show His power in salvation
  - Thirteen (rebellion) Psalms are denoted as “maskil” (to teach a lesson) and tend to have a human questioning theme in the midst of worldly defeats while the Lord’s works of times past are recalled (Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142)
- 89:1 *“I will sing of the mercies of the LORD forever; with my mouth will I make known Your faithfulness to all generations.”*
- God’s “hesed” (covenant love) causes the wise man (Ethan) to sing in testimony to share with others.
- 89:2 In his song, Ethan will declare God’s faithful love that doesn’t end.
- Just as God’s mercies are eternal, praise to the Lord will also last forever.
- 89:3 The Lord now responds regarding the Davidic covenant (2 Samuel 7:11-16; Psalm 89:33-36, 132:11)
- God’s prophetic covenant with David was known by those in his kingdom (like Ethan).
- 89:4 Beyond Solomon, the Davidic covenant continues forever (2 Samuel 7:13) through the “Son of David” (Jesus Christ). (Mark 12:37)
- The Hebrew term “seed” (zar‘eḵā :זָרְעָה) is the same term used in the Abrahamic covenant (Genesis 15:5)
  - The Davidic covenant was partially fulfilled in Solomon and permanently fulfilled in David.
  - The term “Selah” calls the hearer to pause and consider what was just said (probably during a musical interlude).
- 89:5 In Psalm 19:1 and 147:1, David wrote the heavens declare God’s wonders. (Isaiah 40:26). The stars were placed and positioned by God (Genesis 1:17).
- The holy ones may represent the angels or Christians.
- 89:6 The heavenly skies and heavenly beings (angels) were created by God. The Lord made them, and creation does not compare to the Creator.
- 89:7 The holy ones are thought to be either believers or angelic hosts. God is holy and exalted in His glory; God is esteemed over His creation. (Matthew 17:5)
- 89:8 The attribute of the faithfulness of the Lord is repeated seven times in this chapter (Psalm 89:1, 2, 5, 24, 33, 49)
- The “*LORD God of Hosts*” (šəbā’ōwṭ ʾēlōhê Yahweh יְהוָה אֱלֹהֵי צְבָאוֹת) represents the commander over a heavenly army; God is strong beyond and above His angelic army.
- 89:9 God calms the raging sea (Psalm 65:7 & 107:29, Mark 4:39/Luke 8:24) as He brings peace to the hearts of His people in tumultuous times.
- 89:10 Rahab in Job 9:13 (“the proud or boisterous one”) was a mythological sea serpent/dragon (Leviathan Job 41) that was punished during the time of creation (Job 26:12, Ps 87:4, Is 51:9), but the Leviathan will be conquered at the end of times (Is 27:1).



- In the Bible, this Rahab is symbolic of prideful Egypt; the Talmud (in Babha' Bathra') speaks of rahabh as sar ha-yam, "*master of the sea.*"
  - The dragon would represent the crocodile which was an emblem of Egypt.
  - The crocodile was represented on coins made after the conquest of Egypt by Augustus (Psalm 87:4, Is 30:7)
  - In a Canaanite/Phoenician legend around the Mediterranean, God cut the sea god (Yam) in two in order to create the sky and seas. "Yam" is the semitic term for "sea."

89:11 All of the earth belongs to the Lord (Ex 9:29, 19:5; Dt 10:14; Job 41:11; Ps 24:1; 1 Cor 10:26)

89:12 God's creation is demonstrated in all directions, whether north or south; whether east (Mt Hermon - Psalm 42:6, 133:3). or west (Mt Tabor – site of Deborah's victory and possibly Jesus' transfiguration).

89:13 A man's power is often displayed by his arm; this is an anthropomorphic way to describe the strength of God (Exodus 15:6; Isaiah 41:10; Psalm 89:3, 118:16). Jesus is likened to God's right hand (1 Peter 3:22; Acts 5:31; Psalm 77:10; 110:1)

89:14 The balance of righteousness and justice is stressed for an authority (2 Sam 8:15; 1 Ki 10:9; 1 Chron 18:14; 2 Chron 19:8; Job 37:23; Ps 72:2, 97:2; Is 1:27, 5:16, 9:7; Jer 9:24, 22:15, 23:5).

- Justice is an act of power in judgment while righteousness is one of salvation.
- Righteousness seems to be an internal quality while justice is an outpouring or result of that personal righteousness.

89:15 Throughout Scripture, "light" often infers "enlightenment." The individual who realizes the sovereignty and goodness of God can be happy.

89:16 It is the Lord's light which enlightens His people (Rev 21:23) making it seem that they are always walking in the day (truth) while it is the Lord's righteousness which exalts His people.

89:17-18 Whether it is the sound of the horn (symbolic of power) that calls together His people or the shield which protects, the Source of power/might is the Lord. (Psalm 89:24)

- The rulers of Judah were from the kingly line of David, but this culminated with the King of Kings – Jesus. (Revelation 17:14)

89:19-37 God speaks of His anointed king as David in the literal sense, but also extending to Jesus in the spiritual sense.

89:19 David was a mighty warrior because of the help of the Lord. (1 Samuel 17:45)

- David had not been from a powerful, ruling family, but instead, God chose David from "the people" (a simple Bethlehem shepherd boy).

89:20 Samuel anointed David as King even while Saul was still on the throne. (1 Samuel 16:12) The Greek term "Messiah" (Christos Χριστός) means "*anointed one,*" and each of these blessing of God with King David is also true with King Jesus.

89:21 God would personally be involved in upholding David's kingdom while remaining faithful to His covenant.

89:22 There would continue to be wicked enemies; however, God would not allow them to harm His servant, David.

89:23 Beyond simply defending David from his enemies, God would destroy his enemies before him. David would witness their downfall.

89:24 The horn (symbolic of power) that calls together His people (Psalm 89:24) was also applicable during the reign of King David.

89:25 Although David's kingdoms bordered the eastern edge of the Mediterranean Sea, his kingdom never extended to the Euphrates and Tigris Rivers. These prophecies would partially be fulfilled with King David, and then brought to complete fruition with King Jesus.

89:26 David would call out to God the Father (Psalm 2:7, 22:1; 68:5, 103:13) as did Jesus on the cross.

89:27 Spiritually, Jesus would be the firstborn raised from the dead in a resurrected body (Revelation 1:5).

- The firstborn had the prominence and favor over others in the family. The firstborn would inherit the authority of the father when the father died.
  - The elder would become the decision maker as the head of the family.
  - Beyond the "judicial head," the firstborn was to be the spiritual head of the family as well. The "birthright" son was responsible for the adherence to the Mosaic Law by the family.

89:28 This is a reference to the Davidic covenant (2 Sam 7:11-16; Ps 89:33-36, 132:11) which will not expire. Although the lineage may fall into sin, the Lord will chastise and redeem the fallen (Heb 12:6; Rev 3:19). The One who would ultimately bear the burden of sin would be Jesus on the cross (Is 53:5).

89:29 God established and vowed an eternal kingdom in the Davidic covenant (2 Samuel 7:16). Jesus will be King of Kings through all eternity. (Daniel 7:14)

89:30 There were 19 Kings of Judah after King Solomon (all in the Davidic line), but only 8 of the Kings were deemed "good" in Scripture.

- Psalm 89:30 begins a section that closely parallels the verses in the Davidic covenant of 2 Samuel 7 regarding the lineage of King David.

<b>Descendants of Solomon – Kings of the Southern Kingdom, Judah (1 Chronicles 3:10-16)</b>					
	<u>King of Judah</u>	<u>Record</u>	<u>Hebrew Meaning of Name</u>	<u>Age</u>	<u>Reign</u>
1.	Rehoboam	Evil	"The Family is extended"	<b>41</b>	17
2.	Abijah/Abijam	Evil	"The Lord is my Father"	-	3
3.	Asa	Good	"Healer/Physician"	-	41
4.	Jehoshaphat	Good	"The Lord Judges"	35	25
5.	Jehoram	Evil	"Exalting the Lord"	32	8
6.	Ahaziah	Evil	"The Lord has grasped"	22	1
7.	Joash/Jehoash	Good-to-Fallen	"The Lord has given"	<b>7</b>	40
8.	Amaziah	Good	"The Lord is Mighty"	25	29
9.	Azariah/Uzziah	Good	"The Lord is my Strength"	16	52
10.	Jotham	Good	"The Lord is Perfect"	25	16
11.	Ahaz	Evil	"He has Grasped"	20	16
12.	Hezekiah	Good	"The Lord has Strengthened"	25	29
13.	Manasseh	Evil-to-Repentant	"One who causes to forget"	12	<b>55</b>
14.	Amon	Evil	"The Lord has given"	22	2
15.	Josiah	Good	"The Lord will Support"	8	31
16.	Jehoahaz	Evil	"The Lord has Grasped"	23	<b>3 Months</b>
17.	Eliakim/Jehoiakim	Evil	"The Lord raises up"	25	11
18.	Jehoiachin/Coniah or Jeconiah	Evil	"The Lord will uphold"	18	3 Months & 10 Days

19.	Zedekiah	Evil	“The Lord is my righteousness”	21	11
	<b>8 Good</b>	<b>11 Evil</b>		<b>Averages: 22</b>	<b>20</b>

- 89:31 The first step in keeping God’s law is in esteeming it. Honoring God and respecting the law that He has given leads to obedience.
- 89:32 The “rod” was used for correction (Proverbs 13:24), and the Heavenly Father disciplines His children. (Hebrews 12:6)
- 89:33 God’s covenant love (hesed חֶסֶד) is unconditional.
- 89:34 God will remain faithful even when His children are unfaithful. (2 Timothy 2:13)
- 89:35 The defining characteristic of God is His holiness (Isaiah 6:3; Revelation 4:8) which He has sworn by in regards to keeping the Davidic covenant.
- 89:36 As the world continuously revolves around the sun, so does God’s people revolve around His anointed.
- 89:37 As the moon is a witness (a reflection) of the sun’s light and power, so too are God’s people reflections of Him.
- The term “*Selah*” calls the hearer to pause and consider what was just said (probably during a musical interlude).
- 89:38 God’s anger and wrath now turn against His chosen vessel (King David’s lineage).
- In this verse, Ethan writes about the crisis surrounding the Davidic covenant that might call into question the promises of God. The world seems to be chaotic and out-of-control.
  - God’s personal engagement with His people can edify or educate them; God disciplines His children.
  - The phrase “to cast me off” (zənaḥtānî זָנַחַתָּנִי) carries the same meaning as rejected or forsaken. (Psalm 43:2, 44:9, 74:1, 89:38)
- 89:39 God’s covenant is not always easy; it is likely that David’s descendants had dishonored the covenant, so God dishonors the lineage of Davidic crown.
- 89:40 Although the king had fortified his cities with walls, God destroyed the walls to make the cities vulnerable.
- Sin does not only affect the offender; the consequences of sin infect and hurt others.
- 89:41 The sinful world ridicules and plunders the king’s cities; the wicked take advantage of the situation.
- 89:42 God’s correction of His people includes strengthening their enemies against them (i.e., Syria, Egypt, Assyria, Habakkuk).
- 89:43 God actively fights against His people when they rebel and turn from Him.
- 89:44 Emotions can cause the feeling that God has renounced salvation for His people.
- 89:45 In spite of God’s covenant, it seemed that the Lord had rejected His anointed as the worldly mocked and plundered Him (Mt 20:19, 27:31, 35, 46; Mk 15:34).
- In the prior verse, it feels that God has removed the crown, and ultimately, it feels that God will even bring death on His fallen people.
  - The term “*Selah*” calls the hearer to pause and consider what was just said (probably during a musical interlude).
- 89:46 Ethan understands that God knows the timing of His salvation and the conclusion of the trial (Habakkuk 1:1).
- The question “*will you hide*” (tissātêr תִּסְאֲתֵר) insinuates that God (purposefully) cannot be found. (Exodus 39:23-24; Deuteronomy 31:17, 32:20; Job 13:24, 34:29;

Psalms 10:1, 10:11, 13:1, 27:9, 30:7, 44:24, 69:17, 89:46; Isaiah 8:17, 45:15, 54:8, 55:1, 57:17, 59:2, 64:7, 88:14, 104:29, 143:7; Jeremiah 33:5; Ezekiel 39:29; Micah 3:4)

- God is a consuming fire. (Exodus 24:17; Deuteronomy 4:24, 9:3; Isaiah 33:14; Hebrews 12:29)

89:47 Ethan does not want to waste his life in judgment from an angry God; he wants to serve and worship the Lord in blessing.

89:48 The deaths of Enoch (Hebrews 11:5) and Elijah (2 Kings 2:11) are not recorded in Scripture; however, death is the common end of mankind (Hebrews 9:27).

- Only God can deliver from the grave; Jesus overcame death. (1 Corinthians 15:54-55; Revelation 1:18)
- The term “*Selah*” calls the hearer to pause and consider what was just said (probably during a musical interlude).

89:49 Trials of this earth result in the questions of a man. Testimonies of God are encouraging, but Ethan calls for God’s immediate engagement in the current situation.

89:50 Surrounding enemies mock and ridicule God’s people which causes emotional pain and suffering.

89:51 The enemies of God’s people are the enemies of God; the ridicule against God’s people is ridicule against God (Acts 9:4-5).

89:52 While the worldly ridicule the people of the Lord, His name deserves praise and exaltation.

- With the closing of “*amen*,” Ethan invites others to join him in the worship of God – regardless of the present circumstances. This is the closing of Book 3.
  - The Greek term for “truly” or “I assure you” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.
  - The word “Amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.” The word “amen” is also used for the word “faith” (Habakkuk 2:4)

## 11 Psalms 90-92

- Psalms 90 is written by Moses; the time period may have been the conclusion of the wilderness wanderings when many Israelites had died, and Moses was also preparing to pass away.

90:1 Throughout the history of the world, God has been a refuge for His people (Genesis 7:21-23).

90:2 The Almighty God is eternal (Micah 5:2).

- Time was created along with nature (Titus 1:2), and the law of relativity reveals that time, matter and space must co-exist.
- Quite often birthing is symbolic of creation (Deuteronomy 32:18; Isaiah 66:8), and the world is likened to being in labor to birth the end times (Romans 8:19-22).

90:3 While the Lord is endless, the life of a man on this earth is fleeting.

- All of mankind descended from Adam, and all of mankind suffers sin and death. (Romans 5:17-18)

- 90:4 To the Lord, a millennium seems to be as brief as a day (2 Peter 3:8). God has a broader (eternal) perspective while most men live less than a century.
- 90:5 The individual doesn't simply pass away; instead, God ends each life.
- Death was often represented as "sleep" in the Old Testament. (Daniel 12:2; Matthew 27:52; John 11:11-14; 1 Thessalonians 4:14)
- 90:6 The life of a man is likened to the temporal nature of grass (Ps 37:2, 90:5-6, 103:15-16, Is 40:6-8, 1 Pet 1:24).
- 90:7 The sinful nature of man results in the certain anger of a holy God. Man's fear of God is well-founded and reasonable. God is sovereign and holy while mankind is frail and sinful.
- The Hebrew word for "nostrils" (or nose) when in plural form (naphiym) means "anger" (as in the "flaring nostrils" or the "red nose").
- 90:8 God's infinite nature etymologically speaks of "hidden time;" in the Hebrew language, "everlasting" literally means "hidden ages." (It speaks to the greatness of God. While corrupt mankind has hidden his secretive sins and his sinful nature.
- 90:9 Man pays retribution for his "hidden" sin as there is no secret sin that God does not observe. The end of man's life is brief and meaningless like a sigh or a breath. Every person has had (or will have) a final, inconsequential breath before passing.
- 90:10 In modern times, the average length of a life equates to lives of 1000 BC (on average, 70-80 years).
- This is the only reference in Scripture to man flying, and it occurs after death although flight is fantasized about for escape (Psalm 55:6).
- 90:11 The strength of God's wrath is incomprehensible to man. As a holy God, it is good and just for God to revile sin.
- 90:12 Teach us to number our days; we have limited time (Ex 23:26; 1 Kings 2:1; Job 14:5; Ps 39:4, 90:12); we have limited opportunity to serve God on earth
- 90:13 Instead of having wrathful anger over sinful man, the prayer is that God look in pity on His people that are assaulted by their own sin and the sin of others.
- As a child might ask, "Are we there yet?" this prayer asks our Heavenly Father, "How long?"
- 90:14 Every morning reflects God's protection through the night and an opportunity to serve Him afresh through a new day.
- 90:15 A request is made to the Lord by His servants (whom He has humbled) to experience His joy.
- This concept of affliction and adversity infers testing with a purpose towards a humble spirit and a contrite heart. The request is that the reward be commiserate with the struggle.
- 90:16 Moses requests that God's work be discovered, witnessed and observed, and that the work of His people be grounded in Him.
- 90:17 The prayer request of Moses is for God's displeasure with the people to turn to favor. Moses is asking for God to add stability and amplify what His people had accomplished instead of allowing their efforts to be stymied and quieted.
- Throughout the Hebraic and Greek languages of Scripture, repetition adds emphasis.

Psalms 91 is viewed as the "Soldier's Psalm"

- 91:1 The believer who desires God's protection should walk in close communion with the Lord.
- 91:2 Prayers to the Lord confirm the believers trust in God alone.
- 91:3 As a bird that is weak escapes from the surprise of a trap (Ps 124:7), the Lord's people escape into His care.
- 91:4 The Hem of the garment is also called "the Wings" which adds insight to several passages (Mt 23:37, Lk 13:34) and the Soldier's Psalm (Psalm 91:1-4). Hems represented authority (1 Sam 15:27) much like stripes on the shoulders of a military officer Side note: It was a serious matter for David to remove King Saul's hem (1 Samuel 24:4-5). It was also important to the woman touching the edge of Jesus' robe for healing (Mk 5:27, Lk 8:44) – she needed to touch His authority, His righteousness. The custom was that as the hem of the man was placed over the bride, he claimed her as his own (Ez 16:8), and at that time, divorce was finalized by cutting off the hem of garment.
- 91:5-8 The Lord's people will not fear war or illness because the focus will be on the Lord as this will be a testimony to His greatness.
- 91:9-10 The believer can choose to make the Lord his refuge instead of becoming ensnared by the cares of the world.
- 91:11-13 Guardian angels are described as protectors, and Satan used this verse to test Jesus (Lk 4:9-13). The Bible contains over 300 references to angels (Mt 18:10) as mankind is a spectacle to Angels (1 Cor 4:9, 1 Pet 1:12).
- 91:14 The Lord will deliver those who are committed to Him and to whom He has revealed His name and person. There is great benefit when man seeks to know the Lord.
- 91:15 Beyond responding to a believer's call, the Lord will rescue and establish His people in honor.
- 91:16 The believer will be satisfied with eternal life because of the Lord's provision of salvation.

Psalm 92 is a song for the Sabbath as it praises the Lord for His works.

- 92:1 One way to "do good" is to simply praise the Lord.
- 92:2-3 The faithfulness of the Lord can be attested from morning until night.
- 92:4 The Lord causes His people to rejoice because of His supernatural intervention in this world.
- 92:5-6 While the Lord's thoughts and considerations are infinite, man's contemplations are greatly lacking (Is 55:8-9).
- 92:7-9 The wicked are transient while the Lord reigns forever.
- 92:10 The horn represents power, and it was used to carry oil for the anointing of Kings (1 Sam 16:13). Oil represents the Spirit that anoints each believer.
- 92:11 As God looks down onto the earth, the believer follows Him as He sees the wicked plans of the aggressor. Evil doers do not surprise God's people who are ever vigilant against being polluted by the wicked.
- 92:12 As a palm tree grows straight and narrow, so does the walk of the believer in righteousness. The cedar is viewed as a royal wood (e.g. used in palaces) while the trees of Lebanon were reputed for strength.

92:13-14 With the spring of the water of life, believers will bear good fruit (Gal 5:22) for great periods of time.

92:15 This Psalm concludes with the admiration of the Lord's justice, protection and purity.

## 12 Psalms 93-95

93:1 Man's covering is never sufficient as we must be covered by the Lord (Is 64:6; Gen 3:21; Zech 3:3-4; 2 Chron 6:41); however, God is covered with majesty and strength (Ps 104:2; Is 61:10, Gal 3:27).

93:2 The Almighty God is eternal (Psalms 90:2; Micah 5:2).

93:3 Three times it is repeated that the "floods have lifted up" as the worldly system seems to overwhelm mankind (Mt 14:29-30; Gn 7:17-18; Is 8:5-8).

93:4 Although this world (the chaos of the sea) is in disarray, God is greater than the cares of man.

93:5 The chronicles of the works of the Lord are dependable and His holiness (sanctified purity) is His eternal splendor.

94:1 Twice, He is called the God of Vengeance (Romans 12:19) while the role of the believer is to love (Lev 19:18).

94:2 The Judge of the earth will rise and declare justice, so that the wicked will be punished according to their sin.

- Man's natural fallen tendency is to think that God is asleep or doesn't see the suffering of His people, but God is always "awake" (Mt 8:23-26; Mk 4:36-40), and He will arise and act according to the timeline of His divine plan and purpose. Psalm 3:7; 7:6; 9:19; 10:12; 17:13; 44:26; 59:5; 74:22; 80:1; 82:8; 94:2; 132:8)

94:3 The question is repeated – how long will the wicked serve.

94:4-7 The wicked pursue sinful lives as if the Lord will not observe their sin and repay.

94:8 It is actually the wicked who do not "pay attention" to the things of God.

94:9-10 The creator Lord crafted the senses, so His proficiency is unparalleled.

94:11 The thoughts of man are meaningless (Isaiah 40:24; Proverbs 16:3-6). Instead of "talking to yourself," a believer should just lift a prayer to God.

94:12-15 The Lord disciplines His people to lead them back to righteousness (Heb 12:6; Rev 3:19).

94:16-17 The Lord is the protector of His people.

94:18 When the believer stumbles on the spiritual walk (Ps 73:2), the Lord reaches out in mercy and faithful love.

94:19 The cares of the world are alleviated through the Lord (1 Pet 5:7).

94:20-21 The corrupt will turn on their allies and never be trustworthy cohorts.

94:22-23 The Lord will repay. The believer does not have to take revenge or ensure justice; God will do that.

The Holy Spirit was credited for Psalm 95 (Hebrews 3:7)

95:1 This is an invitation to move beyond the lackadaisical into energetic praise that is joyful and triumphant.

95:2 As the believer enters before His presence on the throne, the sentiment should be one of praise and gratitude (Ps 100:4; Neh 2:1-2; Heb 4:16).

95:3 The Lord is the ruler of all powers and all authority comes from Him (Ps 82:1, 6)

- 95:4-5 God is the Creator, and all of the world is the Lord's.
- 95:6 *"Come, let us worship and bow down, let us kneel before the LORD our Maker."*
- 95:7 As sheep know and follow the shepherd, so do believers submit to the will of the Lord. This verse is stressed in the New Testament with the emphasis being placed on "today" (Heb 3:7, 4:7). Man has come to think that the timing of salvation is our own, but the day of salvation passes and the opportunity is missed.
- 95:8-9 Man is warned not to harden his heart (Isaiah 61:1, 66:2, Mt 21:44, 2 Cor 3:3). The people of God should trust His word and His presence instead of complaining against Him as they did at Meribah and Massah (Ex 17:7).
- 95:10-11 God was angered (Ps 6:1) by the unfaithfulness of His people (Num 32:9-11). Those who do not believe His word or trust His promises will never enter into His peace and rest (Heb 4:3; Num 32:9-11).

### 13 Psalms 96-98

- 96:1 The "new song" in Revelation 5:9 focused on the worthiness of Jesus as the Lamb (Ps 33:3, 40:3, 98:1, 144:9, 149:1, Isaiah 42:10, Revelation 14:3)
- 96:2 For a third time, "sing to the Lord" is re-emphasized as the three-part Trinity is worthy to be praised every single day as His salvation sustains His people continually.
- 96:3 Similar to the great commission, believers are encouraged to announce and affirm the Lord's glory and good news.
- 96:4-5 The Lord is exalted and while people serve what they have purchased and made, the Lord God has created everything and He has purchased His people at a great price (1 Cor 6:20, 7:23).
- 96:6 Anything before the Lord is impacted by His radiance as His splendor and majesty elevate all in His presence. Often in this world, strength or beauty is seen as they counteract each other, but the Lord's dwelling is a foundation of both qualities.
- 96:7-8 Three times it is emphasized to recognize and attribute the overwhelming glory of God, and then bring a fitting offering to Him; although a believer may give His all to the Lord, it is far distant than what is owed and due the Lord.
- 96:9-10 Although the earth tremble in awareness of the might of the Lord, His creation is also firmly established with the Lord as the fair and righteous judge (Ps 9:8, 58:1, 67:4, 75:2, 98:9, 99:4, 119:75).
- 96:11 Let the sea and contents sound His praise (Ps 98:7, 1 Chron 16:31-32)
- 96:12 All of creation reverences the Creator (Rom 1:18-23; Ps 97:7)
- 96:13 The King is coming (mentioned twice as a witness) to judge the world with divine purity. The righteousness of this world has been polluted and stained, but the Lord is faithful to His word and His people.
- 97:1 The coasts and islands symbolize faraway lands and (primarily) gentile areas. This is to say that all of the earth should praise the Lord.
- 97:2 God's throne on what appears as clouds (Ez 1:28; Gen 9:13; Ps 18:9, 68:4; Rev 10:1). Just as Jesus arose into the cloud (Acts 1:9), He will also come again in the clouds (Mt 24:30, 26:64; Lk 21:27; Acts 1:11; 1 Thes 4:16-17; Rev 1:7, 10:1, 11:12, 14:14-16; Mt 17:5). A great cloud of witnesses also bring blessing to this world (Heb 12:1). The Lord radiates light in the thickest of darkness (Ps 104:2).



- The balance of righteousness and justice is stressed for an authority (2 Sam 8:15; 1 Ki 10:9; 1 Chron 18:14; 2 Chron 19:8; Job 37:23; Ps 72:2, 89:14, 97:2; Is 1:27, 5:16, 9:7; Jer 9:24, 22:15, 23:5). Justice is an act of power and judgment while righteousness is one of salvation.
- 97:3 God as a consuming fire (Dt 4:24; Hebrews 10:27; 2 Pet 3:12; Ps 50:3, 68:2; Rev 18:8, 20:9)
- 97:4-5 The fire of the Lord causes the earth to tremble at His presence (twice emphasized).
- 97:6 All of creation witness the attributes of the Lord.
- 97:7 The false gods of idols bring shame and all authority will bow to the Lord God Almighty (Ps 96:12).
- 97:8 The judgments of the Lord will protect and avenge His people in both realms of the spiritual (Zion) and earthly (Judah).
- 97:9 The Lord God is exalted over every power and authority.
- 97:10 Believers are called to hate evil.
- 97:11-12 The righteous live in the light (enlightenment) with gladness in the Lord and praise for him.
- 98:1 The “new song” in Revelation 5:9 focused on the worthiness of Jesus as the Lamb (Ps 33:3, 40:3, 96:1, 144:9, 149:1, Isaiah 42:10, Revelation 14:3)
- 98:2-3 All of creation can witness the victory that the Lord has revealed even beforehand.
- 98:4-6 Shout and sing to the glory of the King Jesus.
- 98:7-8 All of creation is called to praise of the Lord.
- 98:9 The Lord will judge righteously and fairly (Ps 9:8, 67:4, 75:2).

#### 14 Psalms 99-102

- 99:1 It is an amazing blessing that the righteous Lord reigns but for the people of God, fear precedes reverence. God is enthroned above the cherubim (2 Sam 6:2, 2 Kings 19:15, 1 Chron 13:6, Psalms 80:1).
- 99:2 While the fleshly earth trembles in fear, the Lord is praised in Zion.
- 99:3, 5, 9 The Trinity is thrice “holy” which is the reason that this chapter can be called **THE SANCTUS**, or, **THE HOLY, HOLY, HOLY PSALM**.
- 99:4 God has established “Fairness” as He is a righteous Judge (Ps 9:8, 58:1, 67:4, 75:2, 96:9-10, 98:9, 99:4, 119:75).
- 99:5 The Temple containing the ark was referenced as a footstool to lift His feet from the sin of the world (1 Chron 28:2). The earth is also His footstool in that He has subdued it as the supreme power and authority (Mt 5:25; Acts 7:49)
- 99:6 Moses and Aaron are viewed as God’s priests (Jer 15:1, Ex 32:11, Num 14:13, Dt 9:26, 1 Sam 7:3 & 12:20). Samuel was the last judge and also the priest who anointed Israel’s first kings. When they called to the Lord, they were answered.
- 99:7 He spoke and communed with them from a cloud, but it is important to note that these men submitted and obeyed the Lord’s will and commands. This is unlike mankind who pursues his own will and then demands of God fleshly pleasures and worldly success.
- 99:8 El Nahsah (“God who Forgives”) forgave but also punished (Hebrews 12:5-8). Man must often suffer the consequences of his sin in spite of forgiveness; consequences teach a man the depth of the sin.

99:9 This chapter concludes by counseling that man exalt the Lord while humbling themselves. It is His will and not the will of man that carries importance.

- Psalm 100 is the only Psalm bearing the inscription: “A Psalm of Thanksgiving”  
100:1 Shout joyfully to the Lord (Ps 98:4, 1 Chron 16:33, Isaiah 49:13, Ezra 3:11); shouting came before combat for victory (Joshua 6:16; Judges 7:20; 2 Chron 20:19-22); people shouted worshipfully to Jesus (Mt 21:9; Mk 11:9; Jn 12:13)  
100:2 Believers should be joyful – even in sacrifice and service. (1 Thessalonians 5:16-18; James 12:2; Romans 12:12; 15:13; 2 Corinthians 6:10)  
100:3 Mankind is counseled to realize, admit and proclaim that the Lord is God. He is the Creator, so everyone belongs to Him and should follow Him. As a shepherd cares and provides for his sheep, God loves, protects and sustains His people.  
100:4 As the believer enters before God’s presence on the throne, the sentiment should be one of praise and gratitude (Psalm 95:2; Nehemiah 2:1-2; Hebrews 4:16).  
100:5 It is wonderful that the Lord is good (Mt 19:17); the horrors would be unimaginable if this truth were otherwise. Not only good for a day or a season, God is faithfully good everlasting.

- Psalm 101 takes the form of commitments to the Lord.  
101:1 Twice, David states that he will sing which was his pastime and passion from his childhood. The Lord would receive praise for His faithful love (mercy) and justice (Ps 89:14; 119:149).  
101:2 Integrity and honesty were to rule his home, and the Lord would come and dwell with him who is obedient. The presence of the Lord helps to maintain the way of the righteous.  
101:3 It is of the utmost importance for every man to keep his eyes pure (Job 31:1 vs 2 Pet 2:14); truly these are the “eyes of the heart” (Eph 1:18). As media (e.g. Hollywood) continually and persistently promote lifestyles of vice (e.g. encouraging sexual perversions, violence, ambitions of wealth, etc.) society becomes increasingly insensitive and permissive against the truths of the word of God (James 1:27). The worldly do not realize how polluted they have become, and mankind is in a quandary as to explain the on-going evils which are primarily repercussions of sin.  
101:4 The peers of a man reflect the character that he is as well as the person that he is becoming. Every parent understands that the companions of an individual can sway good character to bad.  
101:5 Instead of endorsing proud gossipmongers, believers should stop the tales.  
101:6 Scripture endorses loving fellow believers before the worldly. While it is an honor to serve, the one with integrity and faithfulness would make the better servant over the self-focused worldly.  
101:7 Honesty and integrity will be the conditions of remaining in the King’s presence.  
101:8 When the light of the day arises, the enlightenment will show the evil which should be eliminated. Purification of a man’s life is an on-going event of redemption.  
  
102:1 It is an honor for the Lord to even hear the prayer of fallen man (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1).

102:2 The request is that God not only be attentive to the prayer, but also respond quickly.

102:3 The lifetime and health are consumed as in fire, and they can never be recaptured or re-lived.

102:4, 11 The life of man is frequently correlated to temporal grass or flowers (Ps 37:2, 90:5, 103:15; Is 40:7-8; Mt 6:30; James 1:11; 1 Pet 1:24)

102:5 The loss of appetite continues to be a common response to stress and depression.

102:6-7 Whether an owl or a pelican, neither cares for the company of others but prefers independence.

102:8 When depressed, the worldly enjoy painfully mocking the poor circumstances.

102:9-10 The Lord's tests and trials cause the very sustenance of the believer to be his grieving.

102:12 While the fleshly life and the things of this world pass away quickly, the Lord reigns eternal.

102:13 Zion represents the spiritual state of his people (Ps 76:2), and the Lord has an appointed time for all of His activities with His people.

102:14 Even the demolished ruins of the Lord's place (temple, Jerusalem) are precious to His people (Mt 27:57-60).

102:15-16 The Lord will rebuild what has been torn apart, and the nations will be fearful of Him.

102:17 The Lord will give attention to the prayers of the impoverished.

102:18 The Lord's wondrous works are documented in His Word to be passed through the millennia.

102:19-22 The Lord looks down from heaven and provides the freedom for the prisoner, so that they can testify to His name.

- God sees everything from His throne in His holy temple in Heaven. (Psalm 2:4, 14:2, 18:13; 18:16; 33:13; 53:2; 57:3; 73:25; 76:8; 80:14; 102:19; 103:19; 113:6; 115:3; 123:1; 144:7)

102:23-24 The Lord has the option to take any person at mid-life according to His sovereign will.

102:25-27 These verses are repeated in the New Testament as evidence of the longevity of the Lord and the brevity of His creation (Heb 1:10-12).

102:26 The earth and heavens will perish (Isaiah 51:6, 2 Pet 3:10-12 → Mt 5:18)

102:28 In spite of the transient nature of this life, the people of the Lord will live forever in Him.

#### 15 Psalms 103, 104

103:1 *“Bless the LORD, O my soul, and all that is within me, bless His holy name.”*

- The Hebrew term for “Bless” (bārākî בָּרַךְ) is only used in Psalm 103-104 (Psalm 103:1, 2, 22; 140:1, 35); “bless” etymologically comes from a verb which means “to kneel down.”
- The Hebrew term “soul” (nāp̄šî נַפְשִׁי) infers the whole, true and unique self that makes up an individual.
- The Hebrew term “name” (šēm שֵׁם) speaks of the identity of Yahweh, the only living God.
- The meaning is that all of who I am, praise and worship all of who God is.

103:2 It is re-emphasized that the Lord is to be praised. The Hebrew literally says to remember “all” or not forget “any” of God’s many blessings.

- The “*LORD*” represents God’s Hebrew name “*YHWH*” (“*Yahweh*”) which is also known as the Tetragrammaton.
  - When “*Lord*” occurs in the Old Testament, it is a rendering of “*Adonai*.” (the name that ancient Hebrews adopted in lieu of “*Yahweh*.”)
  - When “*God*” occurs in the Old Testament, it is a rendering of “*Elohim*” which is the plural form of “*El*” (God) denoting spiritual beings.
  - When “*Lord God*” occurs in the Old Testament, it is a rendering of the dual name “*Adonai YHWH*.”
  - When “*LORD Almighty*” occurs in the Old Testament, it is a rendering of the dual name “*YHWH Shaddai*.”
  - When “*Lord of Hosts*” occurs in the Old Testament, it is a rendering of the dual name “*YHWH Sabaoth*.”

103:3-5 God accomplishes five actions for every believer: 1) Forgives all sin 2) Heals all diseases 3) Redeems a life from the Pit 4) Crowns one with faithful love and compassion 5) Satisfies with goodness

103:3 The Hebrew phrase “who forgives” (hassōlēah הַסֹּלֵה) is based on the Hebrew word for “forgive” (wəśā נָשָׂא) which also means to “lift up” or “release a burden” that is weighing you down. (Deuteronomy 3:27; Psalm 25:18).

- Another expression of “lifting up” is found in the Hebrew term “śō’î.” (Genesis 21:18; 2 Kings 4:36; Isaiah 49:18, 60:4; Jeremiah 3:2; Lamentations 2:19; Ezekiel 16:52, 23:35)
- Sin is a disease (Romans 5:6), but Jesus is the “Great Physician.” (Mark 2:17)
  - The healing (hārōpē הָרֹפֵא) speaks more of alleviating distresses and worry (often as a consequence of sin) that led to manifestations of illness.

103:4 Beyond God’s merciful salvation from hell, God grace elevates His children to spend eternity with Him in glory.

- Jesus acts in the role of “kinsman redeemer” who paid the debt for a close relative who was indebted. (Hebrews 2:11; Galatians 3:13-14)
- The term “pit” (mibbōwr מִבְּוֹר) references a well or cistern. (a cistern was whole used to collect rainfall)
  - The miry, muddy clay is not suitable to withstand weight in contrast to the rock which can elevate (Solid footing).
  - It was impossible to escape a cistern without assistance from above (i.e., someone dropping a rope, cloth or ladder). Some individuals were executed by sinking them into waist-high mud; the individual would stand as long as they could, but eventually sink below the surface and suffocate. It was a slow, tortuous way to die.
- The unfailing, unconditional love of God is characterized by the term “Hesed” (חסד) in the Hebrew Old Testament and “Agape” (Ἀγάπη) in the Greek New Testament.

103:5 The eagle lives a lengthy time (30-40 years) and as the beak continues to grow, the eagle must file the beak back on a rock to recover maneuverability.

- The eagle preens itself with an oil gland to waterproof its feathers, and during the summer months, the eagle goes through the process of molting (Isaiah 40:31).

103:6 Both righteousness (granted by mercy) and justice (judgment of wrongdoing) are present throughout His kingdom (Ps 33:5, 72:2, 89:14, 97:2, 103:6). Beyond Psalms, that balance of righteousness and justice is stressed for an authority (2 Sam 8:15; 1 Ki 10:9; 1 Chron 18:14; 2 Chron 19:8; Job 37:23; Is 1:27, 5:16, 9:7; Jer 9:24, 22:15, 23:5).

103:7 The Lord revealed Himself in various depths to His people as Israel witnessed the Lord's works while Moses understood the Lord's manner and ways.

- The phrase "*He revealed*" is based on the Hebrew word "yōwdīa'" (יָדָעַ) which literally means "*He caused to know.*" God ensured that Moses knew His ways (Deuteronomy 34:6-7)
- On a personal level, God revealed Himself to Moses, but He also revealed His miraculous actions to Israel in a variety of ways: the 10 plagues, the parting of the Red Sea, the daily sustenance and His presence on Mt. Sinai.

103:8 "*The LORD is compassionate and gracious, slow to anger and abounding in lovingkindness.*"

- God cares about His children. He is not impulsively angry, but instead is overwhelmingly loving.

103:9 God desires a loving relationship that can grow into eternity.

- There will come a time when sinful man who has rejected God will be judged, and God will not contend with him anymore (2 Corinthians 6:2).

103:10 God is merciful to His spiritual children. Every sinner deserves death and judgment, but those who have accepted Christ will be forgiven.

- The Latin phrase "*Lex Talionis*" ("Law of Retaliation") means retribution "in kind" (Exodus 21:23-27), but if God executed reciprocal judgment, no man could survive. Every man has sinned against God.

103:11 The fear of the Lord results in His great love. (Psalm 103:17)

- "*Now the eye of the Lord is on those who fear Him— those who depend on His faithful love.*" (Psalm 33:18)
- "*Let those who fear the Lord say, "His faithful love endures forever."*" (Psalm 118:4)
- "*The Lord values those who fear Him, those who put their hope in His faithful love.*" (Psalm 147:11)

103:12 "*As far as the east is from the west, so far has He removed our transgressions from us.*" (Isaiah 44:22; Jeremiah 31:34; Hebrews 8:12)

- East and West are not only opposite ends of the spectrum; they are also directional in that they continue to get further from each other, so that they will never meet.
- This is similar to "*the farthest thing from my mind.*"
- The opposite meaning is in Psalm 50:1-6 when he gather the east and the west for judgment except for His covenantal people.
- God's care for the earth brings joy to those in the furthest east and west. (Psalm 65:8)
- The east and the west are used as a description for God's omnipresence. (Psalm 139:1-9)
- Isaiah also uses this imagery to call on all men everywhere to worship the Lord (Isaiah 24:15).

- 103:13 As the believer's heavenly father, He shows compassion on His children.
- 103:14 The Lord mercifully atoned for His people as He understood the frailty of the flesh (Psalm 78:39).
- 103:15-16 The life of man is frequently correlated to temporal grass or flowers (Job 14:2; Ps 37:2, 90:5, 102:11, 103:15; Is 40:7-8; Mt 6:30; James 1:11; 1 Pet 1:24)
- 103:17-18 God's love is as eternal as He is Himself. His love benefits those who fear Him because they obey Him, and the rewards are granted to later generations as well.
- 103:19 All of creation is subject to the authority of God (Col 1:16, Rev 4:11, Rom 11:36).
- God sees everything from His throne in His holy temple in Heaven. (Psalm 2:4, 14:2, 18:13; 18:16; 33:13; 53:2; 57:3; 73:25; 76:8; 80:14; 102:19; 103:19; 113:6; 115:3; 123:1; 144:7)

<b>The Obedient should Praise the Lord...</b>	
(Psalm 103:20-21)	
1. All His angels of great strength	Who do His word obedient to His command
2. All His armies	His servants who do His will
3. All His works	All His works in places where He rules
<b>My soul...</b>	

<b>Psalm 104 follows the creation sequence in Genesis:</b>		
Day 1	Heavens/Light	104:1-2a
Day 2	Waters/Sky	104:2b-7
Day 3	Land	104:8-11
Day 5	Birds	104:12, 17
Day 4	Sun/Moon	104:19
Day 5	Land Animals	104:20-21
Day 6	Man	104:23

- 104:1 God is clothed in righteousness & splendor (Ps 30:11; Is 61:10, 40:22; Rom 13:14; Rev 3:5)
- 104:2 Man's covering is never sufficient as fallen man must be covered by the Lord (Is 64:6; Gen 3:21; Zech 3:3-4; 2 Chron 6:41); however, God is covered with majesty and strength (Ps 93:1; Is 61:10, Gal 3:27). His way is enlightened (lit) as He sees and understands everything.
- 104:3 God's throne on what appears as clouds (Ez 1:28; Gen 9:13; Ps 18:9, 68:4, 97:2; Rev 10:1). Just as Jesus arose into the cloud (Acts 1:9), He will also come again in the clouds (Mt 24:30, 26:64; Lk 21:27; Acts 1:11; 1 Thes 4:16-17; Rev 1:7, 10:1, 11:12, 14:14-16; Mt 17:5; Ps 18:9; 68:4). As rain often signifies blessing, believers are to be a blessing to those around them (Heb 12:1).
- 104:4 The terms Seraph and Angels equate to "*burning one*" or "*shining one*." In Hebrew and Greek, the same word is used for "*Spirit*" as it is for "*Breath*" as it is for "*Wind*."
- 104:5 Although the chaos of the world gives the sense that the earth is out of control and shaken (Ps 82:5), the Lord is the supreme authority and always in control.

- 104:6-8 The earth has been called "water planet" with 326 million cubic miles of water covering 70% of the planet. Sea shells have been found in the layers of Mt Everest as well as other mountains in the Himalayas.
- 104:9 The Lord has made a covenant that He will never totally flood the earth with water again (Gen 9:11)
- 104:10-14 The Lord is the source of water as He provides blessing and life to creation.
- 104:15 Elements of the Lord's supper delight and sustain a believer's heart as wine (Jesus' blood) and bread (Jesus' body) are taken in the Spirit (oil).
- 104:16-17 The trees of the Lord thrive and grow providing habitat and giving refuge for the birds.
- 104:18 God provided mountainous shelter for goats and hyrax. A hyrax is a timid defenseless creature who live in small family groups that cluster for warmth.
- 104:19 The moon is mentioned first because in the Jewish timing night precedes the day. The Jewish calendar is lunar in that it follows the cycle of the moon from full to partial to dark, and the seasonal harvests were celebrated in the associated annual feasts. Even the sun is set on a stable recurring cycle.
- 104:20-22 Lions tend to hunt at night because, as with all cats, lions have specially constructed retinas that concentrate and reflect more light into the pupil. Their eyesight is six times better than a human's eyesight in the dark. They have a keen sense of hearing, and their whiskers are very sensitive to assist in feeling their way around at night. Regardless, even the ferocious lion must rely on the Lord to provide the food.
- 104:23 Man works and toils all day to provide, but in reality, it is the Lord who sustains.
- 104:24 All of creation works together in harmony that the Lord designed.
- 104:25-26 Although the sea is not well researched or charted, the Lord made all sorts of anomalies including life without photosynthesis. The Leviathan was even formed by the Lord.
- 104:27 All of creation awaits food and sustenance from the Lord in His timing (Hag 1:5-7; Ps 39:6, 44:3, 127:2; Prov 14:12, 16:25, 23:4; Is 9:20, 55:2; Jer 5:24-25; Hosea 4:10; Amos 8:5-6; John 1:23, 14:6). Three times in Psalms, it is emphasized that the Lord sustains life of every living being (Ps 136:25, 145:15).

<b>Response to God's Actions</b> (Psalm 104:28-30)		
Ps 104:28	When God's gives,	creation gathers it up
Ps 104:28	When God opens His hand,	creation is satisfied with good
Ps 104:29	When God hides His face,	creation is dismayed
Ps 104:29	When God removes the spirit,	creation expires and returns to the dust
Ps 104:30	When God sends forth His Spirit,	life is created and the face of the earth is renewed.

- 104:31 May the Lord find pleasure in His creation as the glory due Him is eternal.
- 104:32 The earth itself is awed by His power and strength.
- 104:33 More personal than all of creation, an individual commitment is made to sing praise to Him.
- 104:34 More significant than song, even the meditation of a believer should please the Lord.

104:35 This is the first use of the term “Hallelujah” which translates into “Praise the Lord” (Rev 19:1). While the wicked who do not glorify the Lord are called to disappear, the soul of His people should worship Him as long as they endure.

## 16 Psalms 105, 106

- Psalms 105 is a recap of God’s blessings on Israel

105:1-15 This passage was stated by David when the ark was transferred into Jerusalem (1 Chronicles 16:8-22)

105:1 The first action listed towards the Lord is to give thanks. After gratitude, one can request His help, and then testify to others of His greatness.

105:2 Seventy verses in the book of Psalms reference singing.

105:3 Those believers who seek Him should revere His holy (sacred) name and find joy in Him.

105:4 Believers are encouraged to perpetually seek and search for Him (Dt 4:29; 1 Chron 16:11 & 28:9; Jer 29:13; Ps 78:34; Hosea 5:15). The benefits of seeking Him are manifold in that the activity pleases the Lord, encourages others, and progresses the believer himself.

105:5 Believers should recall past works of the Lord in His word as well as in their lives. This faith and testimony should exceed the salvation experience to His divine intervention on an ongoing basis.

105:6 This is a call to God’s people, the nation of Israel, who were the ancestry of Abraham and Jacob.

105:7 The Lord’s decisions direct all of the earth.

105:8 As the believer is encouraged to remember the works of the Lord (Ps 105:5), the Lord also remembers His covenant.

<b>The Lord’s covenant (Psalm 105:9-10)</b>		
1. Made	With Abraham	Gen 15:4-21
2. Swore	To Isaac	Gen 26:1-6
3. Confirmed	To Jacob	Gen 28:13-15

105:10 The Lord intends to bless those who follow His decrees and covenants (Ps 25:10, 132:12). The self-focused individual (Jacob) must obey the Lord’s decrees (verdicts) while the nation of Israel (God’s people) were to experience His eternal covenant.

105:11 All of this world, and the land thereof, belongs to the Creator to give and take as He likes (Job 41:11; Ps 24:1; 1 Cor 10:26; Ex 19:5-6; Dt 10:14).

105:12-15 Regardless of the size or wealth of His people, God can provide continual protection of His anointed ones (1 Sam 26:9)

105:16 God caused a far-reaching famine to move the family of Israel to Egypt. The famine affected many of the worldly, but God’s view and purpose was on His people.

105:17-18 Although Joseph’s brothers committed the wicked act of selling him into slavery, God claims this action for His purpose of sending one ahead of the others (Gen 50:20).

105:19 The word of the Lord tested Joseph.

105:20-22 After the test, Joseph was elevated to authority.

105:23-24 God’s people lived in Egypt referred to as the land of Ham, the cursed son of Noah.



105:25 For His purpose, God turned hearts to hate and deal deceptively with His people.  
 105:26 The Lord sent two representatives: a servant and one whom He had chosen.

<b>The Miraculous Works of the Lord in the Exodus</b> (Psalm 105:26-36)		
1. Darkness	Ex 10:21-22	9 <sup>th</sup> Plague
3. Waters to Blood	Ex 7:20-21	1 <sup>st</sup> Plague
2. Swarms of Frogs	Ex 8:6	2 <sup>nd</sup> Plague
5. Swarms of Gnats	Ex 8:24	3 <sup>rd</sup> Plague
4. Storm of Hail & Lightning	Ex 9:23-25	7 <sup>th</sup> Plague
6. Vegetables & Crops to Young Locusts	Ex 10:14-15	8 <sup>th</sup> Plague
7. Death of the Firstborn	Ex 12:29	10 <sup>th</sup> Plague
<b>Unmentioned were: Flies (4<sup>th</sup>), Livestock (5<sup>th</sup>), Boils (6<sup>th</sup>)</b> <b>Compared to 78:43-51</b>		
<b>Unlike His miracles for His people (Psalm 105:37-45)</b>		

105:28 A spiritual darkness existed in Egypt that resulted in disobedience and rebellion.

<b>The Miraculous Works of the Lord in the Exodus</b> (Psalm 78:13-16, 105:37-45)		
1. Release from Egypt with riches	Ex 12:35-36	<i>Abundant Salvation</i>
2. Led Israel by Cloud & Fiery Light	Ex 13:21-22	<i>Guidance</i>
3. Supplied Quail & Bread for Sustenance	Ex 16:13-16	<i>Provision (Food)</i>
4. Supplied Water from Stone	Ex 17:6	<i>Provision (Drink)</i>
5. Furnished unearned Land	Dt 6:10; Josh 24:13	<i>Provision (Property)</i>
<b>Unlike His miracles against the worldly (Psalm 78:43-51, 105:28-36)</b>		

105:44-45 The story of Exodus occurred to inspire obedience. This chapter ends with the second mention of the term “Hallelujah” meaning “Praise the Lord.”

- The author of Psalms 106 is not explicitly stated. Psalms 106 is an account of the way that Israel forgot the blessings and acts of God (Psalm 105)

106:1 The third mention of “Hallelujah” begins (and concludes) this last chapter in the fourth book within Psalms. (Psalm 105 concluded with the word “Hallelujah.”)

- Once again, the Psalmist urges the reader to come before the Lord with praise and gratitude because He is good (תּוֹב וְרַחוּם) and eternally loving (“hesed”).
- Man continues to sin as long as he is on the earth, and God’s mercy will continue as well.

106:2 A rhetorical question is asked as no one is able to fully recount all that the Lord has done nor offer as much praise as is due to Him. God is above and beyond any praise man can offer.

106:3 Although man can never praise God enough, man can enact God’s justice and walk in a way that pleases the Lord. “Words are never enough,” but true belief results in actions.

- Happiness comes with the pursuit of justice and righteousness (Ps 33:5, 72:2, 97:2, 103:6).

106:4 Prayer for individual, personal salvation and deliverance when the Lord blesses His people as a group.

- The phrase “oh visit me” (פָּאֲדֹנֵי נַפְשִׁי) shows the earnest, heartfelt desire of the Psalmist for the presence of God.

- The religions of the world are attempts of men to reach God (Genesis 11:1-9); however, Christianity is based on God coming down to man. Immanuel (“God with us”) is God visiting man for the ultimate salvation through His death on the cross.
  - The prayer is not “prescriptive,” but instead the focus is on God’s salvation; God saves in His own way according to His plan. (Isaiah 55:8-9)
- 106:5 The Lord’s people are chosen that He might be pleased with them and testify of them. The Psalmist lists three reasons that he is asking the Lord to provide salvation:  
 1. To witness the advantages of believers 2. To rejoice in God’s love for His people 3. To experience eternal victory with God’s people
- 106:6 Believers sin and rebel as with no recollection of the Lord’s divine intervention.
- As the characters of the Old Testament (and wicked men throughout history) fall short and sin, the Psalmist admits to failing as well.
  - Man has always had a sinful nature, and the sin of modern times is just as wicked as in past times. Society is not developing into a higher morality; instead it is developing into licentious perversions and viciousness that might not have been accepted in the past.
  - Those who do wrong should not “blame” prior generations because each man is accountable for his thoughts and deeds.
- 106:7 Even while God was miraculously intervening, God’s people did not understand or remember His actions in Egypt before crossing the Red Sea. God’s actions were tangibly evident, but God’s people disregarded His work.
- The concept of “wonderful works” (נִפְלְאוֹתָיִךָ וְנִפְלְאוֹתֶיךָ) is a single word that infers the miraculous. (Nehemiah 9:17; Psalm 9:1, 26:7, 40:5, 71:17, 75:1, 145:5)
- 106:8 The Lord offers salvation because of Who He is – because of His name.
- Even while God’s people ignored His miraculous interventions, God’s miracles testified to His sovereignty.
- 106:9 Just as Jesus rebuked (epetimēsen ἐπετίμησεν) the tumultuous waters around His disciples (Mark 4:39), God rebuked (wayyig’ar וַיִּגְעַר) the Red Sea to make way for His people.
- Just as God saved and led His people across the Red Sea, He would also lead them across the wilderness for forty years.
- 106:10 The Lord led His people in the exodus through the Red Sea on dry ground while consuming their enemies,
- 106:11 God has the power to eradicate every challenge and difficulty just as He destroyed all of the Egyptian enemies at the Red Sea.
- 106:12 His people believed His promises and praised Him for a short while. Israel believed only after miraculous wonders
- 106:13 The first step towards backsliding and downfall is forgetting and disregarding the salvation that the Lord has brought about.
- Instead of staying in the Word of God and following His counsel of Scripture, His people began to manage their lives as if they had control.
- 106:14 His people began to follow their worldly cravings as He tested them in the desert (land without water). Water can represent the movement of the Spirit and the Word of God.

- As Israel pursued their own ambitions while grumbling against God, they also tested God. (Psalm 78:18)
- In the Hebrew language, repetition denotes emphasis. So “lusted exceedingly” is simply the term “lusted/craved/was greedy” twice. The phrase “but lusted/craved/was greedy exceedingly” was literally “wayyit’awwū ta’āwāh (וַיִּתְאַוּוּ תַאֲוָה)”.  
 106:15 God gave them what they asked for as He answered their prayer to their detriment (Num 11:20).
  - The Israelites received an answer to their self-centered prayers, but it came with a curse and a cost to their spiritual lives. (Genesis 13:11; Luke 15:12)
  - The Israelites named the location “*Kibroth Hattaavah*” which means “*Graves of Craving.*” (Numbers 11:34) A craving can become your grave.
- 106:16 Just as the religious leaders became envious of Jesus (Mt 27:18; Mk 15:10), leading Israelites became envious of Moses and Aaron.
- 106:17 While the incident is known as “Korah’s Rebellion” (Num 16:1; Jude 1:11), only his two conspirators are mentioned: Dathan (“Law”) and Abiram (“Father of Pride”).
- 106:18 As the leaders were consumed by the world, a judgment of fire awaited their followers.
- 106:19 While Moses went to the top of Mt. Sinai, the Israelites grew impatient with waiting for him to return, and they encouraged Aaron to build the false idol of a calf. (Exodus 32:1-35)
- 106:20 Instead of their esteemed image of God, they lowered themselves to worship a cow. Israel’s sin did not affect God’s glory, but it belittled them (just as Judas (not Jesus) was purchased with 30 pieces of silver).
  - Sinful men continue to debase and devalue themselves as they trade their spiritual value for temporal worldly possessions.
- 106:21 His people forgot that the Lord had destroyed the false gods of Egypt (Exodus 18:11; Zephaniah 2:11; Numbers 33:4) and made a tangible idol to worship (Jn 4:24).
- 106:22 “*The land of Ham*” references Noah’s sinful son who was cursed after the flood. (Genesis 9:21-25)
- 106:23 A single mediator (Moses’ foreshadowing Jesus) stood in the gap to save God’s people.
  - Standing “*in the breach*” (בַּפְּרֵץ בַּפְּרֵץ) is a military term referencing a soldier standing in the gap (possibly of a wall) to defend against attack. (Ezekiel 22:30)
- 106:24-25 God’s people lived ungrateful and complaining lives as they did not believe God’s promises nor listen to His Word.
  - Ingratitude resulted in Israel’s worship of false idols. (Exodus 32)
  - Israel’s disobedience to God’s leading caused them to be defeated and wander in the wilderness for 40 years. (Numbers 14) while their descendants suffered the great diaspora.
- 106:26 “*Raising the hand*” is an anthropomorphism about God “*taking an oath.*” (Hebrews 6:13-14; Genesis 22:16; Deuteronomy 7:8; Psalm 89:35, 132:11-12; Isaiah 45:23, 62:8) God committed to Israel’s fighting men dying (Numbers 26:65) during the 40 years of wilderness wanderings.
- 106:27 Throughout the history of Israel, they have been scattered in judgment before being reinstated in grace.

106:28-29 The “*Sin of Baal-Peor*” (Joshua 22:17; Hosea 9:10) was with idols who had no life, could not offer life, but could bring death as judgment from the Lord.

106:30 God sent a plague killing 24,000 Israelites until Phinehas (“mouth of brass” or “face of protection”) drove stake through the offenders. God’s wrath was appeased because Phinehas acted with the same zeal of the Lord. The covenant of everlasting Levitical priesthood is made to Aaron’s descendants as a result of Phinehas cleansing of adulterous activity (Numbers 25:7-13).

106:31 A single mediator (like Moses and as a forerunner to Jesus) intervened for the salvation of the people.

- The descendants of Phinehas included Zadok’s lineage. The priesthood descended from Aaron through Phinehas (Ezra 7:2-5) to Zadok in David’s time.
- Zadok was continually faithful to the rightful King (Ezekiel 40:46) - King David versus insurrection of Absalom (2 Samuel 15:24-36; 2 Samuel 17:15, 2 Samuel 17:17-21) then Solomon versus Adonijah (1 Kings 1:8, 1 Kings 1:26, 1 Kings 1:32-45). After Absalom died, Zadok was also an intermediary preparing Judah for the rightful King’s return (2 Sam 19:11).
- Zadok’s lineage will also serve as the priesthood during the millennium reign (Ezekiel 40:46).

106:32 Israel enraged Moses at Meribah which caused him to sin.

106:33 The sin of God’s people brought judgment upon their leader. Moses stated “*Listen, you rebels, must we bring you water out of this rock?*” Moses acted in pride instead of being the humble vessel of God.

- Although Israel wrongly incited Moses to sin, God still held Moses accountable for his actions. (Deuteronomy 3:23-27)

106:34-39 God’s people did not purify their lives, but instead retained and accepted the ways of the world. Regenerative man should eliminate as much sin (and sources of sin) from his life as he can.

106:34 God demanded that Israel eradicate the idolatrous and wicked Canaanites in the Promised Land (Deuteronomy 20:16-17)

106:35 Instead of eradicating the perverted and deviant idolaters, the Israelites adopted their ways which led to idolatry.

106:36 The idols of the ungodly around His people became their worldly masters and snares.

106:37 Worldly pursuits came at the expense of the lives of their children and families.

- God had told Israel to share with their descendants about His love and power (Joel 1:3; Exodus 10:2; Deuteronomy 4:10, 11:19), but instead, Israel adopted the socially acceptable practice of killing their children (2 Kings 16:2-3, 17:16-17, 21:6) even though God had told them that human sacrifice was evil. (Leviticus 18:21; 20:2-3; Deuteronomy 12:31, 18:10; Jeremiah 7:30-31; Ezekiel 23:37-39)
- Temple prostitutes of false gods would (accidentally) get pregnant, so the human sacrifice of their babies was convenient in enabling them to continue with their licentious lifestyles.
  - This relates to the abortions of so many unwanted babies because of unintentional consequences of licentious lifestyles. (~800,000 babies are being killed every year in the United States alone)

- 106:38 The nation turned violent as the land became polluted with the death of the innocent. The murders of innocent people bring curses upon the land. (Genesis 4:10; Numbers 35:33; Deuteronomy 21:23)
- God’s people can defile their families, lands and possessions because of their immoral “works.”
- 106:39 The people became unknowingly polluted, infected, and corrupted. Perversion led to perversion in a sinful, downward spiral.
- 106:40 God abhors a perverse nation (even if they are His own people).
- God lovingly refers to Israel as His “inheritance.” An “inheritance” (Deuteronomy 32:8; Isaiah 19:25; Jeremiah 10:16) An inheritance is the practice of receiving something (i.e., entitlements, privileges, rights, and obligations) upon the death of an individual. He chose to be related to His people.
- 106:41 Because Israel adopted the false gods and perverted practices of the Gentiles, God allowed the Gentiles to rule over them in every aspect. Instead of only being slaves to their sin, God made Israel the slaves of the Gentiles in every way.
- 106:42 The Lord used the enemies of His people to judge and mature them through aggression.
- 106:43 God would deliver His people, but they rejected Him and became enslaved to their wickedness. (Proverbs 26:11)
- This is called the cycle of sin where God’s people rebel (while being blessed). So they fail (and are taken captive) because of their sin. Then they cry out to God who saves them and blesses them again... but then they rebel. (Judges 2:11-19)
- 106:44 God never completely abandoned His people, but instead He heard their prayers.
- “*God saw*” (wayyar אָרָא) the plight of His people and met their need “in spite” of the actions of His people (not “because” of their actions) God was faithful.
- 106:45 God’s unfailing covenant love transcended the sin of His people. It was for their benefit that God saved them because He is so merciful. God saves because of how good He is – not because of how good His people are.
- 106:46 The Lord recurrently had sympathy for His people who cried out to Him while enduring the distress that they so rightfully deserved.
- Although Israel was exiled in captivity, God gave them favor by the ruling nation.
- 106:47 In the same way, a cry is made to the Lord for salvation resulting in gratitude from His people.
- Israel had been enslaved in Egypt (Genesis 15:13-14); they had been exiled by Assyria (2 Kings 17) and Babylon (2 Kings 25). They would ultimately experience the great diaspora to the world under the Roman Emperor Hadrian in 135AD.
  - This Psalm began with the encouragement to have gratitude to God for what He has done (Psalm 106:1) Israel’s forefathers did not “give thanks,” because they did not remember His mighty works in their favor. (Psalm 106:7,13, 21)
- 106:48 A benediction closes the fourth section of Psalms.
- While the gratitude would follow God’s salvation (Psalm 106:47), the praise of God should never wane.
  - Like God’s goodness, His praise will be eternal.
  - The Hebrew term “Hallelujah” (הַלְלוּ־יְהוָה) is a compound noun consisting of “praise” (tehillah תְּהִלָּה) and Yahweh. The word “Hallelujah” (Ἀλληλουιά) is only used

four times in the New Testament (Revelation 19:1, 3, 4, 6). In Greek, the Hebrew term “Hallelujah” is transliterated to “Alleluia.”

- Every person (Jew and Gentile) should agree that God is worthy to be praised.

## 17 Psalms 107, 108

- This is the opening Psalm in the final section (Book 5) of Psalms.

Testimonies of God’s Rescue	
Psalm 107:1-2	A Call to Testimony
Psalm 107:4-9	God rescues His people from the Wilderness
Psalm 107:10-16	God rescues His people from Captivity
Psalm 107:17-22	God rescues His people from Illness & Death
Psalm 107:23-32	God rescues His people from Chaotic Seas
Psalm 107:33-42	God affects the situations of the wicked & the humble/afflicted
Psalm 107:43	A Call to Consider God’s Salvation

107:1 The fifth and final “book” in Psalms begins with an attitude of gratitude.

- The Hebrew phrase “*Oh give thanks*” (hōwdū יהוה) exclaims with the word “*Oh.*” It is an energized expression. (1 Chronicles 16:8, 34; Psalm 106:1; 118:1, 29; 136:1-3, 26; Isaiah 12:4; Jeremiah 33:11)
- I am most grateful that God is good because all of His other aspects could be tortuous instead loving if He weren’t “good.”
- An example of His goodness is His abundant mercy. The Hebrew phrase “*His mercy endures forever*” (ḥasdōw lə‘ōlām לְעֹלָם לְחַסְדֹּו) is repeated through the Old Testament. (1 Chronicles 16:34, 41; 5:13; 2 Chronicles 7:3, 6; 20:21; Ezra 3:11; Psalm 100:5; 106:1; 118:1-4, 29; 136:1-26; Jeremiah 33:11)
- All of Psalm 136 is focused on this single concept (Psalm 136:1-26).
- A word translated in italics (“*endures*”) means that it was not in the original manuscript, but has been added to provide additional meaning.

107:2-3 The redeemed from the ends of the world were bought with a price and should acknowledge God for their salvation with grateful hearts while testifying of their redemption. When the Lord redeems and restores His people, they should tell of His goodness and mercy. (Psalm 23:4-6)

- Israel had been enslaved in Egypt (Genesis 15:13-14); they had been exiled by Assyria (2 Kings 17) and Babylon (2 Kings 25). They would ultimately experience the great diaspora to the world under the Roman Emperor Hadrian in 135AD.

107:4 Some of the redeemed wandered lost without a home or provision, and their spirits failed them.

- Psalm 107:4-9 God rescued His people from the wilderness.

107:5 They subsisted without food or water as their lives waned. The basic needs of Maslow’s hierarchy were barely being met as their lives deteriorated.

107:6 The first (needy) of four times that it is stated: “*Then they cried out to the LORD in their trouble; he delivered them out of their distresses*” (Ps 107:13, 19, 28)

- Instead of quietly enduring the suffering or complaining, they cried out to the Lord to save them.

107:7 The redeemed are led the right way by His Spirit to a homecoming as citizens of heaven (Philippians 3:20).

- Unlike any other nation in the history of the world, God restored Israel in Jerusalem time and again.
- 107:8 The first of four times that it is stated: “*Let them give thanks to the LORD for His lovingkindness, and for His wonders to the sons of men!*” (Ps 107:15, 21, 31)
- Only a tenth of the healed lepers thanked Jesus for healing them. (Luke 17:11-19)
- 107:9 The Lord provides the sustenance (John 6:35) for His people. He meets the necessities of His people and satisfies their true needs.
- This verse may have been referenced by Mary in her song (Luke 1:53).
- 107:10 God’s people might be imprisoned because of their poor choices and rebellious hearts. The darkness may represent a lack of understanding; there is no knowledge of truth.
- Psalm 107:10-16 God rescued His people from captivity.
- 107:11 Incarceration can come from breaking man’s law, but it originates as a sinner rebelling against a holy God.
- Much of the world are prisoners to addictions (e.g., pleasures; workaholicism; hobbies) and has rebelled against the Lord (notice the rage and hatred of the atheist). They live in darkness and gloom.
- 107:12 Unlike the lost (Psalm 107:5), the Lord will break the spirits of the rebellious. Many must fund and support their imprisonments through additional work and effort with little rest.
- 107:13 The second (addicted) of four times that it is stated: “*Then they cried out to the LORD in their trouble; he delivered them out of their distresses*” (Ps 107:6, 19, 28)
- The believer’s common response to troubles and difficulties was that they turned their cry to the Lord, and He always responded.
- 107:14 He brought even rebellious individuals from their darkness and gloom into light and life.
- The hopelessness of iron chains and pitch darkness could not hold the man that God saves.
  - In spite of the reason being because of themselves, God saved these individuals who were suffering the consequences of their own rebellion.
- 107:15 The second of four times that it is stated: “*Let them give thanks to the LORD for His lovingkindness, and for His wonders to the sons of men!*” (Ps 107:8, 21, 31)
- 107:16 The immensely strong bonds of enslavement are easily broken by the Lord. Gates, bronze and iron are symbols of strength, but none can stand against God.
- 107:17 Others of this world nearly died as they pursued their rebellion against God to the point of rejecting life’s basic essentials.
- Psalm 107:17-22 God rescued His people from illness and death.
- 107:18 Those in rebellion against God are so sickly that they reject food and sustenance; they lost their appetites.
- God’s Word would be the spiritual diet that brought strength to the weak individual. (Psalm 107:20). Those who have no desire “to ingest” God’s words are spiritually ailing...even to death. (Psalm 119:103; Jeremiah 15:16; Ezekiel 2:8-3:3; Matthew 4:4; Hebrews 5:12-14; 1 Peter 2:2-3; Revelation 10:9-10)
- 107:19 The third (rebellious) of four times that it is stated: “*Then they cried out to the LORD in their trouble; he delivered them out of their distresses*” (Ps 107:6, 13, 28)

- 107:20 The Lord's word became the sustenance as He healed them from wasting their lives as they wasted away.
- In spite of the reason being because of themselves, God saved these individuals who were suffering the consequences of their own rebellion.
- 107:21 The third of four times that it is stated: *"Let them give thanks to the LORD for His lovingkindness, and for His wonders to the sons of men!"* (Ps 107:8, 15, 31)
- 107:22 These believers should thank the Lord and testify to others in what the Lord has done.
- 107:23 Some of the worldly were professional men pursuing trade and commerce until the Lord lifted them to successful heights before pummeling them to the depths of despair.
- The Hebrew term "merchant" (mōlākāh מֹלָכָה) represents craftsmen and businessmen who rely on their work. (Exodus 20:10; 31:3, 5, 14-15, 35:2, 31, 35; 1 Kings 11:28; 1 Chronicles 22:15). This is the only verse in Psalms that references business.
- 107:24 These pragmatic businessmen would experience the Lord in a uniquely spiritual way that could not be explained away.
- 107:25 Just as God can calm the sea, He also can disturb a peaceful sea to get the attention of self-made men who are self-centered in their efforts and works.
- Those enslaved and sick brought the negative consequences on themselves through rebellion; however, these merchants experienced the fearful Lord through "His doing."
- 107:26 The sea often represents the chaotic world system that bewilders mankind. God caused this tumult to cause the powerful sailors (businessmen) to fear the Lord.
- Psalm 107:23-32 God rescued His people from the chaotic seas.
- 107:27 The reasonable men who could navigate around the globe were thrown off balance and staggered. Their skills could not quell the storms.
- 107:28 The fourth (professionals) of four times that it is stated: *"Then they cried out to the LORD in their trouble; he delivered them out of their distresses"* (Ps 107:6, 13, 19).
- 107:29 God calmed the weather, so that sailors (merchants/businessmen) had peace and quiet.
- 107:30 The Lord has the power to calm the chaos (Mt 8:23-27; Mk 4:37-41; Eph 4:14) and lead His people safely home.
- 107:31 The fourth of four times that it is stated: *"Let them give thanks to the LORD for His lovingkindness, and for His wonders to the sons of men!"* (Ps 107:8, 15, 21)
- 107:32 These professional men should share their testimonies as they hold sway over groups of people while influencing councils and commissions.
- 107:33-34 The Lord brings judgment onto the wicked as they increasingly deteriorate and lose opportunities for blessing and God's word (water).
- He is not only the Savior; God is also the judge against wickedness.
  - God can do this in order to bring a humble, repentant spirit that seeks Him. (Psalm 107:25)
- 107:35 With the same power to cause desert and desolation, God can alleviate desert conditions.
- 107:36 Beyond a single meal, God can provide an ongoing dwelling place for His people.



107:37 The Lord's people are able to bear much fruit (Gal 5:22-23) regardless of their surroundings.

107:38 God can actively sustain and grow an asset base according to His will.

107:39 Once God blessed His people, they rebelled, and He allowed them to diminish from His blessing.

107:40 Beyond situations and circumstances, God can humble individuals (even rulers). The nobility that God judged and humbled were either leader of His rebellious people or leaders of lands that enslaved His people.

107:41 Although oppressed by the world, the Lord can bless and multiply the offspring of His people. (Exodus 1:12)

107:42 The "upright" recognize God's power and rejoice at it while the wicked are silenced from their self-centered boasting.

107:43 It shows wisdom to be attentive to the Lord's intervention in this world and consider how to walk more closely with Him as the loving Lord.

- The beginning of this chapter, Psalm 108:1-5, is the same as Psalm 57:7-11. The end of this chapter, Psalm 108:6-11, is the same as Psalm 60:5-12 with the only difference being the name of JEHOVAH (He Who will be, is, and has been") in Psalm 108:3 while Adonai ("Master") is used in Psalm 57:9.

108:1 The confidence of a believer is reflected in his worship as twice David speaks of singing.

108:2 The Psalmist begins the day by bursting into praise (1 Chron 23:30; Gn 19:27; Ex 8:20; 24:4; 34:4; Job 1:5; 7:18; Ps 5:3; 63:1; Is 50:4, 26:9; Mt 6:33; 20:1; Jn 8:2; Acts 5:19-21 → Jer 7:13)

108:3 Not only in private, but throughout the day, the praise of the Lord will be on the lips of the believer.

108:4-5 As His faithfulness reaches high into the heavens, so too should His praise exalt Him. His faithfulness does indeed reach the clouds (Heb 12:1)

108:6 The request is that the Lord save and rescue those that He loves.

<b>Victorious Conquest of King David</b>			
Ps 108:7	Shechem	I will divide up	Beginning within Israel's Territory
Ps 108:7	Valley of Succoth	I will apportion	Then east to Trans-Jordan
Ps 108:8	Gilead	Is Mine	Continue Trans-Jordan
Ps 108:8	Manasseh	Is Mine	Continue Trans-Jordan
Ps 108:8	Ephraim	Is My Helmet	Large Supporting Tribe & Protective Crown
Ps 108:8	Judah	Is My Sceptor	Reigning Power & Judgment from only one place
Ps 108:9	Moab (Lot's Eldest)	Is My Wash Basin	Lowest, most servile Vessel for washing the feet
Ps 108:9	Edom (Esau's)	I throw My Sandal	Esau rejected rights of birthright & now foot servant
Ps 108:9	Philistia	I shout in Triumph	David's foe from youth

108:10-11 Without the Lord leading His people, there can be no victory. Edom descended from Esau who were continually at war with God's chosen Israel; Esau represents the flesh that must be overcome by following the Lord.

108:12-13 Human assistance is worthless without God (Ps 146:3), but the Lord will overcome the enemy.

#### 18 Psalms 109-111

109:1 As God is the focal point of praise, the desire is that He respond and commune with the worshipper (Ps 35:22, 83:1; Jer 17:14).

- 109:2-3 This gossip and slander could occur in any assembly (e.g. work environment, church, community, etc). where the wicked inhumanely attack verbally.
- 109:4-6 The one in prayer continues to pray and live in love while being persecuted without cause. The hope is that the oppressor and persecutor become the oppressed and condemned.
- 109:7 To sin means to “miss the mark” so the request is that the enemy’s prayer be without effect, so that it does not hit the mark at which it aims.
- 109:8 David may be referencing Doeg the Edomite or Ahithophel, but on a broader scale, Ps 109 can be called “the Iscariot Psalm” because verse 8 is applied (along with Ps 69:25) to Judas by Peter in Acts 1:20.
- 109:9-11 The prayer is against the abuser’s entire family with the request that those who have been polluted by the tormenter be without him. Another request is made that his ill-gotten gains and the environment which the tormentor enjoys also be taken.
- 109:12-15 The prayer is that the entire family be cursed as families mature together as collaborators and accomplices in the pursuit of wicked ways. The prayer is that no further generations of children be tainted by the wicked legacies being passed down.
- 109:16-17 The wicked will be judged as he has judged (2 Cor 5:10; 1 Pet 1:17; Prov 24:12; Eccl 9:10)
- 109:18-20 Man must pay the price and carry the weight of however he covers his life whether it is in cursing or blessing (Ps 109:29).
- 109:21 The request is that God will deal with his people according to His nature and not because the lives of His people are deserving. All of man is fallen, but to trust in the Lord’s nature is prudent.
- 109:22 David states that he is heartbroken as his pain goes to his very core.
- 109:23 At the end of the day, as the sun sets over the horizon, the light lengthens the shadows of objects that have been in the light all day. When the sun is directly overhead, there is little shadow at all, but the further away from the light, the larger the darkness. The pain of David has brought him near death – near the end of his days.
- 109:24 The abuse is so intolerable that David has turned to fasting which has weakened him even more, but it is not his strength that he relies in, but the Lord’s strength which upholds.
- 109:25-29 The prayer is that the Lord bring salvation according to His faithfulness to His people, so that the oppressors will witness His salvation and be covered with shame.
- 109:30 In spite of terror and abuse, David fervently thanks and praises the Lord (Neh 8:10).
- 109:31 God’s people are (often accurately) condemned and accused before the Lord, He saves them from the denunciation as one of His children (Zech 3:1-5; Rom 8:31-34)
- 110:1 “The LORD said unto thy Lord” can be restated as “Jehovah said unto my Adonai” which speaks of Jesus. This was quoted by Jesus to show His pre-eminence above David (Mt 22:44) and above the angels (Heb 1:13). Peter quotes this to show Jesus as Lord (Acts 2:34). In “sitting”, the completion of His purpose is shown to have been accomplished (Heb 10:12,13).
- This verse is quoted from Psalm 110:1 which is the most frequently referenced Old Testament verse in the New Testament. (Matthew 22:44; 26:64; Mark 12:36;

14:62; 16:19; Luke 20:42-43; 69; Acts 2:34-35; 1 Corinthians 15:25; Ephesians 1:20, 22; Colossians 3:1; Hebrews 1:3, 13; 8:1; 10:12-13; 12:2)

- The “right hand” is an anthropomorphic description of strength, preeminence and authority.
  - This verse reveals the current state/position of Jesus between the first incarnation and His second coming. (Acts 2:34-36)
  - The current triumphant reign of the Lord Jesus Christ as King (Psalm 110:2) and Priest (Psalm 110:4) will climax with the subjugation of all of His enemies when He comes as the Judge (Psalm 110:6).
  - Psalm 110:1 begins with “*The LORD (Yahweh) says to my Lord (Adonai)*” which records God the Father speaking to God the Son.
    - When “LORD” is all capital letters, it represents the name Yahweh (יהוה).
    - Jews utilized the name “Adonai” (“Lord” with lower case letters - אֲדֹנָי) in order to not misuse the name Yahweh in vain.
  - Scripture records Jesus quoting this verse three times during the final week of His ministry on earth (Mark 12:36) – two of which were connected with His trial (Matthew 26:64; Mark 14:62).
  - The Lord Jesus Christ is currently a reigning King (Ephesians 1:20-23).
- 110:2 The King’s authority is displayed by extending the scepter (Esther 4:11, 5:2, 8:4) and this scepter of God’s is Jesus (Num 24:17) who brings justice (Heb 1:8) and wields his own scepter (Rev 2:27, 12:5, 19:15).
- In Scripture, Zion often represents the city of Jerusalem. This verse symbolizes the “Great Commission” (Matthew 28:16-20) as the message of Jesus Christ (the scepter) begins in Jerusalem and extends to the world (Acts 1:8).
- 110:3 Those given to the Lord (Jn 17:6) will be devoted servants wanting to follow and obey His will. Their spiritual vitality will be renewed daily with fresh commitments to the Lord, and additional believers will be converted on-going.
- 110:4 Oaths delineate importance and significance. The priesthood of Melchizedek also infers kingship. This passage was referenced in the New Testament to show the value of Jesus’ eternal priesthood over the respected priesthood of Aaron (Heb 5:6, 10; 7:17, 21).
- 110:5-6 There is an appointed time, the day of the Lord’s wrath (Is 13:6, 9; Ez 30:3; Joel 1:15; Amos 5:18-20), when He will no longer be patient with the world’s authorities who have denied His gospel and ultimate power.
- 110:7 This verse is embodies Jesus’ death and resurrection; drink from the brook (Mt 26:42, Jn 18:11) by the roadway (Lk 3:4, Jn 14:5-6) before lifting up His head in resurrection (John 19:30)
- Psalm 111 is an acrostic Psalm (as the fourth of seven: Ps 25, 34, 37, 112, 119, 145) that is simple and direct in praising the Lord. It is very similar in sound to the acrostic Psalm 112. Jewish people have noted that 22 was significant in not just being the number of letters in the Hebrew alphabet but also the number of generations from Adam to Jacob (Israel), the number of works of creation, and the number of books in the Jewish canon of the Bible.

111:1 The purpose of this Psalm is encapsulated in the first word – “Hallelujah” meaning “Praise the Lord.” The believer should praise the Lord with all of who they are and what they have whether in a smaller, more private group or among the entire congregation.

111:2 Those who enjoy the work of the Lord will look for His intervention and make note of His “fingerprints” in this world while the worldly will continue to simply enjoy the fruits of His power without giving recognition to the Creator.

111:3 Every action taken by the Almighty God is grandiose and overwhelming including His nature of eternal righteousness.

111:4 The Lord has given reminders to cause thought of His past works.

111:5 The Lord will never forget His covenant with His people, and He will sustain and give provision for those who recognize His power and authority.

111:6 Just as the Lord gave the promised land to Israel, His people will receive an inheritance brought about by His power.

111:7-8 The truth of the Lord’s Word is eternal.

111:9 The Lord redeemed and made a covenant with His people. His nature has a holiness that inspires amazement and wonder.

<b>Relationship with the Lord</b> (Psalm 111:10)	
1. Fear the Lord	Understand fallen man and Almighty God
2. Obey His Word	Submit to His Guidance
3. Praise Him - Forever	Enjoy Fellowship with Him through eternity

111:10 “The fear of the LORD is the beginning of wisdom...”

## 19 Psalms 112-115

112:1 This chapter begins with the joy of the believer who fears the Lord and walks in obedience according to His will.

112:2 Future generations of a righteous man will reap the tendencies and blessings of his life.

112:3 The Lord blesses the righteous man materially, so that he is not in need of the basics of life. Wealth does not belong to the man who has the most, but wealth belongs to the man who is in need of the least.

112:4 The upright have clarity of insight and understanding; he is benevolent and sympathetic while maintaining a personal purity (Ps 116:5).

112:5 “Good” business brings good results (Deut 8:18 & 15:8-10, Joshua 1:8, 1 Chron 22:13, Is 48:17, 3 Jn 1:2, Prov 16:3, 1 Thes 4:10-12). Professional men should strive to be generous and fair.

112:6 The righteous will indeed live forever as their very names are written in the Lamb’s book of life (Ex 32:32; Lk 10:20; Rev 20:12, 21:27).

112:7 *“The righteous man will not fear bad news; his heart is confident, trusting in the LORD.”*

112:8 The believer is very different from the self-assured man; the Believer is assured in the salvation of the Lord.

112:9 The believer’s eternal righteousness was granted through Jesus, and the righteous man is also generous to those who cannot repay. The horn represents a strength.

- 112:10 The wicked have a great deal of rage, but the fury of the wicked will end in despair as his cravings and desires remain unfulfilled.
- Psalms 113 through 118 are regarded as the “Hallel (Praise) Psalms.” Jewish families sung these Psalms on the night of Passover. Psalms 113 and 114 were sung at the beginning of the meal. Psalms 115 through 118 were sung at the end of the meal. These were most likely the songs that Jesus sang with His disciples before going to His crucifixion (Mt 26:30; Mk 14:26).
- Psalm 113 begins and ends with “Hallelujah” meaning “Praise the Lord.”
- 113:1-3 Three times it is mentioned to “Praise the NAME of the Lord.” The Lord Himself is exalted beyond all of His wondrous works.
- 113:4 The Lord is greater than the greatest worldly powers or heavenly powers; all other authorities yield to Him.
- 113:5-6 God sees everything from His throne in His holy temple in Heaven. (Psalm 2:4, 14:2, 18:13; 18:16; 33:13; 53:2; 57:3; 73:25; 76:8; 80:14; 102:19; 103:19; 113:6; 115:3; 123:1; 144:7)
- 113:7-8 The Lord elevates the poor and needy (Ps 104:30), who are covered with the dust of this world, to be seated with His respectable and virtuous people.
- 113:9 In those times, it was a shame and curse to be childless, so the Lord would bless in the preeminent way by giving offspring to the barren. The close is as the beginning, “Hallelujah!”
- 114:1-2 An account is relayed of the exodus of God’s people from enslavement in Egypt. Judah represented the spiritual with the Temple of Jerusalem located in the southern kingdom while Israel was the physical nation of power that grew into the northern kingdom.
- 114:3-6 Even the laws of nature, including the elements from water to mountains, succumbed to the supernatural plan of salvation established by the Lord. The Red Sea pulled away (fled) and Mt. Sinai shook (skipped) with an earthquake.
- 114:7-8 All of the earth is fearful as the laws of nature are violated by His divine intervention; this occurs even to the point of water pouring from a rock (as the living water pours from Jesus).
- 115:1 Twice it is mentioned that man should not receive glory because all of the glory should be given to God (John 3:30) as He is replete with mercy and truth (Ps 25:10, 1 Kings 8:23).
- 115:2 The worldly states the question instead of asking it. The worldly imply that He is not to be found, but if He is somewhere the worldly demand to be told.
- 115:3 “*Our God is in heaven and does whatever He pleases*” (Genesis 18:14, Jeremiah 32:17, 27,, Job 23:13, Psalms 115:3, 135:6 Daniel 4:35, Luke 1:37, Mt 19:26).
- God sees everything from His throne in His holy temple in Heaven. (Psalm 2:4, 14:2, 18:13; 18:16; 33:13; 53:2; 57:3; 73:25; 76:8; 80:14; 102:19; 103:19; 113:6; 115:3; 123:1; 144:7)
- 115:4-7 Man molds and makes lifeless objects to serve while man’s Creator should be glorified. The idol cannot use his form to achieve any of the functions that the appendages were made to perform. The worldly do not speak God’s glory; do not see spiritual truths; do not hear the Lord’s voice or smell the scent of His offerings; the worldly do not walk in godly ways (Ps 135:15-17).
- 115:8 Man becomes like the god he serves (Hosea 9:10, Ps 135:18).

115:9-11 Three categories of people (the nation of Israel, the priests, all believers) are told to trust the Lord as He is the help and shield of His people (Ps 118:2-3).  
115:12 The three groups are listed again because as they trust in the Lord, He will bless them.  
115:13 Regardless of importance or status, the Lord will bless all who fear Him.  
115:14 The benediction is for the Lord to bless both the individual and their families.  
115:15 As science clearly supports, all of nature (time, matter, space) was created by the Lord. As novices in the age of science and technology, worldly men hoped to disprove a Creator, but as science matures, intellectuals understand that all of creation could not come from nothing. Energy has never been made by nature and only weakens over time; order moves to chaos and not vice-versa; complex arrangements of irreducible complex elements could never have evolved into the current intricate structures, and there are endless more scientific confirmations for intellectual design. Many scientists are now subjugated to suggesting that aliens seeded this planet because the worldly must accept intelligent design, but remain opposed to submitting to the Lord. But as the Creator, God is able to bless His people in unparalleled ways.  
115:16 All of nature belongs to God (Ex 9:29; Ps 24:1, 89:11; 1 Cor 10:26); however, he has appointed mankind to rule the earth (Gen 1:28).  
115:17-18 The Lord has brought His people from death into spiritual life, and His people will eternally praise His name. “Hallelujah” and “praise the Lord.”

## 20 Psalms 116-118

116:1 The believer’s love for the Lord originates from His love for them (1 John 4:19; Ps 118:21).  
116:2 Speaking to the Lord is wise because He hears the prayers of His children.  
116:3-5 In critical tests and trials of the past, when death seemed certain, the Lord responded to the cry of His people and brought salvation. The Lord is gracious, righteous, and compassionate (Ps 112:4)  
116:6 The Lord protects the inexperienced and helpless.  
116:7 “*Return to your rest, my soul, for the LORD has been good to you.*”  
116:8-9 The Lord’s salvation brought life and a secure walk of joy.  
116:10 Paul quotes this statement while declaring that believers will suffer in this world while awaiting an eternity with the Lord (2 Cor. 4:13).  
116:11 No man can be completely trusted as every man is unfaithful (Prov 20:6), but the Lord remains dependable (Rom 3:4).  
116:12-14 There is nothing to give God, but acceptance of salvation, dependence upon His name, and obedience of duty (Ps 116:17-18).  
116:15 “*Precious in the sight of the LORD is the death of His godly ones (Saints).*”  
116:16 This psalmist mentions twice (witness) that he is a servant and a “native” to the ways of servitude as his mother served the Lord before him (Ps 86:16).  
116:17 Thanksgiving is an offering to the Lord.  
116:18 This is the second time that it has been stated that “*I will fulfill my vows to the Lord in the presence of all His people.*”  
116:9 This obedience will be performed in the appointed place in the Lord’s presence. This chapter concludes in “Hallelujah” and “praise the Lord.”  
Chapter 117 is the Shortest Chapter in the Bible and is focused on encouraging the Gentiles to Praise the Lord (Ps 117:1).

- 117:1 Paul quotes this verse encouraging unity of spirit among believers (Romans 15:10).
- 117:2 The Lord's eternal faithfulness is for all people. This Psalm closes in the same manner that it began with "Hallelujah" and "praise the Lord."
- 118:1 The first and last verses of Psalm 118 are the same "*Give thanks to the LORD, for He is good; His faithful love endures forever.*" These were the words that Israel sang after laying the foundation for the Temple (Ezra 3:11) which is fitting as references are made to Jesus' foundation.
- 118:2-4 Three categories of people (the nation of Israel, the priests, all believers) should understand and affirm that God's faithful love endures forever (Ps 115:9-11).
- 118:5 In distress, man can only turn to the Lord.
- 118:6 "*The LORD is for me; I will not be afraid. What can man do to me?*" (Ps 56:4, 11; Heb 13:6)
- 118:7 The world will hate the people of the Lord, but the Lord will give His people victory – even if that victory is in death.
- 118:8 The middle verse of all of scripture states "*It is better to take refuge in the LORD than to trust in man.*" (Jer 17:5) The ultimate decision is whether a man will trust in the Lord and His Word or trust in himself or a human alliance.
- 118:9 No matter how dignified and capable a man might seem, it is better to depend on the Lord alone.
- 118:10-12 Three times, this passage speaks of the nations surrounding the Lord's chosen, but the enemy was destroyed (Ps 22:16).
- 118:13 This world endeavors to make each believer fall (Rom 14:4; Is 7:9).
- 118:14 To the believer, the Lord is: 1.strength 2.song/joy 3.salvation
- 118:15-16 Believers are joyous as it is twice (witness) mentioned that "*the Lord's right hand strikes with power!*"
- 118:17 Unlike what is expected of God's people who are weak and infirmed, they will live to testify.
- 118:18 Tests and trials come from the Lord, but He can also bring salvation from certain death.
- 118:19-20 His people pass through His gates of righteousness (Isaiah 26:2, Revelation 4:1). There should be a desire to come into those gates (Mt 7:7, Lk 11:9), and the only way to enter is through Jesus Christ (John 10:7).
- 118:21 The believer's gratitude to the Lord originates from His response to prayers and gift of salvation (1 John 4:19; Ps 116:1).
- 118:22 Stones were chiseled in quarry and then brought to Temple site (1 Kings 6:7); According to tradition, when stones were positioned, one didn't fit, so they threw it aside; when it was time to lay the corner stone, builders couldn't find it, but quarry says that they had sent it – it was the cornerstone that had been rejected (1 Peter 2:6-8, Acts 4:11).
- 118:23 Jesus is the foundation for the salvation and building up of His people. His people have viewed and witnessed this solid foundation that was given by God to His people.
- 118:24 "*This is the day the LORD has made; let us rejoice and be glad in it.*"
- 118:25 A believer's plea goes beyond salvation to include victory in this life.

118:26 Jesus quoted this verse when warned that Herod wanted to kill Him (Lk 13:35), and it was also quoted by the people during Jesus' triumphal entry into Jerusalem (Mt 21:9; Mk 11:9; Jn 12:13).

118:27 The Lord has enlightened His people of the sacrifice that must be made for salvation. The Lord Jesus' triumphal entry was a pre-cursor to Christ's victory on the cross.

118:28 Every believer should exalt the Lord in gratitude for His salvation.

118:29 The first verse (Ps 118:1) is repeated again in closing, "*Give thanks to the LORD, for He is good; His faithful love endures forever.*" These were the words that Israel sang after laying the foundation for the Temple (Ezra 3:11). The foundation of Jesus had also been laid for His people (Ps 118:22; 1 Cor 3:10-11; Eph 2:20).

## 21 Psalms 119:1-48

- Psalm 119 is the longest chapter in the Bible. As the laver of the Temple symbolized a cleansing by God's Word (Eph 5:26, Jn 15:3), the chapter is called the "Song of the Laver" with every verse referencing some aspect of the Word of God.
- Psalm 119 is also an acrostic (as the sixth of seven: Ps 25, 34, 37, 111, 112, 119, 145) of the Hebrew alphabet with 8 verses for each of the twenty-two Hebrew letters (all consonants).
- The New Testament asserts that throughout Scripture, every "dotting of an i or crossing of a t" will dependably endure as truth (Mt 5:18, 24:35).
  - The "Jot" that is referenced in the New Testament represents the "Yod" which was the smallest Hebrew letter. In most translations, an example of the jot/yod is pictured above Psalms 119:73.
  - The "Tittle" that is referenced in the New Testament simply refers to minute detail. An example of a "tittle" can be seen by comparing the "Vav" (Ps 119:41) with the "Zayin" (Ps 119:49). Another example is seen by comparing the "He" (Ps 119:33) with the "Heth/Khet" (Ps 119:57).

<b>Various Categories of Imperatives Given by the Lord</b>	
<b>Law</b>	<i>(Hebrew torah, Greek nomos)</i> This is the universal all-purpose term for law. All commandments, statutes, precepts are subsets of the "law". The word "torah" comes from a root of the Hebrew verb that means " <i>to teach</i> " (or " <i>to shoot or throw</i> " - as a teacher would shoot concepts at their students like arrows from a bow or throw them like rocks).
<b>Commandment</b>	<i>(Hebrew mitzvah)</i> Commandments are the steadfast & uncompromising foundation of the unchanging law of God; these are those things God has spoken which detail the responsibilities of human beings to live in a covenant relationship with Him. The Ten Commandments form the foundation upon which the whole law is built. They divide into two sets - the first four dealing with love of God and the last six with love of neighbor. The Hebrew word "peh" is also translated as "commandment", or "mouth." An action is performed according to the "mouth" of God, so God's speak is a command/call to obedience
<b>Precept</b>	<i>(Hebrew tsav)</i> Religious duties and responsibilities God has laid upon His people, requirements <u>after</u> one has come to have a right relationship with Him; they are also an illustration of deeper spiritual truths



**Statute/Ordinance** (*Hebrew choq or chuqqah*)

They are decrees, enactments, or prescriptions - often to clarify underlying law. Additional statutes are often implemented by acts of legislature.

119:1-3 This longest chapter begins with the formula to happiness which comes from seeking the Lord and obedience to His Word.

119:4 The Lord has advised believers to carefully keep His precepts. Much of modern morality is based on subjective opinion that differs from one to the next; as man elevates himself in pride, man believes that he can define morality for himself outside of absolute truth and righteousness.

119:5-6 The psalmist understands his shortfall in obedience to the Lord and aspires to follow God's law more closely.

119:7 True praise can originate only from an honest heart that has sought obedience to the Lord's will instead of personal preference.

119:8 This section closes with a commitment to obedience and a plea for God not to abandon His fallen child.

**Love the Lord your God with all of your heart**

(Dt 4:29, 6:5, 10:12, 11:13, 13:3, 26:16, 30:2, 6, 10)

Ps 119:2	Blessed are they who keep <i>His statutes</i> and seek him with all their <b>heart</b>
Ps 119:7	I will praise you with an upright <b>heart</b> as I learn <i>your righteous laws</i> .
Ps 119:10	I seek you with all my <b>heart</b> ; do not let me stray from <i>your commands</i> .
Ps 119:11	I have hidden your word in my <b>heart</b> that I might not sin against you.
Ps 119:30	I have chosen the way of truth; I have set my <b>heart</b> on <i>your laws</i> .
Ps 119:32	I run in the path of <i>your commands</i> , for you have set my <b>heart</b> free.
Ps 119:34	Give me understanding, and I will keep <i>your law</i> and obey it with all my <b>heart</b> .
Ps 119:36	Turn my <b>heart</b> toward <i>your statutes</i> and not toward selfish gain.
Ps 119:58	I have sought your face with all my <b>heart</b> ; be gracious to me according to your promise.
Ps 119:69	I keep <i>your precepts</i> with all my <b>heart</b> .
Ps 119:70	Their <b>hearts</b> are callous and unfeeling, but I delight in <i>your law</i> .
Ps 119:80	May my <b>heart</b> be blameless toward <i>your decrees</i> , that I may not be put to shame.
Ps 119:111	<i>Your statutes</i> are my heritage forever; they are the joy of my <b>heart</b> .
Ps 119:112	My <b>heart</b> is set on keeping <i>your decrees</i> to the very end.

**Obedience is Love**

(Jn 14:15, 21-24, 1 Jn 2:5, 5:2-3, Joshua 22:5, 1 Sam 7:3, 12:20, 12:24, 1 Kings 3:3)

119:9 Even a young man with natural inclinations towards the flesh can keep himself unpolluted by the world through obedience to Scripture.

119:10 It is the Lord's Spirit empowering the believer to obedience.

119:11 "*I have treasured Your word in my heart so that I may not sin against You.*"

119:12 This is the first of seven times that it is stated "*Lord, teach me your Statutes*" (Psalms 119:26, 33, 64, 68, 124, 135).

119:13 The judgments of the Lord are not only to be considered internally, but also testified.

119:14 Instead of annoyance with God's commands, believers should find joy in obedience. Submission to the Lord pleases Him which is to be preferred above riches for self-gratification.

119:15-16 Throughout each minute of each day, believers should consider the application of God's Word and His presence in every situation.

119:17 True life and blessing comes only from the Lord which enables obedience that is pleasing to Him.

119:18 Blindness in the Bible often refers to “Spiritual Blindness,” and only God can focus (Ps 119:27, 32) the spiritual eyes from worldly distractions (Ps 119:36-37). It is not intellectual capability, pedigree or seminary degree which enables spiritual insight, but instead it is His Holy Spirit (Amos 7:10-15).

119:19 This world is not the ultimate home of the believer, but simply a passage to walk with the Lord in humble obedience to His direction.

119:20-22 The believer should focus on obedience and depend on the Lord’s judgments for success, retribution, etc.

119:23-24 The esteemed of this world will belie and judge God’s people according to their worldly reason and personal opinions, but the Lord’s Word will guide His people.

119:25 The “dust” of this world includes all of the immaterial distractions away from the true life and purpose found in the Lord.

119:26 Believers should be candid with the Lord about their lives and allow the Lord’s influence.

119:27 The Lord gives insight into His Word as needed by His people (Ps 119:18).

119:28 Many in this world are weary with no time to quietly relax in the presence of the Lord, but a quiet time in His Word instills a peace and tranquility amid the chaos of this world.

119:29-31 The Lord can keep His people from falsity and fallacy as the believer chooses to follow the truth of the Lord.

119:32-34 Spiritual enlightenment comes from the Spirit of the Lord (Ps 119:18, 32-34, 99, 124-125, 135, 144, 169, 171; Jer 31:34, Prov 1:23, Mt 23:8, 10, Lk 12:12, Jn 14:26, 1 Cor 2:13). As the Lord gives understanding to His word, obedience becomes more thorough and pleasing to the Lord.

119:35-37 The joy of the believer is to submit to the will of God and not pursue the worthless things of this world (e.g., worldly success, fame, wealth, etc.). Pursuit of the spiritual versus the material/fleshly (Ps 119:72).

119:38 As the Lord confirms the truths in His word, the worship of the Lord increases.

119:39 The believer trusts that the Lord will redeem him from his fallen, deprived state.

119:40 Spiritual life comes from God’s holiness and not man’s efforts.

119:41-42 The psalmist claims the promise of the Lord’s salvation even as he is mocked by the world.

119:43-44 Believers should continue to seek the Lord and His truth throughout their lives without letting the interest wane.

119:45-46 The believer will testify to the Word of the Lord whether in public (e.g. at work, school, etc.) or before eminent and influential men.

119:47-48 The Word of the Lord is to be revered and loved (Ps 119:159, 138:2) as the hands (doing) act out in obedience.

## 22 Psalms 119:49-104

119:49-51 Plea for God to remember His Word because the Word of God brings comfort and hope in the midst of persecution.

119:52 The psalmist recalls the Word of God and finds hope.

- 119:53 The psalmist admits anger, but not at his persecutors, but at the worldly who reject the Word of God.
- 119:54 As in the theme of a song, so is God's Word the theme of life, and all praise/discourse is centered around it.
- 119:55 This is the third time in the "zayin" section that recollection and remembering are mentioned as the name (and being) of the Lord are recalled in the dark hours of life.
- 119:56 Obedience should be the defining practice of every believer.
- 119:57 At the point of salvation, the believer made a commitment to "love, cherish, and obey" the will of the Lord.
- 119:58 The believer is to love the Lord with all of the heart which means nothing is held back from Him as the believer continually strives to please Him. God always grants mercy to His people through the righteousness of Jesus, but He is pleased by obedience and submission to His will.
- 119:59-61 The repentant quickly turns back to submission to the Lord when feeling the entanglements of this world.
- 119:62 Even during the darkest times of life, His people should be grateful for His judgments and verdicts.
- 119:63 Special love and kindness should be extended to other believers who also walk in His Word.
- 119:64 This is the fourth time that it is repeated "*Lord, teach me your Statutes*" (Psalms 119:12, 26, 33, 68, 124, 135).
- 119:65 The Lord is faithful to His promises and brings spiritual (eternal) treasure to His people.
- 119:66-68 The Lord corrected the path of the wayward through affliction and trial.
- 119:69-71 The persecution of the (proud and insensitive) worldly was beneficial to teaching the believer to rely on His Word.
- 119:72 The believer should place a higher priority on the word of the Lord than achieving material gain (Ps 119:36-37).
- 119:73 The Creator has enabled His people to understand His Word.
- 119:74 The lives of the obedient are an encouragement to fellow believers.
- 119:75-76 The Lord afflicts His people fairly (Ps 9:8, 67:4, 75:2, 98:9) in judgment, but then shows His love and compassion.
- 119:77 The Lord will show compassion on His people are a persecuted for Him, and other believers will also be called to minister (Ps 119:79).
- 119:78-80 While the prideful are shamed because of their deceit, the believer will not be made ashamed as he focuses on the Word of the Lord.
- 119:81-84 Waiting on the Lord is one of the most difficult activities that a believer must endure (Ps 27:14, 62:1, 130:5-6, Prov 20:22, Eccl 7:7, Isaiah 30:18, 40:31, 64:4, Hosea 12:6, Micah 7:7, 2 Chron 7:14).
- 119:85-87 Just as the Lord promised, the world will persecute and hate believers because of their attitudes towards Jesus. The worldly disregard and defy the Word of the Lord as they do not understand their impending judgment.
- 119:88 The spiritual life given to the believer enables an obedience that those dead in sin cannot comprehend.
- 119:89 The Word of the Lord is eternal and has impacted the earth since before creation.

119:91 ALL things serve God, and everything works to His purpose (Jn 1:3, 3:35, Acts 17:25, Rom 8:28, 11:36, 1 Cor 8:6, 11:12, 15:27, Eph 3:9, Col 1:16-17, Heb 2:10, Rev 4:11).

119:92-93 The Word of the Lord offers His people life and enables them to endure affliction.

119:94-95 While the Word of God enables endurance, the intervention of the Lord is sought for salvation from the wicked.

119:96 Mankind lives in a limited world with constraints and boundaries that even restrict perfection, but the spiritual realm beyond man's understanding allows His Word to be endless. This is especially true in relation to the "good" of man which is always tainted by some worldly pollutants while the Lord is holy and set apart.

119:97 Beyond designated quiet times, the Word of the Lord should be the continual focus of believers.

119:98-100 Whether it be with an enemy who considers himself wise on his own account; or with a credentialed teacher who has studied at the finest seminaries; or with an experienced elder who is popular among the congregation; more insight comes from spending time in the Word of God with the Spirit and then walking in obedience.

119:99 The Holy Spirit is the true Teacher (Ps 119:18, 32-34, 99, 124-125, 135, 144, 169, 171; Jer 31:34, Prov 1:23, Mt 23:8, 10, Lk 12:12, Jn 14:26, 1 Cor 2:13)

119:101-102 The psalmist re-emphasizes his past commitment to walk in the straight and narrow way with the Lord.

119:103 The pleasures of this world pale in relation to the satisfaction from the Word of the Lord.

119:104 An understanding of God's truth does not evoke tolerance to deceit and lies. All roads do not lead to heaven; man-made religions and efforts bring eternal judgment.

#### 23 Psalms 119:105-176

119:105 *"Your word is a lamp for my feet and a light on my path"*

119:106 The commitment to righteous living should not be taken lightly. Modern culture devalues an individual's oath, but the oath should be a permanent devotion to submitting to His will.

119:107 Life comes from the Word of God (Dt 32:47, Jn 5:24, 6:63, 6:68, Acts 5:20, Philippians 2:16, 1 Jn 1:1)

119:108 Beyond obligation, it is an honor when the Lord accepts praise and reveals His judgments.

119:109-110 The worldly wicked intimidate and misrepresent God's people, but believers focus on His Word and are faithful to His call.

119:111-112 The believer understands and is prepared to be faithfully obedient forever.

119:113 The psalmist hates those who are indecisive and irresolute (e.g. double-minded) in their commitment to the Lord (Ps 119:128, 1 Ki 18:21, James 1:8, 4:8).

119:114 The Lord is the protection of His people who hope in His Word (Ps 119:74, 147).

119:115 Evil ones (demonic and worldly) attempt to obstruct obedience to the Lord.

119:116-117 Sustenance is requested twice, so the believer would be safe and not be ashamed while endlessly focusing on the Word of God.

119:118 The Lord rejects those who claim to be believers while pursuing their sinful wills and lifestyles. These worldly people are deceived as they propagate lies that they were created to pursue their natural, evil inclinations.

119:119 The Lord eradicates the wicked as they pay the penalty for their sin.

119:120 The believer does not come before the Lord in a casual manner, but with awe and respect of His power and authority.

119:121-122 Oppressors would have the Lord's servant submit and attend to them as the prideful want to be exalted as God. The believer awaits the Lord's salvation for His faithful servant.

119:123 The psalmist mentions twice that he waits and longs to see the Lord's salvation (119:82).

119:124-125 The Spirit of the Lord gives His people spiritual insight and teaches them the Word of the Lord (Ps 119:18, 32-34, 99, 124-125, 135, 144, 169, 171; Jer 31:34, Prov 1:23, Mt 23:8, 10, Lk 12:12, Jn 14:26, 1 Cor 2:13).

119:126 While believers encourage the Lord's judgment on those who violate His Word, His patience with the offenders allows time for repentance (Is 45:24; Rom 9:22-23).

119:127 A man can set his heart and ambition on the Lord or the treasures of this world (Ps 119:72, 162).

119:128 The believer hates false manmade alternatives to the one true way (Ps 119:104, 163).

119:129-131 The Word of the Lord is wonderful giving enlightenment to the simple.

119:132 The Lord gives His attention and compassionately cares of those who love Him.

119:133 This polluted world is sated with entanglements of sin that would enslave His people as it has enslaved the worldly. The Lord can break those bonds and not let sin control His people.

119:134 Beyond the worldly oppression of sin, the believer asks to be delivered from the oppression of men who are commanded by worldly pleasures and ambitions.

119:135 The Spirit of the Lord provides insight into His Word (Ps 119:18, 32-34, 99, 124-125, 135, 144, 169, 171; Jer 31:34, Prov 1:23, Mt 23:8, 10, Lk 12:12, Jn 14:26, 1 Cor 2:13).

119:136 The believer should be sorrowful because of the disregard for the Word of God (Ez 9:4)

119:137-138 The Lord is holy and righteous beyond human reason.

119:139 The believer may be angry because the evil worldly enemy has forgotten God and His words.

119:140 "*Your word is completely pure, and Your servant loves it.*"

119:141 Although a believer is disregarded in this world, he is elevated by his focus on God's Word.

119:142-143 Although this world brings temporary struggle, the righteousness that God provides is everlasting, and believers should live their lives with an eternal perspective.

119:144 The Spirit of the Lord provides insight into His Word (Ps 119:18, 32-34, 99, 124-125, 135, 144, 169, 171; Jer 31:34, Prov 1:23, Mt 23:8, 10, Lk 12:12, Jn 14:26, 1 Cor 2:13).

119:145-146 The believer should seek the Lord emphatically, not half-heartedly.

- 119:147 This is the last of three times that this chapter states that “*I put my hope in Your Word*” (119:11, 74). Scripture encourages early morning time with the Lord.
- 119:148 Through the dark hours of the night, believers should concentrate on His promises versus the upsetting situations of this world.
- 119:149 The Lord’s mercy and love allow the believer’s prayer to be heard, and the Lord’s justice gives life to His obedient.
- 119:150-151 The wicked, who are far from the Word of God, are physically near, but the Lord is ever present as well.
- 119:152 Throughout millennia, it has been established that the Word of God is forever.
- 119:153-154 The psalmist claims the promise of the Lord to protect those who follow Him.
- 119:155 The wicked are far from God’s salvation because they seek their own self-centered will while using limited human intellect and flawed opinions to subjectively view the world.
- 119:156-157 While the worldly antagonists are many, so too are the Lord’s compassions and mercies.
- 119:158 There is disgust for those who claim to follow the Lord while pursuing errant lifestyles; they have chosen the entrapments of the world above the Word of the Lord.
- 119:159 The Word of the Lord is to be revered and loved (Ps 119:47-48, 138:2).
- 119:160 Every verse of Scripture is eternally true, and every character of Scripture has meaning (2 Tim 3:16; Mt 5:18).
- 119:161 “*My heart fears only Your Word*” (Ps 119:63)
- 119:162 Believers find God’s Word as the true treasure to be valued and enjoyed (Ps 119:72, 127; Prov 16:16).
- 119:163 The Lord is the author of truth juxtaposed to the falsehood of human self-serving reasoning which is to be hated by believers.
- 119:164 The term seven symbolizes fullness or completeness, so the praise is ongoing.
- 119:165 Because of God’s abundant greatness (Ps 150:2), He can provide abundant peace, abundant redemption (Ps 130:7), abundant forgiveness (Is 55:7), and life abundantly (Jn 10:10).
- 119:166-168 The Lord sees all of the works of men, and He is pleased by the obedience of His people.
- Tau (pronounced "Tav" in Hebrew) bears a resemblance to the figure of the cross which is the eternal designation of believers. Ezekiel uses the letter “tau” which is translated “a mark” (Ez 9:4-6; Rev 7:3). This final letter of the Hebrew alphabet represents the fulfillment of the entire revealed Word of God. When the Prophet Ezekiel (Ez 9:4) uses the imagery of the last letter of the alphabet, he is commending Israel to remain faithful to God until the last, to be recognized as symbolically "sealed" with the mark of the Tau on their foreheads as God's chosen people until the end of their lives.
- 119:169 The Spirit of the Lord gives insight and understanding of His Word to His people (Ps 119:18, 32-34, 99, 124-125, 135, 144, 169, 171; Jer 31:34, Prov 1:23, Mt 23:8, 10, Lk 12:12, Jn 14:26, 1 Cor 2:13).
- 119:170 David pleads for the Lord to hear his prayer (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1).

119:171 The Spirit of the Lord gives insight and understanding of His Word to His people (Ps 119:18, 32-34, 99, 124-125, 135, 144, 169, 171; Jer 31:34, Prov 1:23, Mt 23:8, 10, Lk 12:12, Jn 14:26, 1 Cor 2:13).

119:172-173 The psalmist has made the conscious decision to follow the Lord.

119:174 The salvation of the Lord gives life and joy that results in praise from His people.

119:175 Praise does occur in the heavens (Psalm 88:10).

119:176 This longest chapter concludes by asking God to seek His “wandering lost sheep” (Jer 50:6, Mt 10:6, 15:24, 18:12-14, Lk 15:46).

#### 24 Psalms 120-123

Psalms 120-134 are fifteen Psalms (Songs of Ascents/Degrees) to be sung as God’s people made their way in travel to the feasts of the Lord.

120:1 In desperation it is common that man cry out to God, but the difference is that the Lord God answers the believer.

120:2-3 After praying for deliverance, the believer can live expectantly to witness how the Lord intervenes and brings judgment on the oppressors.

120:4 The words (Jer 9:8) of the wicked are as destructive as projectile weapons (e.g. flaming arrows).

120:5 This world is not the peaceful home of the believer. Meshech was the grandson of Noah through Japheth (Gen 10:2); Meshech was north of Canaan and viewed as the ancestry of Russia (Ez 38:2). Kedar was the grandson of Abraham through Ishmael (Gen 25:13); Kedar (Is 21:16-17) were nomadic in nature wandering southeast of Canaan.

120:6 The worldly wicked pick fights and promote violence under the guise of peace, tolerance, and passivity.

121:1 The mountains represent authorities (Ps 123:1), but there is no justice from the worldly powers (Jer 3:21-25).

121:2 *“My help comes from the LORD, the Maker of heaven and earth.”*

121:3 The Lord does not sleep although sometimes believers might feel like He does (Ps 35:23). He will not let the feet of His people to slip in their godly walk.

121:4 It is emphasized a second time that God does not sleep.

121:5 The Lord is a refuge (Is 49:2, 51:16; Lk 1:35).

121:6 Only the Creator alone can protect man from such great powers as the sun’s infernal heat or the moon’s effects over tides/floods.

121:7-8 The Lord is the eternal protector of His people from birth to death.

122:1 *“I rejoiced with those who said to me, ‘Let us go to the house of the LORD.’”* Believers should love to be in the presence of the Lord with fellow believers (Ps 119:63).

122:2 As believers who are making their way toward the eternal home, so too did the Jewish pilgrims feel that they were already traversing on “holy” ground and standing in the holy city.

122:3 All of the family of God should be united in giving thanks and praising His name.

122:4 Just as the various tribes were joined in purpose, so too are the different denominations of believers called to unified obedience to the Word of the Lord.

122:5 Jesus is the King of Kings from the lineage of David Who will bring justice and judgment.

122:6-7 Jerusalem translates into “Vision of Peace.”

122:8-9 The family of God should enhance each other’s welfare.

123:1 The eyes are the concentration and perception of a believer that is focused on the Lord in heaven.

- God sees everything from His throne in His holy temple in Heaven. (Psalm 2:4, 14:2, 18:13; 18:16; 33:13; 53:2; 57:3; 73:25; 76:8; 80:14; 102:19; 103:19; 113:6; 115:3; 123:1; 144:7)

123:2 In the Mideast, a servant is summoned by a gesture or the clapping of the hands; of course, when a believer focuses on the Lord’s hands, the nail prints are evident.

123:3-4 The world of self-important and egotistical individuals has abused the believer, but favor is sought from the Lord.

## 25 Psalms 124-127

124:1-2 Twice it is emphasized that believers should consider their blessings and reflect on where they would be without the Lord’s salvation.

124:3-5 The chaotic world system desires to overwhelm and destroy the believer.

124:6-7 Although believers are helpless as birds, the Lord protects and defends the cause of His people even unto death as He frees them from the cares of this sinful world.

124:8 Salvation comes from the Creator Lord.

125:1 Although the physical Jerusalem was destroyed (e.g. by Babylon, by Rome), the spiritual life of the city (Mt Zion) transcended the fleshly to eternal spiritual life.

125:2 Jerusalem was surrounded by mountains (representative of authorities) which offered protection, and the Lord’s people have His covering as a refuge.

125:3 Scripture identifies what has been designated for His people. It will be kept from long periods of being usurped by the world because this oppression tends to drive striving and self-effort to circumvent the evil.

125:4 The Lord is called on to do good to those who are focused on heavenly things (upright) versus being focused on the passing dust of this world.

125:5 The crooked ways are driven by distractions and pursuits of the world which are not focused on the straight and narrow path to the Lord. These apostates have received some benefits of walking with the Lord’s people, but in the end, they join their wicked peers.

126:1 The Lord is one of restoration and redemption. The wonder and amazement of this salvation is so overwhelming that it seems surreal.

126:2-3 Twice the rejoicing of His people emphasizes that the Lord has accomplished the wonderful things.

126:4 The Negev is a desert region in the southern wilderness below Canaan.

126:5-6 Although the work of the Lord is difficult as His people sow the seed of His Word, the harvest brings joy (Prov 20:4).

Psalm 127 is the single “song of ascents” attributed to Solomon.

127:1 Trust in God’s direction because unless the Lord blesses, it is worthless (Mal 1:4, Dt 8:11-18, Josh 24:13-14, Lk 6:47-49, 1 Cor 3:9-11, Heb 11:10). Originally, this might refer to the Temple at Jerusalem. But from a spiritual perspective, it also refers to His people as “God’s House.” Only God can fulfill the role of pure “red heifer” (Num 19:2) to cleanse His Temple/people.

127:2 There is vanity in self-effort (Haggai 1:5-7, Prov 14:12, 16:25, 23:4, Jn 1:23, 14:6, Ps 39:6, 44:3, Is 9:20, 55:2, Hosea 4:10, Amos 8:5-6, Jer 5:24-25).



127:3-5 Children are like arrows in a “quiver.” Jim Elliot wrote a letter to his parents to shoot him as an arrow into the world to affect it for Christ; an arrow is not made to remain in the quiver.

#### 26 Psalms 128-131

128:1, 4 There are blessings and happiness for the man who fears the Lord

128:2 Those who fear the Lord and walk in His ways will enjoy the rewards of their efforts just as Adam had originally enjoyed prosperous harvests (Gen 2:15-16).

128:3 The obedient will have a bountiful family from a “fruitful” wife and sons who will continue the lineage of the parent.

128:4 The man who fears the Lord will be blessed by his family.

128:5 Zion represents the spiritual dwelling of the Lord while Jerusalem is the physical realm. The Lord does work in the spiritual to bless in the physical world.

128:6 Psalm 127 discusses the immediate children while Psalm 128 extends to future generations as the man who fears the Lord will see his grandchildren (Ps 128:6). The spiritual man (Israel not Jacob) as well as all of God’s people (the nation of Israel) will exist in peace (Jerusalem means “vision of peace”).

129:1-2 Twice it is emphasized that the world has attacked God’s people since they were young. This was even true in the early stages of the nation of Israel.

129:3 Believers should consider the comparison between Jesus’ yoke (Mt 11:29-30, Gal 5:1, Is 58:9-10, Lev 26:13) vs. the world’s oppression (Lam 1:14, Dt 28:48). Furrows in the back are likened to the scourging of Christ (Mt 27:26 20:19 Mr 15:15 Lu 18:33 Joh 19:1) and His followers (Mt 10:17 Ac 16:23 2Co 6:5 2Co 11:23-24 Heb 11:36)

129:4 Although the wicked had encumbered God’s people, He set them free.

129:5 Those who hate the spiritual dwelling of God and His people will end in disgrace.

129:6 Although the roof is exalted, grass on the roof is quickly up and speedily down. It sprouts in the heat, but then it dies away before it reaches maturity, because it has neither earth nor moisture sufficient for its proper development. The enemies of God are transient is their prosperity and quickly destroyed (Ps 37:2, 90:5-6, 103:15-16, Is 40:6-8, 1 Pet 1:24).

129:7 The height of the grass (the stature of success) will be interrupted.

129:8 The harvesters bind nothing of the wasted “roof” grass, and passers-by do not connote blessings with vain “wasted grass”, but God’s people are blessed in the name of the Lord.

130:1 In life, the depths of despair are never too great to cry to the Lord.

130:2 The broken ask God (Ps 65:2) to hear prayers of despair (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1).

130:3 No one could stand before God if the Lord considered one’s sins (Rom 3:23).

130:4 The Lord has made a way for Him to be worshipped by fallen creation.

130:5 Believers can wait on the Lord with more assurance than the sun rising each day (Ps 27:14, 62:1, 130:6, Prov 20:22, Eccl 7:7, Isaiah 30:18, 40:31, 64:4, Hosea 12:6, Micah 7:7, 2 Chron 7:14)

130:6 A watchman’s whole purpose is to be alert and watchful through the darkness of the night until daybreak reveals the surrounding. It is twice emphasized that the waiting for the Lord transcends that anticipation.

130:7 Because of God's abundant greatness (Ps 150:2), He can provide abundant peace (Ps 119:165), abundant redemption, abundant forgiveness (Is 55:7), and life abundantly (Jn 10:10).

130:8 Beyond abundance, the Lord will redeem His people from every single one of their sins.

131:1 Believers should not understand beyond His revelation to the individual (1 Tim 6:20), but instead each believer should possess a simple childlike faith (Mt 18:3-4). A beautiful prayer was raised in the eleventh century by Anselm (St. Anselm 1033BC-1109BC, Doctor of the Church, Proslogion) which asserted, "*I do not seek, O Lord, to penetrate thy depths. I by no means think my intellect equal to them: but I long to understand in some degree thy truth, which my heart believes and loves. For I do not seek to understand that I may believe; but I believe, that I may understand.*" Anselm's motto was "faith seeking understanding" (fides quaerens intellectum).

131:2 Each believer must calm themselves in the care of the heavenly Sustainer.

131:3 God's people are called to depend on the Lord.

#### 27 Psalms 132-135

132:1-5 Psalm 132 begins with a reminder of David's trials as he esteemed the work of the Lord (1 Chron 28:2) above his own comfort.

132:6 The ark of the covenant had been in Shiloh (Joshua 18:1) in Ephraim as the Ephraimites were called Ephrathites (Judges 12:5), but was taken in battle by the Philistines only to be returned supernaturally and retrieved by the men of Kiriath-jearim (1 Sam 7:1-2).

132:7 The altar was considered His footstool (1 Chron 28:2, Ps 99:5) as a place subordinate to His service. This is also a term for the earth (Is 66:1, Mt 5:35, Acts 7:49) and the Lord's enemies (Ps 110:1, Lk 20:43, Acts 2:35, Heb 1:13, 10:13)

132:8 The Lord is beckoned to a place where He is served; the ark of the covenant represents the Lord's presence throughout Scripture.

- Man's natural fallen tendency is to think that God is asleep or doesn't see the suffering of His people, but God is always "awake" (Mt 8:23-26; Mk 4:36-40), and He will arise and act according to the timeline of His divine plan and purpose. Psalm 3:7; 7:6; 9:19; 10:12; 17:13; 44:26; 59:5; 74:22; 80:1; 82:8; 94:2; 132:8)

132:9 Twice it is emphasized in this chapter that His priests would be covered in His righteousness leading to salvation (Ps 132:16; Zech 3:1-5; Is 61:10; Gal 3:27; 2 Chron 6:41).

132:10 God's relationship with the King was to be the reason for God not to reject His anointed. Jesus is also the reason that believers are not rejected from the Lord.

132:11-12 The Davidic Covenant foretells that obedience will result in a physical King, and finally the King Messiah, Jesus, was to be an descendant of David (Jn 7:42).

132:13-14 It is through the Lord's sovereign will that He chose His eternal dwelling place.

132:15-18 The Lord will provide sustenance, a covering, joy, and authority while retribution falls on His enemies.

133:1 There are many blessings of the unity of brethren (1 Cor 11:17-20); often this requires humility and submission with a mutual focus on the Lord (Eph 2:11-22).

- 133:2 The abundance of oil as it represents the Spirit saturating the head (intellect/thoughts) to the beard (experience) and over the covering of the priest (Aaron).
- 133:3 Mt Hermon was the highest elevation in the region renown for a great deal of precipitation (symbolic of blessing).
- 134:1 Twice it is emphasized that those who serve the Lord throughout the darkness of this world should praise Him.
- 134:2 Lifting up the hands in worship (Ps 143:6) is encouraged as to offer your total being to the Lord (Ps 143:8).
- 134:3 The Creator Lord is pleased with this praise by His servants and blesses them.
- 135:1 This chapter begins and end with “Hallelujah” meaning “Praise the Lord.”
- 135:2-3 The servants of the Lord should praise His name as He is “good.”
- 135:4 The Sovereign Lord has chosen His people as individuals and a nation dedicated to Him.
- 135:5 Although this world esteems many gods, none is as great as the true Lord God Almighty.
- 135:6 God does whatever He pleases (Gen 18:14; Jer 32:17, 27; Job 23:13, Ps 115:3; Dan 4:35, Lk 1:37, Mt 19:26).
- 135:7 Beyond a reference is made to the hydrologic cycle (Job 26:8; 36:27-28, 38:25-27; Eccl 1:6-7, 11:3; Amos 9:6), the Lord adds lightning (powerful judgment) and wind (spiritual elements) to the showers (blessings).
- 135:8-9 The Lord provides signs and wonders often to the detriment (judgment) of the wicked.
- 135:10-12 The Lord defeats the worldly enemy of His people.
- 135:13 The Lord is eternal and every generation of mankind will know of His great work.
- 135:14 Judgment begins within the people of the Lord, but those who serve Him will receive His compassion and care.
- 135:15-17 Man molds and makes lifeless objects to serve while man’s Creator should be glorified. The idol cannot use his form to achieve any of the functions that the appendages were made to perform. The worldly do not speak God’s glory; do not see spiritual truths; do not hear the Lord’s voice or smell the scent of His offerings; the worldly do not walk in godly ways (Ps 115:4-7).
- 135:18 Man becomes like the god he serves (Hosea 9:10, Ps 115:8).
- 135:19-20 All of God’s people were to praise Him, and in particular, the priests descended from Aaron as well as the broader family of Levites. Anyone who esteems the Lord should praise Him.
- 135:21 The spiritual (Zion) should praise the Lord as He dwells (moves and intervenes) among His people.

## 28 Psalms 136-138

- Psalm 136 emphasizes the Lord’s mercy as after every statement, it is remembered, “*For His mercy endures forever.*”
- 136:1 This Psalm of worship begins and concludes with gratitude (Ps 136:26)
- 136:2-3 The Almighty God is the power above every power.
- 136:4 Truly wondrous works come only from the Lord.
- 136:5-9 From the skillful Creator, three elements are referenced: 1. Heavens 2. Separation of land from water 3. Great lights

<b>The Exodus Reflects God's Glory</b> (Psalm 136:10-16)			
Ps 136:10	In the 10 <sup>th</sup> Plague, Killed Firstborn	136:11-12	Brought His People Out
Ps 136:13	Divided the Red Sea	136:14	Led His People Through
Ps 136:15	Overwhelmed the Egyptian Army	136:16	Led His People in the Wilderness

136:17-22 While defeating great and powerful Kings to bring the strong to nothing, the Lord gave the land to His people as an inheritance which they did not deserve except that they were His children.

136:19-20 Sihon was King of the Amorites, who opposed Israel on their journey from Egypt to the promised land. In the historical books and in Psalms, Sihon represents the proud who oppose God's people and God's plan. Og, King of Bashan, (whose regime included sixty cities) was conquered by Moses and the Israelites immediately after the conquest of Sihon (Numbers 21:33-35; Deut 3:1-12). Og is described as the last of the Rephaim (giant race) of that area (Deut 3:11).

136:23-24 The Lord provides salvation for His humbled people.

136:25 Three times in Psalms, it is emphasized that the Lord sustains life of every living being (Ps 104:27, 145:15)

136:26 Closing is the same as the beginning; give thanks to the Lord.

137:1 The southern kingdom of Judah was taken into captivity in Babylon for seventy years according to the judgment that had been prophesied. The flourishing and restorative waters of Babylon could not compare to Israel's homeland.

137:2-4 Although the captors requested that Israel sing songs of their homeland, God's people did not have the joy of being in God's dwelling place. Believers are never at home while on this earth, and sometimes it is difficult to raise a song of joy to the Lord.

137:5-6 It should be the purpose of every believer to focus on the eternal home while living in the bondage of this world.

137:7 As the captives were to remember their home, the Lord is called upon to recall the travesty of Israel's distant relatives, Edom (from the lineage of Esau), who assisted Babylon in the conquest of Jerusalem.

137:8-9 The wicked Babylonians were to be repaid in full as even their children would be brutally killed (Is 13:16, Hosea 13:16, Nahum 3:10).

138:1 The praise of gratitude from a believer's whole heart is a testimony to the spiritual powers and angels.

138:2 The Word of the Lord is so important that it is even magnified above His Name (Ez 20:9; 1 Sam 12:22; Mal 1:11; Ps 23:3, 106:18, 138:2; 1 Jn 2:12; Acts 4:10).

138:3 The wonder of being answered by the Lord God and given sustaining strength.

138:4-5 All of the mighty Kings of this world will come to recognize the King of Kings.

138:6 Beyond the acclaimed leaders, it is the Lord who is exalted in truth, and He observes the humble while being removed from the proud.

138:7 Regardless of the circumstances, believers can rely on the protection of the Lord to fulfill His will.

138:8 God will accomplish and complete His purpose with every believer (Ps 57:2).

#### 29 Psalms 139-141

- The title reveals that this Psalm was written by David for the "chief musician." Some believe that God is the "chief musician," but this may have been an individual leading the Temple choir like Heman (1 Chronicles 6:31-47) or Asaph (1 Chronicles 16:7-8).

Outline of Psalm 139	
Psalm 139:1-6	God has intimate knowledge of the individual
Psalm 139:7-12	God is omnipresent
Psalm 139:13-16	God formed the human in the mother's womb
Psalm 139:17-18	God's thoughts are infinitely great
Psalm 139:19-22	There are enemies of God & His people
Psalm 139:23-23	Open heart before God

139:1 The Almighty God cares enough to search a man (Rom 8:27, 1 Cor 2:10) and know him utterly and completely.

139:2 Every action and thought of a man is understood by the Lord. The Lord understands the individual on a personal basis; He understands their thoughts and the actions that come from the thoughts.

139:3 Whether man is moving or still, God is (not only aware) but “familiar” with all of the ways of a man.

139:4 *“Before a word is on my tongue, You know all about it, LORD.”*

- God knows the words that an individual uses even before he speaks them. Man will be judged for every word. (Matthew 12:36-37)

139:5 The Lord completely surrounds and covers each man. God's hand is on the man – keeping him from some things and strengthening him to do other things.

- The Hebrew term “hedged” (ṣartānî צַרְתָּנִי) is a concept of building a wall around a garden to protect it from encroaching weeds and animals. (Isaiah 5:2) However, this very hedge of protection could be viewed as restrictions of freedom (Job 4:20).
- The man who is “hedged” by God cannot do anything that God doesn't allow and is not impacted by anything that God doesn't allow.

139:6 Mankind is unable to understand the Lord's absolute knowledge; God even knows more about a man than the man knows himself. (1 Corinthians 4:4; Jeremiah 17:9-10; Isaiah 55:9)

139:7 *“Where can I go to escape Your Spirit? Where can I flee from Your presence?”*

- God is everywhere / omnipresent. (Proverbs 15:3; Jeremiah 23:24)
- God's Spirit transcends all of creation.

139:8 Not the heavens, the grave nor any place within nature can separate a man from the Lord (Rom 8:38-39).

- The Hebrew term “šə'ōwl” (שְׁאוֹל) may be translated as “hell,” but a better translation is Sheol or the grave.
- God is present in this life as well as the afterlife.
- God will transcend hell itself, but without His grace, mercy and glory. There will be no communion in hell with the living God.

139:9 From the broad expanse of the sky to the wide expanse of the sea, God is there. In both sunrise and sunset, God is there.

139:10 God's hand guides His people as well as restraining them. This is anthropomorphism to symbolize God's active involvement.

139:11 Men believe that they can hide in the dark.

139:12 There is no place to hide from the Lord which also means that He can lead His people through the darkest of times (Ps 139:7-8).

139:13 God intricately develops the fetus in the mother's womb; the implication of Psalms 139:13-16 is that abortion is murder and rejection of God's purpose (Jeremiah 1:5, Psalm 51:5; Luke 1:44, and Exodus 21:22-23).

- This chapter celebrates God's sovereignty, omnipresence and power which is tied to His work maturing the fetus as a living baby.
- Although American law gives a woman the legal right to dispose of her child, God's Word shows that abortion is murder.

139:14 *"I will praise You, because I have been remarkably and wonderfully made. Your works are wonderful, and I know this very well."*

139:15 God knew and understood the depth of the innermost parts of each person before conception. In David's age, there was no understanding of the innermost earth nor was there understanding of the development of a fetus.

- 3-8 weeks: Organs developed and the heart begins to beat; ears, eyes, nose and mouth begin to develop.
- 9-12 weeks: The baby begins to make reflexive responses with his/her arms/legs and develops sleep/wake cycles
- 13-25 weeks: Hair, eyelashes, fingernails and toenails form.
- God developed the baby's bodies – even those with disabilities (Exodus 4:11)

139:16 *"Your eyes saw me when I was formless; all my days were written in Your book."* (Luke 10:20, Psalm 69:28, Philippians 4:3, Daniel 12:10, Exodus 32:32, Luke 10:20, Revelation 1:27, 3:5, 13:8, 20:12, 21:27)

139:17 Although God knows man intricately, it is impossible for man to understand anything of the infinite God without His revelation.

- Most men revert to conjecture instead of trusting God's Word about Himself.

139:18 Although God is far greater than a believer's comprehension, every waking moment is companionship with the Lord.

- David is repeatedly grateful to have made it safely through the night until morning. (Psalm 3:5; 17:15)

139:19 At this point, David shifts from the focus of a powerful, loving God to the wicked who misuse the name of God.

- Like a child in the womb, David was unable to defend himself, but he asks God to intervene.
- David does not act on his hatred for the wicked; he leaves judgment to God.
- David's own military general (Joab) was a killer. He killed Abner (2 Samuel 3:28-30); he aligned with David against Uriah (2 Samuel 11); Joab killed Absalom (2 Samuel 18); he killed David's general (his replacement) Amasa (2 Samuel 20); he conspired with Adonijah against Solomon (1 Kings 1)

139:20 The worldly wicked falsely claim companionship with the Lord as they swear by His power as if they follow His will when, in reality, they pursue their personal agenda using their own worldly reasoning.

139:21 David found it pleasing to the Lord to "hate" those who hate Him.

- Some soften this to the more benign expression "to be grieved" by those who hate God (2 Chron 19:2, Eccl 3:8).
  - This is to be grieved in the manner that God Himself is grieved (Dt 9:28, 12:31, 16:22, Ps 5:5, 11:5, Prov 6:16, Is 1:14, 61:8, Jer 12:8, 44:4, Amos 5:21, 6:8, Zech 8:17, Mal 1:3, Heb 1:9, Rev 2:6).

- Although believers are told to love OUR enemies (Mt 5:43-44, Lk 6:27, Ps 26:5, 31:6, 45:7, 97:10, 101:3, 119:104, 113, 128, 163, Prov 8:13, 13:5, Ez 35:6, Amos 5:15, Lk 16:13, Jn 12:25, Rom 7:15, 9:13), there are enemies of God that should be despised.

139:22 The life of a believer is not to be self-centered on the individual believer; therefore, no hate should come from personal purposes. But life is about the Lord, and His enemies have indeed trespassed the entire “reason to exist” which is to please and praise the Lord.

- Believers should not be tolerant of evil. Instead, believers are to hate evil.

139:23-24 “*Search me, O God, and know my heart; try me, and know my anxieties* (Lk 12:29, Ph 4:6); *and see if there is any wicked way in me, and lead me in the way everlasting.*” (Ps 19:14)

- After speaking of the infinite knowledge of God and calling Him to act against the wicked, David asks God to know him for who he is.
- Instead of simply calling God to act against others, David turns God’s focus on himself in a desire to be known (and changed if necessary) by the God who formed him.

140:1-2 Although wicked men may scheme on ways to hurt the believer, God can bring salvation.

140:3 As the serpent in the garden of Eden, the wicked have poisonous ways with their mouths which lead to death (Romans 3:13).

140:4-5 Only the Lord can protect from the unknown ambush of the wicked.

140:6 David asks God (Ps 65:2) to hear his prayer when he calls (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1).

140:7-8 The Lord is able to undermine the self-seeking goals of the wicked.

140:9 The wicked who talk in evil ways bring disaster on themselves.

140:10 “Hot coals” often reflect judgment as the fires of hell will never be quenched (Mt 25:41, 46; Lk 3:17; Rev 20:10).

140:11 The Lord is requested to let evil have its way in overwhelming a violent man and ridding the land of slanderers.

140:12-13 The Lord cares for those who are unable to take care of themselves, and the righteous will live in His presence with praise.

141:1 David asks God (Ps 65:2) to hear his prayer when he calls (Ps 4:1, 5:1-2; 17:1, 20:9, 27:7, 28:1, 39:12, 54:2, 55:1; 61:1, 64:1; 84:8; 86:6, 88:2; 102:1; 119:149, 169-170, 130:2, 140:6, 141:1, 142:6, 143:1).

141:2 Incense symbolizes the rising of a Prayer (Rev 8:4), and the raising of hands in worship symbolize an offering of praise and self.

141:3 While man cannot control his tongue, the Lord can curtail man’s wicked tendencies (James 3:8).

141:4 The prayerful requests of the believer should include spiritual goals as God is asked to keep David’s heart from the wicked pleasures of this world.

141:5 David prays for spiritual correction and discipline (Heb 12:6; Rev 3:19).

141:6 When the people have lost who they follow, they will find direction in Scripture.

141:7 Even as dust returns to dust, the innermost workings (bones) of the righteous seem scattered on the verge of death, but as the soil is tilled new seed may be planted.

141:8-10 While the wicked are planning ambush, the eyes of the believer should be on the Lord instead of the world. The ways of the wicked will lead to their own demise.

### 30 Psalms 142-144

- Psalm 142 is one of 13 Maschil denoting a lesson or wisdom in the song – “a proverbial song.” “Maschil instruction is also found in Psalms 32, 42, 44, 52-55, 74, 78, 88, 89. This Psalm was composed while David was in a cave – either the cave of Adullam (1 Sam 22:1) or the cave at Engedi (1 Sam 24:3).

- Thirteen (rebellion) Psalms are denoted as “maskil” (to teach a lesson) and tend to have a human questioning theme in the midst of worldly defeats while the Lord’s works of times past are recalled (Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142)

142:1 This is the third and last time in Psalms that David emphasizes that he cries “aloud” to the Lord (Ps 3:4, 77:1). David has an intimate relationship to the Lord to Whom David sang His songs. Believers should sing and talk with the Lord as He is a Father Who cares.

142:2 The term “pouring” means to hold nothing back usually in the context of grieving for a man (1 Sam 1:15, Job 3:24, 10:10, 30:16, Ps 22:14, 42:4, 62:8, 102:1, Lam 2:11, 19) and fury (2 Chron 12:7, 34:21, 25, Ps 69:24, 75:8, 107:40, Is 29:10, 42:25, Jer 7:20, 10:25, 14:16, 18:21, Jer 42:18, 44:6, Lam 2:4, 4:11, Ez 14:19, 20:8, 20:21, 21:31, 22:22, 31, 30:15, 36:18, Dan 9:11, Hos 5:10, Nah 1:6, Zeph 3:8) or blessings of God (Prov 1:23, Is 32:15, Ez 39:29, Joel 2:28-29, Zech 12:10, Mal 3:10, Lk 6:38).

142:3 *“Although my spirit is weak within me, You know my way.”*

142:4 In this selfish world, people are encouraged to seek their own success and pleasures without defending, protecting and caring for the needy.

142:5-6 The Lord is the support and protection for His people. In acknowledging weakness, the believer is used by the Lord in mighty ways (1 Cor 4:10; 2 Cor 12:9-10, 13:9).

142:7 The Lord provides freedom from imprisonment to sin. This deliverance results in His believer’s capacity to praise the Name of God (Jn 8:32, 36, Rom 8:2, 21, Rev 1:5).

143:1 Once again, David asks that the Lord hear his prayer because of the faithfulness of the Lord to His unfaithful people. The Lord’s righteousness causes Him to intervene with salvation and judgment.

143:2 No one is righteous in God’s sight (Rom 3:10).

143:3 The worldly force believers to be crushed by worldly influences as they live in spiritual darkness.

143:4 The tests and trials weaken the spirit of the believer and cause dismay from not understanding.

143:5 In these times of uncertainty, reflection on the salvation that the Lord has brought in the past is always an encouragement.

143:6 The believer’s hands are desperately spread out to the Lord grasping for the sustenance of His blessing (living water).

143:7 The worldly sinner is not given audience with the Holy One.

143:8 *“Reveal to me the way I should go, because I long for You.”*

143:9 Only the Lord can provide salvation for those who come to Him in weakness.



143:10 *“Teach me to do Your will, for You are my God.”*

143:11-12 It is because of Who God is and Whose His people are. As His servants, He will protect believers because of His name. His servants live according to His will and not their own (Mt 6:33)

144:1 The Lord develops the abilities of His people for His service.

144:2 David considers the Lord his: 1.rock 2.faithful love 3.fortress 4.stronghold  
5.deliverer 6.shield

144:3 *“LORD, what is man, that You care for him, the son of man, that You think of him?”*

144:4 The brevity of life should be easily discarded for God’s eternal purposes.

144:5-8 The Lord is awesome and fearful bringing judgment to the deceivers of this world.

- God sees everything from His throne in His holy temple in Heaven. (Psalm 2:4, 14:2, 18:13; 18:16; 33:13; 53:2; 57:3; 73:25; 76:8; 80:14; 102:19; 103:19; 113:6; 115:3; 123:1; 144:7)

144:9 Every day should bring a fresh “new song” of praise (Psalms 33:3, 40:3, 96:1, 98:1, 149:1, Is 42:10, Rev 5:9, 14:3).

144:10-11 The Lord gives victory and liberates His people from the sinful, worldly constraints.

144:12 The sons are as plants that are fruitful and grow as they are nurtured. The daughters are as ornate and strong as the elaborate pillars supporting the Temple of the Lord.

144:13 The people of the Lord will be sustained endlessly by storehouses filled by the Lord.

144:14 The Lord will keep His people from captivity.

144:15 Those who accept the lordship of God and His will be happy.

### 31 Psalms 145-147

- Psalm 145 is an acrostic Psalm (as the third of seven: Ps 25, 34, 37, 112, 119, 145) that is simple and direct in praising the Lord. Jewish people have noted that 22 was significant in not just being the number of letters in the Hebrew alphabet but also the number of generations from Adam to Jacob (Israel), the number of works of creation, and the number of books in the Jewish canon of the Bible.

145:1-2 Believers are eternal beings who are expected to praise the Lord every day through life on this earth as well as in the afterlife.

145:3 The greatness of God (Ps 147:5) cannot be discovered nor understood by man (Job 37:5; Ps 73:22, 145:3; Is 55:8-9).

145:5 The concept of “wonderful works” (niṣlō’ōteḱā נִסְלוֹאוֹתֵיךָ) is a single word that infers the miraculous. (Nehemiah 9:17; Psalm 9:1, 26:7, 40:5, 71:17, 75:1, 106:7)

145:4-7 In spite of not understanding the fullness of the Lord’s greatness, it is vital that testimony of the Lord and His works be given.

145:8 God is slow to anger and compassionate (Ex 34:6, Num 14:18, Neh 9:17, Ps 86:15, 103:8, Joel 2:13, Jonah 4:2, Nahum 1:3). Believers should have the same characteristics (Prov 14:29, 15:18, 16:32, 19:11; Eccl 7:9 → Jas 1:19).

145:9 *“The LORD is good to everyone; His compassion rests on all He has made.”*

145:10-12 All of creation will eventually praise the Lord testifying to His mighty works, but also of His incomparable kingdom (Mt 6:33).

145:13 The kingdom of the Lord is eternal.  
 145:14 The Lord assists all of fallen man who are oppressed by the world.  
 145:15 Three times in Psalms, it is emphasized that the Lord sustains life of every living being (Ps 104:27, 136:25). Although unbelievers do not recognize the Lord's provision, He continues to make necessities available for them.  
 145:16-17 God graciously satisfies the desire of every living thing (even man's very breath - Job 12:10). One theory of Hell is that it is a place where a person burns for his desires as they grow out of control. The sinful desires of the wicked will never be satisfied. (Concept pursued in C.S. Lewis "The Great Divorce"). All of creation awaits food and sustenance from the Lord in His timing (Hag 1:5-7; Ps 39:6, 44:3, 127:2; Prov 14:12, 16:25, 23:4; Is 9:20, 55:2; Jer 5:24-25; Hosea 4:10; Amos 8:5-6; John 1:23, 14:6). Three times in Psalms, it is emphasized that the Lord sustains life of every living being (Ps 136:25, 104:27).  
 145:18-19 *"The LORD is near all who call out to Him, all who call out to Him with integrity. He fulfills the desires of those who fear Him; He hears their cry for help and saves them."*  
 145:20 While the Lord protects those who love Him, He destroys the wicked.  
 145:21 As the psalmist praises the holy (perfect and separate) name of the Lord, so should all of creation for eternity.

- Psalms 146-150 are deemed the *"Hallelujah Psalms."*
  - These last five Psalms in the book begin and conclude with the word "Hallelujah."
  - The Hebrew term "Hallelujah" (meaning *"Praise God"*) is a compound word from "Hallel" ("Praise") "Yah" ("Yahweh").

146:1-2 Believers should always praise the Lord for the eternal life that He has given.  
 146:3-4 People should not trust in fellow man because their death brings their plans to nothing while even they are lost from this earth. (Hosea 13:14; Proverbs 14:32, Job 3:13-17, Job 19:26-27).  
 146:5 As the book of Psalms began with the secret to happiness, this is the last mention (of the 25 times) that the secret to being happy (ashre) is given. The believer should hope and trust in the personal God who provides for the individual (Jacob).

<b>The eternally faithful Lord loves the Righteous (Psalms 146:6-9)</b>	
1. Dispenses Justice	To the Exploited
2. Provides Food	To the Hungry
3. Offers Freedom	To the Prisoner
4. Gives Sight	To the Blind
5. Exalts	The Oppressed
6. Protects	The Foreigner
7. Aids and Assists	The Fatherless/Widows
<b><i>But He frustrates the plans of the wicked</i></b>	

146:10 The kingdom of the Lord will last forever as He reigns from His spiritual dwelling place in Zion.

- The last 5 chapters of Psalms begin and end with the phrase: *“Praise the Lord!”* (Psalm 146 – 150)
- 147:1 Believers should make a joyful noise and sing to the Lord collectively as well as individually.
- 147:2-3 Although testing and trials come on His people in this world, the Lord restores them.
- 147:4 God has named and numbered the stars (Gen 1:14; Psalms 19:1; Isaiah 40:26) as they reflect His glory. Stars can symbolize His people as well (Daniel 12:3).
- 147:5 God’s understanding is infinite. Although believers appreciate His vastness, His greatness cannot be fully understood by limited man (Job 37:5; Ps 73:22, 145:3; Is 55:8-9).
- 147:6 The Lord helps those who are burdened and oppressed while collapsing the wicked.
- 147:7-9 Creation should sing praise to the Provider as the sustainer of food cycles.
- 147:10 God does not value the might or capability of a man.
- 147:11 God values one who fears and hopes in Him.
- 147:12 The Lord is to be exalted above the physical world (Jerusalem), and praised in His spiritual dwelling (Zion).
- 147:13-14 The blessing of the Lord includes: 1.Safety 2.Blessed Family  
3.Peace/Prosperity 4.Provision/Sustenance
- 147:15 The Word of the Lord is promptly and quickly conveyed and obeyed.
- 147:16 The power of the Lord even controls the elements of weather as He covers a location with a blanket of soft snow yet as ash totally permeates, so does His frost.
- 147:17 His hailstones are continually utilized as judgment, and man cannot tolerate His judgment of bitter cold any more than His consuming heat.
- 147:18 The Word of the Lord turns the frozen tundra into running waters that bring fruitful harvest as His winds (and angels) guide the flow of the water.
- 147:19 The Word of the Lord is communicated to the individual (Jacob) while the Lord’s judgments are conveyed to the nation.
- 147:20 The enlightenment of the Lord belongs to His people whom He has revealed Himself and His ways. Believers should praise the Lord for the opportunity to know God more profoundly.

## SEPTEMBER

### 1 Psalms 148-150

- Psalms 148 was paraphrased in John Milton’s *“Paradise Lost.”*
  - The last 5 chapters of Psalms begin and end with the phrase: *“Praise the Lord!”* (Psalm 146 – 150)
- 148:1 Everything is to praise and glorify the Lord as this Psalm originates with the exalted praise from the most extreme heights before descending to earth’s depths.
- 148:2 All of the heavenly bodies regardless of their function are to praise the Lord; whether the angels as messengers of the Lord or the hosts as His militia, they should all praise Him.
- 148:3 The sun, moon, and stars of creation submit to the Lord’s rule and perform the duty that He has for them.

148:4-6 The eternal waters above the heavens were established by the Lord permanently (Gen 1:6-8).

148:7 From the water above the heavens to the depths of the waters in this world are to praise the Lord.

148:8-10 The various elements of creation from the weather to the landscape to the animals are all to praise the Lord Who is to be glorified.

148:11-12 All of mankind should praise the Lord regardless of social position, gender or age.

148:13 The name of the Lord alone is to be exalted. Applause in church services should be directed at the Lord; a man should only reflect the glory of God instead of His personal capabilities.

148:14 The Lord has strengthened His people to answer His call and walk near to Him in praise.

- The last 5 chapters of Psalms begin and end with the phrase: *“Praise the Lord!”* (Psalm 146 – 150)

149:1-3 The people of the Lord should praise the Creator God Who is the King with music and dancing. God’s people are to celebrate Him through dancing (Ps 30:11, 150:4, Eccl 3:4); while dancing was usually women (Ex 15:20, Judges 11:34, 21:21, 1 Sam 18:6, 2 Sam 6:16, Jer 31:13), David also danced (1 Chron 15:29).

149:4 *“For the LORD takes pleasure in His people; He adorns the humble with salvation.”*

149:5 The praise of the Lord should continue through the dark hours of the night (and in the dark hours of life).

149:6-8 Armies and battle have a purpose and are not always wrong (Ps 144:1). This was the calling of Israel in the land of Canaan, but believers are still called to spiritual battles (Eph 6:12) as they wield the Word of God against the world (Heb 4:12; Rev 1:16, 2:12).

149:9 All of God’s people will share in the victory over the world (1 Jn 5:4; Rom 8:37; Rev 20:4-6).

- The last 5 chapters of Psalms begin and end with the phrase: *“Praise the Lord!”* (Psalm 146 – 150)

150:1 The sanctuary in this instance refers to the assembly of the saints as His holy ones in and among whom He dwells. The sanctuary focuses on the distinct individual while the heavens refer to the broadest expanses of nature. God should be praised on every scale.

- The Hebrew phrase *“Praise the Lord”* consists of two words, “hallū yāh” (הַלְלוּ-יָהּ) – in English, *“Hallelujah.”* (“Alleluia” in Greek)
- The Hebrew phrase *“in His sanctuary”* (בְּמִקְדָּשׁוֹ יְהוָה) is only used three other times; each of the other times, the phrase is translated *“in His holiness.”* (Psalms 60:6; 108:7; Amos 4:2).
- Christians should turn their focus towards God. Instead of complaining about each other (Philippians 2:14; James 5:9), praise God. Instead of mumbling to yourself (1 Corinthians 10:10; Jude 1:16; Psalm 106:25), praise God.

150:2 Two reasons are given to praise the Lord. Praise Him for what He has done and for Who He is.

150:3-5 Praise the Lord with dancing and instruments: 1. trumpets 2. harp/lyre 3. tambourine 4. flute 5. strings 6. resounding cymbals 7. crashing cymbals

- The means to praise the Lord are as varied as the praises themselves; using every expression.
- The trumpets are listed first as they were used to call God’s people to action (Numbers 10:2, 8-9). The trumpet will used to call believers at the rapture (1 Thessalonians 4:16).
- Trumpets, harps, and lyres were used to welcome Jehoshaphat, the king of Judah. (2 Chronicles 20:27-28)
- There are three broad categories of musical instruments: 1. Wind 2. String 3. Percussion. All three types of musical instruments are called to be played in worship to God. The types of musical instruments are to be played together and interchangeably; the pattern of the list is: Wind-String-Percussion-Wind-String-Percussion-Percussion.
- God wants all types of people to praise God in his own unique way.
- These instruments are typically played loudly.

150:6 The last verse of Psalms culminates with *“Let everything that has breath praise the LORD – Hallelujah.”*

- Breath is used for life, and also for praise.
- Praise should be given to the giver of breath. (Genesis 2:7; Job 27:3, 33:4; Isaiah 42:5; 57:16; Daniel 5:23; Acts 17:25)
- The eternal plan for God’s people is to praise God. (Revelation 5:13)

<b>Doxologies Conclude the Books of Psalms</b>		
Psalms 1-41	Psalms 41:13	<i>“Blessed be the Lord, the God of Israel, from everlasting to everlasting! Amen and Amen.”</i>
Psalms 42-72	Psalms 72:18-20	<i>“Blessed be the Lord, the God of Israel, who alone does wondrous things. Blessed be his glorious name forever; may the whole earth be filled with his glory! Amen and Amen! The prayers of David, the son of Jesse, are ended.”</i>
Psalms 73-89	Psalms 89:52	<i>“Blessed be the Lord forever! Amen and Amen.”</i>
Psalms 90-106	Psalms 106:48	<i>“Blessed be the Lord, the God of Israel, from everlasting to everlasting! And let all the people say, “Amen!” Praise the Lord!”</i>
Psalms 107-150	Psalms 150:6	<i>“Let everything that has breath praise the Lord! Praise the Lord!”</i>