

Sabbath Brothers

**Views are Biblical
& Correct**

Changing Perspectives of Atonement

Time Periods Determining Emphasis of Crucifixion

100-700AD The Patristic Period/Late in Apostolic Age

- Emphasis on Christ's crucifixion as a ransom or rescue from sin as death and Satan were defeated. (Matthew 20:28; Revelation 5:9).
- This era of the late Roman Empire was a society of wars and slaves. A conquering nation would take slaves with each victory. A high percentage of the population were slaves.



800-1400AD The Medieval Period

- Emphasis on Christ's crucifixion as propitiation that resulted in the restoration of God's honor and a right relationship. (Rom. 3:25; Heb. 2:17; 1 John 2:2)
- Society was dominated by feudal estates controlled by a feudal lord. A serf would must appease the wrath of an offended feudal lord resulting in restored honor to the feudal lord.



1500-1800AD The Age of Reformation

- Emphasis as a penal substitution (as Christ paid the penalty) focused on the believer's justification/acquittal (Romans 3:24; Galatians 3:24).
- The rule of law had moved from a sovereign authority to a judicial system administered by courts.



1900-2000 The Modern Period

- Emphasis on Christ's death as an example as a suffering servant. (1 Peter 2:21)
- Liberalism de-emphasizes Christ's spiritual accomplishments from His daily life of servitude; believers are called to humble service.

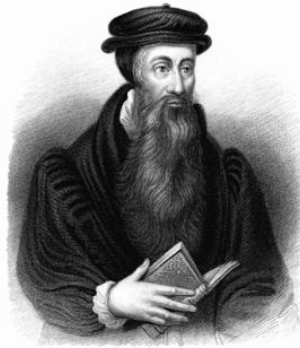
**EXAMPLE OF
HUMBLE LOVE
& SUBMISSION**



JOHN CALVIN

French Theologian/Reformer

1509-1564



JACOBUS ARMINIUS

Dutch Theologian/Minister

1560-1609

GOD'S SOVEREIGNTY

CALVINISM

ARMINIANISM

MAN'S WILL/RESPONSIBILITY

TOTAL DEPRAVITY

Dead in Sin (Ephesians 2:1-3; 1 Corinthians 2:14; Galatians 5:17)

PARTIAL DEPRAVITY

Tainted by Sin w/ Ability for Faith (John 6:51; Romans 5:1-2; 10:13)

UNCONDITIONAL ELECTION

Predestination by God's Will (Ephesians 1:4; 2 Thessalonians 2:13)

CONDITIONAL ELECTION

God's Selection Based on Foreknowledge (Mt 11:28-30; 1 Pet 1:1-2)

LIMITED ATONEMENT

Crucifixion Covers the Elect (Mark 10:45)

UNIVERSAL ATONEMENT

Christ Died for the World (Isaiah 53:6; John 1:7; 1 John 2:2; 2 Pet 2:1)

IRRISISTIBLE GRACE

Offer that Cannot Be Refused (John 12:31-33)

RESISTIBLE GRACE

Man Can Reject God's Calling (Luke 7:30; Acts 7:51; Romans 10:16)

PERSEVERANCE OF THE SAINTS

Cannot Lose Salvation (Romans 11:29; Philippians 1:6; John 10:28)

ABILITY TO FALL FROM GRACE

Ability to Lose Salvation (Romans 11:17-24; 1 Cor 15:2; Eph 5:3-7)

Theological Concept

Definition

Mercy

(James 2:13; Exodus 34:6-7; Nehemiah 9:31)

Withholding Deserved Punishment

Grace

(2 Cor 9:8; James 1:17; Titus 2:11)

Endowing Unmerited Favor

Common/General Grace

(1 Tim 4:4, 8; Gen 1:26, 28; 2:19-20)

The Provision of Basic Human Needs, the Restraint of Evil, Delay of Judgment, the maintenance of the Civil Order

Special Grace

(Eph 1:2-3; 2:4-5; 1 Cor 1:3-4; Titus 3:6-7; Zech 12:10; Heb 10:29; Rom 11:6)

The Exercise of God's Saving Power Towards Sinners

Prevenient Grace

(Ps 80:3, 85:4, Jer 31:18)

God Initiates The First Movement In Salvation

Effectual (not Irresistible) Grace

(Jer 31:33; 24:7; Romans 6:18, 8:2, Eph 2:4-5)

God's Omnipotent Spirit Changes The Unwilling-to-Willing As They Come To Christ

“The Golden Circle of Salvation”
Romans 8:28-20

“Ordo Salutis”
(The Order of Salvation)

1 Corinthians 1:26-30
Ephesians 1:11-14
2 Thessalonians 2:13-15

2 Timothy 1:8-10
1 Peter 1:1-2
2 Peter 1:9-11

- 1. Election** Prior to Creation, God chose some sinners to inherit eternal life
- 2. Effectual Calling** The Holy Spirit changes the will of the elect to respond to the Gospel
- 3. Belief in the Gospel** The elect are persuaded of the Truth of the Gospel
- 4. Repentance** The elect are convicted & turn away from all known sin
- 5. Trust in Christ** The elect commit themselves to Jesus as Lord & Savior
- 6. Regeneration** God changes the dispositions towards the things of God
- 7. Union with Christ** The Spirit unites the “born again” into union with Christ
- 8. Justification** God declares Christian as Righteous (“Not Guilty”)
- 9. Sanctification** Lifelong transformation into image of Jesus Christ
- 10. Perseverance** The Spirit preserves the “born again” in faith & hope
- 11. Glorification** God completes redemption of believer (body/soul/spirit)

Spiritual Life of Christians

1. Election
2. Justification/Salvation
3. Sanctification
4. Glorification

The Glorification of the Believer

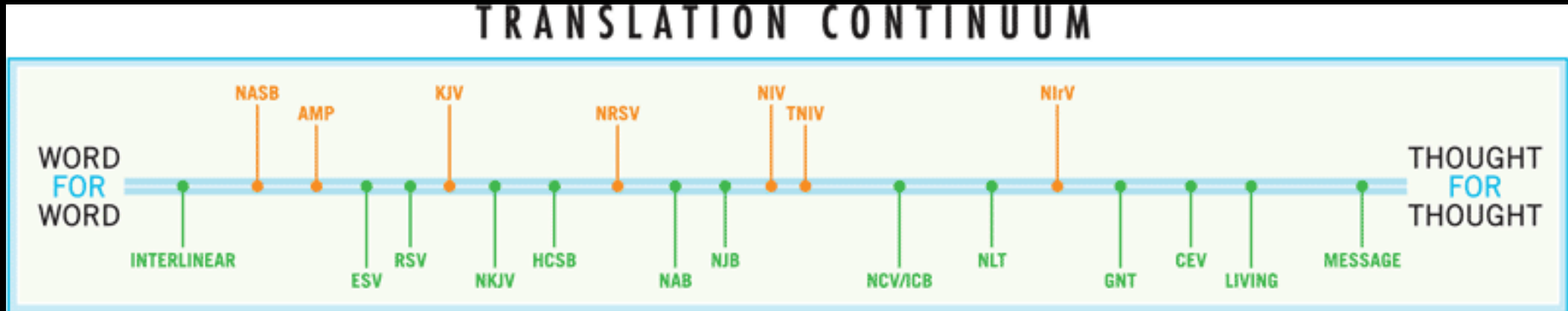
(The Afterlife)



PROCESS OF GLORIFICATION

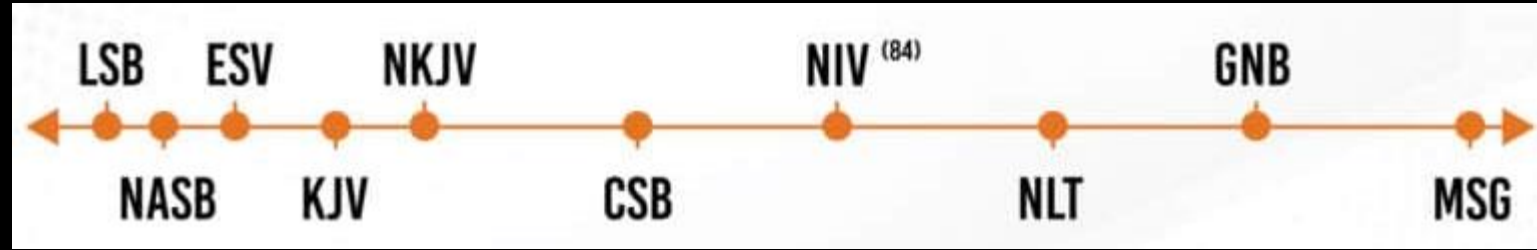
1. SEPARATION	<ul style="list-style-type: none">• Guided bodiless to heaven by angels (Luke 16:22)• Personal Identity Continues within Fellowship of Christ & fellow Christians (Matthew 17:3)• Realization that they are at home with the Lord (2 Corinthians 5:8)• Immediate transportation (Luke 23:43; Acts 7:59; 2 Corinthians 5:8; Hebrews 12:23)
2. TRANSFORMATION	<ul style="list-style-type: none">• Christ's Second Coming (Titus 2:13; John 14:3) in His glorified body (Luke 24:26)• Resurrection of the saints transformed bodies (Philippians 3:20-21; Romans 8:11, 18, 23; 1 Corinthians 15:54; 2 Corinthians 2:14-16)• Believers will share in Christ's glory (John 17:24; 2 Thessalonians 2:14)
3. VINDICATION	<ul style="list-style-type: none">• At the Bema Seat judgment, sins have been forgiven, but the works of the Christian will be assessed for reward. (Romans 14:10-12; 1 Corinthians 3:12-15; 2 Corinthians 4:5, 5:10)• Rewards for the Saints (Matthew 25:21; 1 Corinthians 9:25; 1 Thessalonians 2:19; 2 Timothy 4:8; James 1:12; 1 Peter 5:4; Revelation 2:10)
4. HABITATION	<ul style="list-style-type: none">• Moved into New Heaven & New Earth for perfected people (Revelation 21:1-22:5; Isaiah 65:17; Romans 8:21; 2 Peter 3:13)• A city of righteousness (Isaiah 1:26, 60:17; 2 Peter 3:13) and peace (Psalm 122:6-8; Isaiah 66:12) and glory (Isaiah 62:2; Ezekiel 43:1-2) where God is the light and Temple (Revelation 21:22-23)• Flourishing garden and river of life (Revelation 22:1-5) where death is no more (1 Corinthians 15:52-54)

LITERAL (FORMAL EQUIVALENCE) - TO - FREE (DYNAMIC EQUIVALENCE)



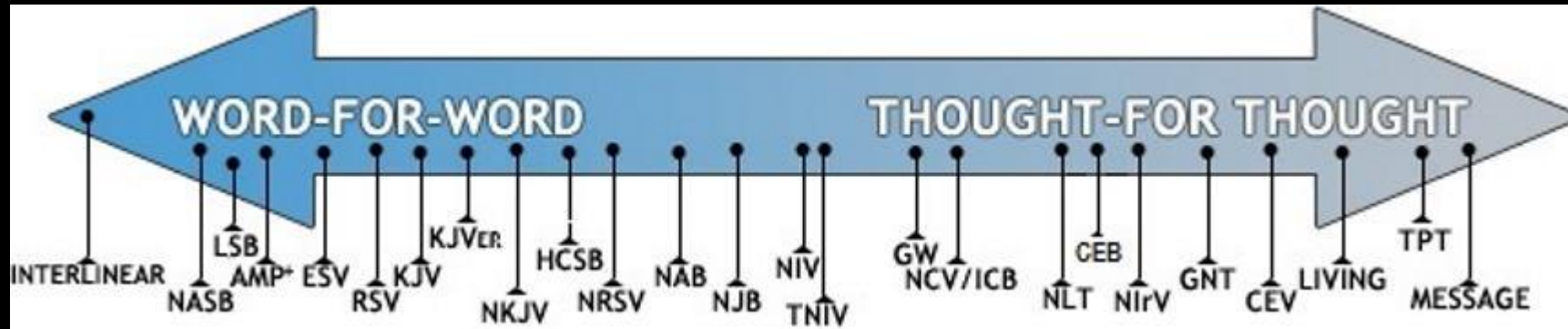
This continuum shows how different Bible translations fit into the word-for-word and thought-for-thought translation philosophies.

LSB - Legacy Standard Bible
 NASB - New American Standard Bible
 ESV - English Standard Version
 KJV - King James Version



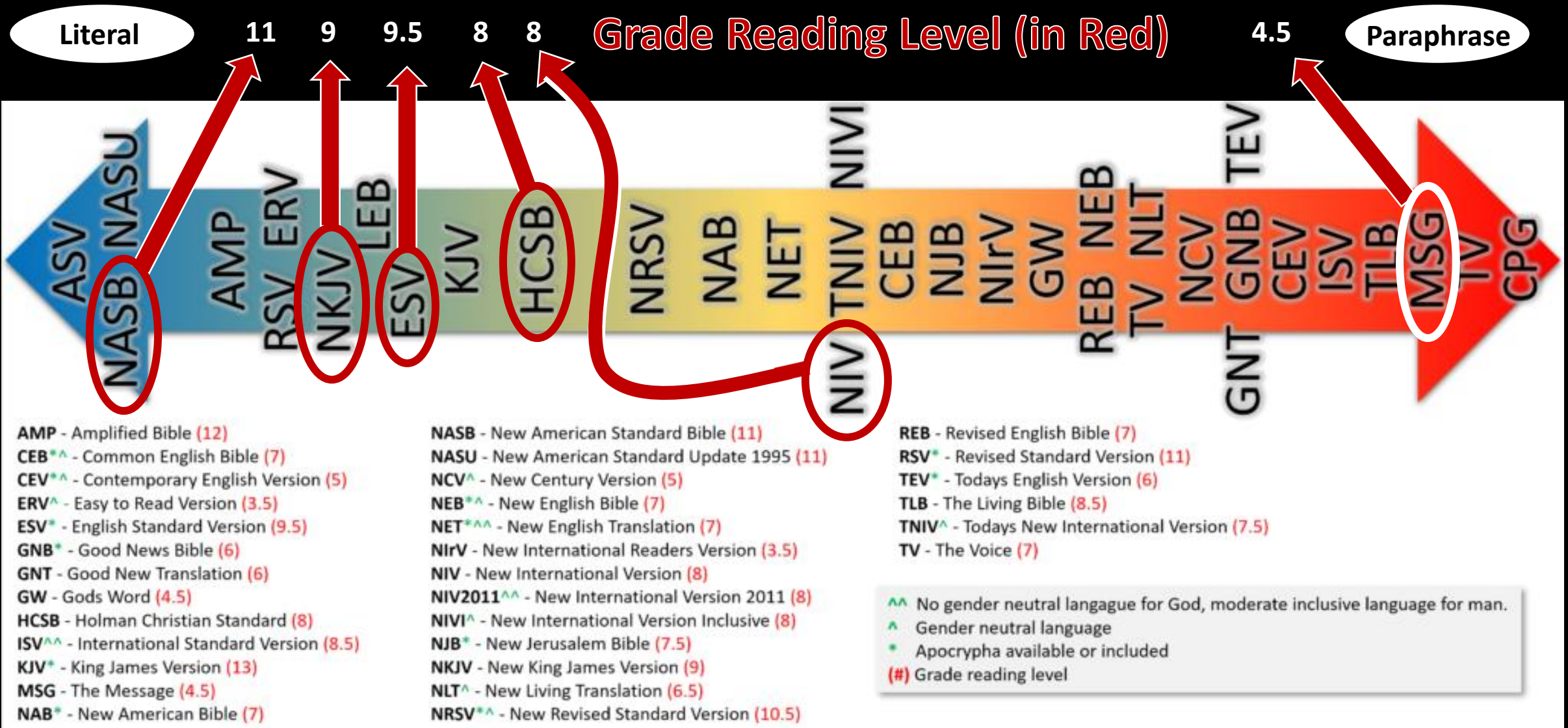
NLT - New Living Translation
 GNB - Good News Bible
 MSG - The Message

Word Studies (Symbolism)



Quiet Times (Public Readings)

LITERAL (FORMAL EQUIVALENCE) - TO - FREE (DYNAMIC EQUIVALENCE)





Psalms



Psalmody

The practice of singing only from the Book of Psalms in the church's congregational singing as worship

Psalter

A collection of Psalms for congregational/liturgical or personal/devotional use

Psalmist

A writer or composer of Biblical Psalms



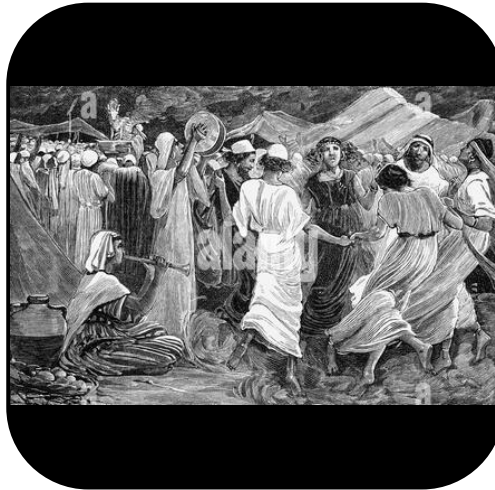


Psalms (meaning "Praise")



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 more than any other Book in the Bible



Repeated Psalms

Chapter 14

Chapter 53

Chapter 70

Psalms 40:13-17

Psalms 108:1-5

Psalms 57:7-11, 60:5-12

Characterizations
of the Chapters
of Psalms

Inscription of Psalms

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)

"Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms, hymns, and spiritual songs, singing with thankfulness in your hearts to God." (Colossians 3:16)



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



Psalms (meaning "Praise")



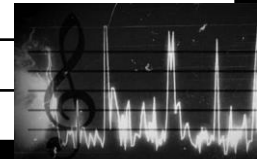
Seven Authors of the Book of Psalms

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



Frequency of Name Repeated in the Bible

Paul	156
Peter	158
Abraham	231
Jacob	358
Moses	848
Jesus	983
David	1139



David: Shepherd Musician that became King of Israel

**Solomon: David's Wise Son
& Heir to the Throne of Israel**

**Moses: Led Israel out of Slavery in Exodus
& wrote the Torah/Pentateuch of Scripture**

**Sons of Korah: Descendants of a Rebellious Leader
of Israel in the time of Moses (Numbers 16)**

**Three sons of Korah (Assir, Elkanah, and Abiasaph) who
form tribes known as the Korahites. (Exodus 6:24).**

**King David appointed descendants of the Korahites
as doorkeepers of the Temple including three
writers of Psalms (Heman, Asaph, and Ethan)**

**A "Maskil" מִשְׁכִּיל is a specific type of musical
(instrumental) performance to accompany the Psalm.**

*13 Maskils
in Scripture*

**A "Selah" סֶלָה is a hesitation to pause & consider
what is being said; "Selah" means "to lift up" & "exalt."**

*74 Selahs
in Scripture*

**A "Miktam" מִכְתָּם is called a "Golden Psalm"
& etymologically related to the Hebrew term
"katham" which means "an engraving."**

*6 Miktams in
Psalm Titles*

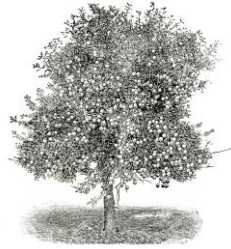
The Blessed Contrasted to the Wicked (Psalm 1:1-6)

1 Blessed is the person who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers!

2 But his delight is in the Law of the LORD, And on His Law he meditates day and night.



3 He will be like a tree planted by streams of water, Which yields its fruit in its season, And its leaf does not wither; And in whatever he does, he prospers.



4 The wicked are not so, But they are like chaff which the wind blows away.

5 Therefore the wicked will not stand in the judgment, Nor sinners in the assembly of the righteous.



6 For the LORD knows the way of the righteous, but the way of the wicked will perish.

Unlike the typical Praise/Prayer Psalms, Psalm 1 is more instructional as the Book begins with meditating on God's law.

Delights in God's law all of the time (Joshua 1:8); delight in the Lord (Psalm 37:4). As one becomes like-minded with the Lord, the pleases the Lord which in turn makes the believer happy.

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

The streams of water represent continual drinking from the Spirit-filled Word of God. (John 4:14; 7:37-39)

A fruitful tree represents a believer who prosperously bears the good fruit of the Spirit consisting of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. (Galatians 5:22-23).

Unlike the wheat (that often symbolizes God's people), the chaff are blown away (Malachi 4:1; Matthew 3:12)

Those practicing sin will have loss of fellowship with the Christian community (1 Cor 5:9-13). The wicked will be indicted at judgment (Philippians 2:10)

The WAY of the righteous (Jesus – John 14:6) is contrasted with the WAY of the ungodly (Proverbs 14:12)



"There is a way which seems rights to a person, but its end is the way of death." (Proverbs 16:25)

"For he will be like a tree planted by the water, That extends its roots by a stream and will not fear when the heat comes; But its leaves will be green, and it will not be anxious in a year of drought nor cease to yield fruit." (Jeremiah 17:8)

The King & The Son (Psalm 2:1-12)

1 Why are the nations restless and the peoples plotting in vain?

2 The kings of the earth take their stand and the rulers conspire

Together against the LORD and against His Anointed, saying,

3 "Let's tear their shackles apart and throw their ropes away from us!"

4 He who sits in the heavens laughs; The Lord scoffs at them.

5 Then He will speak to them in His anger and terrify them in His fury, saying,

6 "But as for Me, I have installed My King upon Zion, My holy mountain."

7 "I will announce the decree of the LORD:

He said to Me, 'You are My Son, Today I have fathered You.

8 Ask it of Me, and I will certainly give the nations as Your inheritance, and the ends of the earth as Your possession.

9 You shall break them with a rod of iron, You shall shatter them like earthenware."

10 Now then, you kings, use insight;

Let yourselves be instructed, you judges of the earth.

11 Serve the LORD with reverence and rejoice with trembling.

12 Kiss the Son, that He not be angry

and you perish on the way,

For His wrath may be kindled quickly.

How blessed are all who take refuge in Him!

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

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

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.



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

There are only a 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 rebelling against Him.

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).

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

Psalm 2:7 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.



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

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

Confidence in Troubled Times (Psalm 3:1-8)

A psalm of David when he fled from his son Absalom

¹ LORD, how my foes increase!
There are many who attack me.



² Many say about me,
“There is no help for him in God.” *Selah*

³ But You, LORD, are a shield around me,
my glory, and the One who lifts up my head.



⁴ I cry aloud to the LORD, and He answers
me from His holy mountain. *Selah*



⁵ I lie down and sleep; I wake again
because the LORD sustains me.

⁶ I am not afraid of the thousands of people
who have taken their stand against me on every side.

⁷ Rise up, LORD! Save me,
my God! You strike all my
enemies on the cheek; You
break the teeth of the wicked.

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.”

⁸ Salvation belongs to the LORD;
may Your blessing be on Your people. *Selah*

Psalms 3 begins and concludes with the term “SELAH” which is a musical term meaning to accentuate or pause; it also means to “lift up” or “exalt.”

Selah is also 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

Selah is used 71 times in Psalms & 3 times in Habakkuk Chapter 3

As the allies of Absalom grew, David’s enemies multiplied. (2 Samuel 15:10).

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.

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)

The holy mountain is mentioned 23 times in Scripture (Ps 48:1, 78:54, 87:1); “mountains” are Scripturally symbolic of kingdom and authority.

God sustained David while he slept (vulnerably) through the night which was a testimony to God’s protection.

All of Israel (including Judah) joined in Absalom usurping the Kingdom from David. (2 Samuel 16:15, 17:11)

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)

Spiritual blessings are better than worldly pursuits

A Night Prayer (Psalm 4:1-8)

BOOK 1

The choir director: with stringed instruments. A Davidic psalm.

¹ LORD, Answer me when I call, God, who vindicates me. You freed me from affliction; be gracious to me and hear my prayer.



² How long, exalted men, will my honor be insulted? How long will you love what is worthless and pursue a lie? *Selah*



³ Know that the LORD has set apart the faithful for Himself; the LORD will hear when I call to Him.

FAITHFUL

⁴ Be angry and do not sin; on your bed, reflect in your heart and be still. *Selah*



⁵ Offer sacrifices in righteousness and trust in the LORD.

⁶ Many are saying, "Who can show us anything good?" Look on us with favor, LORD.

⁷ You have put more joy in my heart than they have when their grain and new wine abound.



⁸ I will both lie down and sleep in peace, for You alone, LORD, make me live in safety.

SABBATH

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.

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).

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).

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.

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)

The lost world descends into chaos; only God can bring peace, joy and unity. Grain and wine represent harvests that would be cursed and ruined due to disobedience.

Men should trust in the one, true living God instead of false idols of worldly capabilities.

The Lord gives joy that transcends the circumstances of this world.

David can rest in the one true God (El Shaddai) while the secular people are worried about attaining comforts and control.

A Refuge of the Righteous (Psalm 5:1-12)

For the choir director: with the flutes. A Davidic psalm.

1 Listen to my words, LORD; consider my sighing.

2 Pay attention to the sound of my cry, my King and my God, for I pray to You.

3 At daybreak, LORD, You hear my voice; at daybreak I plead my case to You and watch expectantly.

4 For You are not a God who delights in wickedness; evil cannot dwell with You.

5 The boastful cannot stand in Your presence; You hate all evildoers.

6 You destroy those who tell lies; the LORD abhors a man of bloodshed and treachery.

7 But I enter Your house by the abundance of Your faithful love; I bow down toward Your holy temple in reverential awe of You.

8 LORD, lead me in Your righteousness because of my adversaries; make Your way straight before me.

9 For there is nothing reliable in what they say; destruction is within them; their throat is an open grave; they flatter with their tongues.

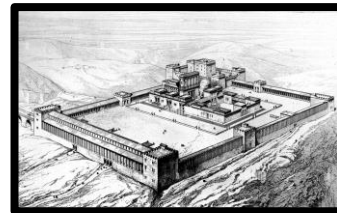
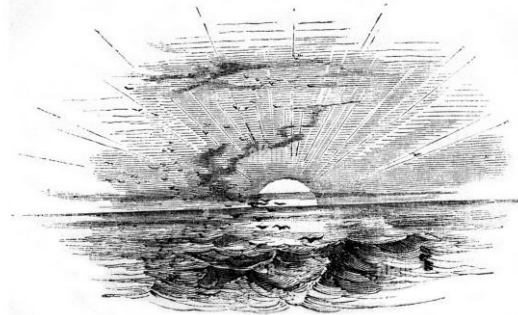
10 Punish them, God; let them fall by their own schemes. Drive them out because of their many crimes, for they rebel against You.

11 But let all who take refuge in You rejoice; let them shout for joy forever.

May You shelter them, and may those who love Your name boast about You.

12 For You, LORD, bless the righteous one; You surround him with favor like a shield.

Psalm 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.

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)

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.

Men must approach God with humility and repentance. While David could be viewed as a man of bloodshed (1 Chronicles 22:8), he was repentant and forgiven.

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.

The king's enemies are flatterers and hypocrites who are not faithfully committed to following him.

Jesus is the rock and fortress of refuge to His people (1 Peter 2:5, Luke 3:8, 19:40, John 2:6) because of Who He is. The shield (of Faith - Eph 6:16) in the Lord's salvation protects His people

A Prayer for Mercy (Psalm 6:1-10)

For the choir director: with stringed instruments, according to *Sheminith*. A Davidic psalm.

1 Listen LORD, do not rebuke me in Your anger; do not discipline me in Your wrath.

2 Be gracious to me, LORD, for I am weak; heal me, LORD, for my bones are shaking;

3 my whole being is shaken with terror. And You, LORD—how long?

4 Turn, LORD! Rescue me; save me because of Your faithful love.

5 For there is no remembrance of You in death; who can thank You in Sheol?

6 I am weary from my groaning; with my tears I dampen my pillow and drench my bed every night.

7 My eyes are swollen from grief; they grow old because of all my enemies.

8 Depart from me, all evildoers, for the LORD has heard the sound of my weeping.

9 The LORD has heard my plea for help; the LORD accepts my prayer.

10 All my enemies will be ashamed and shake with terror; they will turn back and suddenly be disgraced.



Psalm 6 is a prayer of Healing/Hope accompanied with Sheminith (a musical instrument with eight strings – Psalm 12; 1 Chronicles 15:21).

David begins this Psalm with a request for God to listen to his prayer (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 understands that he is a sinner and deserves judgment, but requests God's mercy for himself.

Bad things will turn out for good; good things can never be taken away from you; the best things are yet to come...

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).

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" (שׁוּבָה 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).

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)

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.

In Psalms 2:8-9, David is revived by the three things God has heard: 1. Weeping (brokenness) 2. Plea (supplication) 3. Prayer (coming before His throne)

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. (Psalm 6:10)

Prayer for Justice (Psalm 7:1-17)

A *Shiggaion* of David, which he sang to the LORD concerning the words of Cush, a Benjaminite.

1 Yahweh my God, I seek refuge in You; save me from all my pursuers and rescue me

2 or they will tear me like a lion, ripping me apart with no one to rescue me.

3 Yahweh my God, if I have done this, if there is injustice on my hands,

4 if I have done harm to one at peace with me or have plundered my adversary without cause,

5 may an enemy pursue and overtake me; may he trample me to the ground and leave my honor in the dust. *Selah*

6 Rise up, LORD, in Your anger; lift Yourself up against the fury of my adversaries; awake for me; You have ordained a judgment.

7 Let the assembly of peoples gather around You; take Your seat on high over it.

8 The LORD judges the peoples; vindicate me, LORD, according to my righteousness and my integrity.

9 Let the evil of the wicked come to an end, but establish the righteous. The One who examines the thoughts and emotions is a righteous God.

10 My shield is with God, who saves the upright in heart.

11 God is a righteous judge and a God who shows His wrath every day.

12 If anyone does not repent, God will sharpen His sword; He has strung His bow and made it ready.

13 He has prepared His deadly weapons; He tips His arrows with fire.

14 See, the wicked one is pregnant with evil, conceives trouble, and gives birth to deceit.

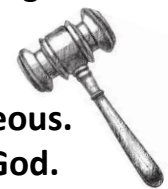
15 He dug a pit and hollowed it out but fell into the hole he had made.

16 His trouble comes back on his own head, and his violence falls on the top of his head.

17 I will thank the LORD for His righteousness; I will sing about the name of Yahweh the Most High.

REFUGE

PEACE FOR PEACE



On a daily basis, God judges wicked acts



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.

David calls God by His personal, covenantal name (Exodus 3:14) – "Yahweh" (the only living God).

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)

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

David encourages God to turn him over to his enemies if he is guilty.

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.

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 (Psalm 35:24).

Psalm 7:12-13 is the basis for C.H. Spurgeon's sermon "Turn from your Sins or Burn for your Sins."

God tests and examines the heart

The trap that was made to catch David instead captured his enemy. The plans and way of a wicked man lead to his downfall.

Although this Psalm begins in begging the Lord's refuge, it ends in victorious gratitude for His righteousness.

God's Glory; Man's Dignity (Psalm 8:1-8)

For the choir director: on the *Gittith*. A Davidic psalm.

1 Yahweh, our Lord, how magnificent is Your name throughout the earth! You have covered the heavens with Your majesty.

2 Because of Your adversaries, You have established a stronghold from the mouths of children and nursing infants to silence the enemy and the avenger.

3 When I observe Your heavens, the work of Your fingers, the moon and the stars, which You set in place,

4 what is man that You remember him, the son of man that You look after him?

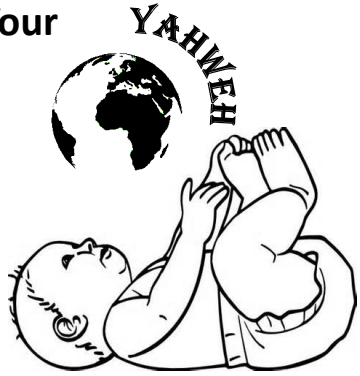
5 You made him little less than God and crowned him with glory and honor.

6 You made him lord over the works of Your hands; You put everything under his feet:

7 all the sheep and oxen, as well as the animals in the wild,

8 the birds of the sky, and the fish of the sea that pass through the currents of the seas.

9 Yahweh, our Lord, how magnificent is Your name throughout the earth!



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 Samuel 6:10) or the song sung over Goliath of Gath (1 Samuel 17:51-54).

This Psalm begins and ends with a repeated phrase of the Lord's name being praised

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.

Psalm 8:4 is the 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, Psalm 144:3, Hebrews 2:6 & Isaiah 2:22

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

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.

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

Maury is called the "Father of Oceanography" & nicknamed the "Pathfinder of the Seas;" he is considered the founder of modern oceanography.

Maury's book, "The Physical Geography of the Sea" (1855), was the first exhaustive writing on oceanography detailing ocean currents, winds, and navigation methods.

The term "Anthropic" relates to the existence of human beings on earth

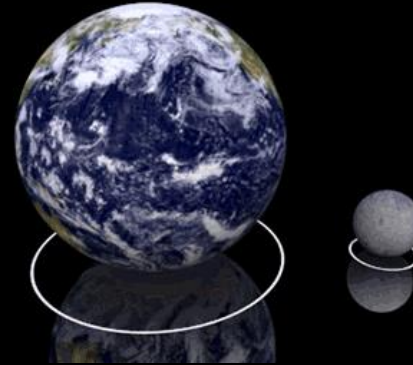
The Anthropic Principle

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 could coincidentally be achieved is estimated conservatively at 1/1,000,000,000,000,000 (1 in a "Quadrillion")

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.

Degrees closer or further away from the sun would doom the earth due to it's effect on the water.



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 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.

Worthy to Be Praised

(Psalm 9:1-10)

For the choir director: according to *Muth-labben*. A Davidic psalm.

The Hebrew title found as the superscription is Muth-Labben meaning "Death for the Son"

1 I will thank Yahweh with all my heart; I will declare all Your wonderful works.

2 I will rejoice and boast about You; I will sing about Your name, Most High.

3 When my enemies retreat, they stumble and perish before You.

4 For You have upheld my just cause; You are seated on Your throne as a righteous judge.

5 You have rebuked the nations: You have destroyed the wicked; You have erased their name forever and ever.

6 The enemy has come to eternal ruin; You have uprooted the cities, and the very memory of them has perished.

7 But the LORD sits enthroned forever; He has established His throne for judgment.

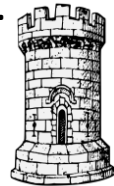
8 He judges the world with righteousness; He executes judgment on the nations with fairness.

9 The LORD is a refuge for the oppressed, a refuge in times of trouble.

10 Those who know Your name trust in You because You have not abandoned those who seek You, Yahweh.



REFUGE



Psalms chapters 9 & 10 were often read together as they both portray God as a good King.

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.

God is the judge over the living and the dead.

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

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).

Those who deny the Judge will be condemned while those who seek the Lord will be forgiven

Those who disregard God suffer in this life & the next while those who seek God live fully in this life & the one to come

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

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

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).

"This I declare about the Lord: He alone is my refuge, my place of safety; he is my God, and I trust him." Psalm 91:2-5

The Hebrew title found as the superscription is Muth-Labben meaning "Death for the Son"

A Request for God's Continued Blessing (Psalm 9:11-12)

BOOK 1

For the choir director: according to *Muth-labben*. A Davidic psalm.

11 Sing to the LORD, who dwells in Zion; proclaim His deeds among the nations.

12 For the One who seeks an accounting for bloodshed remembers them; He does not forget the cry of the afflicted.

13 Be gracious to me, LORD; consider my affliction at the hands of those who hate me. Lift me up from the gates of death,

14 so that I may declare all Your praises. I will rejoice in Your salvation within the gates of Daughter Zion.

15 The nations have fallen into the pit they made; their foot is caught in the net they have concealed.

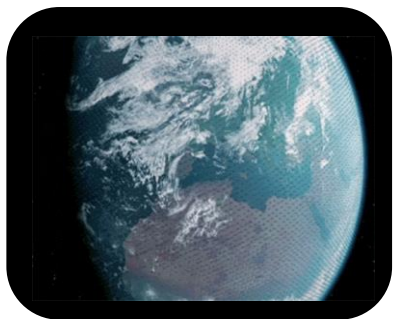
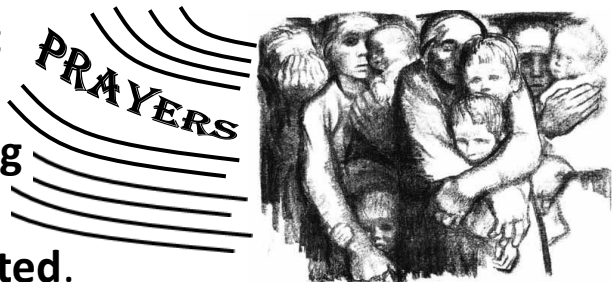
16 The LORD has revealed Himself; He has executed justice, striking down the wicked by the work of their hands. *Higgaion. Selah*

17 The wicked will return to Sheol - all the nations that forget God.

18 For the oppressed will not always be forgotten; the hope of the afflicted will not perish forever.

19 Rise up, LORD! Do not let man prevail; let the nations be judged in Your presence.

20 Put terror in them, LORD; let the nations know they are only men. *Selah*



This is a precursor of the "Great Commission" to testify of God's great work (Matthew 28:19)

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

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)

David requested leniency from the judge, so that he can continue to praise God into eternity.

Beyond 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)

"Higgaion" is a musical term that denotes a pause in an instrumental interval as the harp sound lingers.

The term "sheol" used 66 times in the Bible; however, this is not the traditional term for "sheol" (שְׁאוֹל) which equates to "hades" or the "grave." The term in this verse is "liš'ōwlāh" (לִישׁוֹלָה) which is translated in the KJV as "hell."

Peace for God's people & fear for the worldly.

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)

The Wicked Believe In No Repercussions (Psalm 10:1-11)

1 LORD, why do You stand so far away? Why do You hide in times of trouble?

ANTI-GOD PARADES & PROTESTS



2 In arrogance the wicked relentlessly pursue the afflicted; let them be caught in the schemes they have devised.

3 For the wicked one boasts about his own cravings; the one who is greedy curses and despises the LORD.



4 In all his scheming, the wicked arrogantly thinks: "There is no accountability, since God does not exist."

5 His ways are always secure; Your lofty judgments are beyond his sight; he scoffs at all his adversaries.

6 He says to himself, "I will never be moved— from generation to generation without calamity."



7 Cursing, deceit, and violence fill his mouth; trouble and malice are under his tongue.

8 He waits in ambush near the villages; he kills the innocent in secret places. His eyes are on the lookout for the helpless;

9 he lurks in secret like a lion in a thicket. He lurks in order to seize the afflicted; he seizes the afflicted and drags him in his net.

10 So he is oppressed and beaten down; the helpless fall because of his strength.



11 He says to himself, "God has forgotten; He hides His face and will never see."

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.

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

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.

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

The atheist does not recognize and does not see God's judgments.

Three Statements that "the wicked" has made in his Heart (Psalms 10:6-13)	
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"

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

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

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.

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

**12 Rise up, LORD God! Lift up Your hand.
Do not forget the afflicted.**



13 Why has the wicked person despised God? He says to himself, "You will not demand an account."

14 But You Yourself have seen trouble and grief, observing it in order to take the matter into Your hands. The helpless entrusts himself to You; You are a helper of the fatherless.

15 Break the arm of the wicked and evil person; call his wickedness into account until nothing remains of it.

16 The LORD is King forever and ever; the nations will perish from His land.

17 LORD, You have heard the desire of the humble; You will strengthen their hearts. You will listen carefully,

18 doing justice for the fatherless and the oppressed so that men of the earth may terrify them no more.



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)

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

The weak and helpless entrust their destiny to the Lord as He acts as their Heavenly Father.

Although David was the immediate King, the Lord is the King of Kings who will reign throughout eternity.

There is a call for God to judge and fracture the wicked person.

God encourages and strengthens the Hearts of His humble people. Encouragement builds courage and strength in someone.

***"Pure and undefiled religion before our God and Father is this: to look after orphans and widows in their distress and to keep oneself unstained by the world."* (James 1:27)**

The Lord is holy and righteous, and He loves behavior that aligns with His nature.

The Lord's Refuge (Psalm 11:1-7)

BOOK 1

For the choir director: Davidic.

1 I have taken refuge in the LORD.

How can you say to me,

“Escape to the mountain like a bird!

2 For look, the wicked string the bow; they put the arrow on the bowstring to shoot from the shadows at the upright in heart.

3 When the foundations are destroyed, what can the righteous do?”

4 The LORD is in His holy temple; the LORD's throne is in heaven. His eyes watch; He examines everyone.

5 The LORD examines the righteous and the wicked. He hates the lover of violence.

6 He will rain burning coals and sulfur on the wicked; a scorching wind will be their portion.

7 For the LORD is righteous; He loves righteous deeds. The upright will see His face.



Safety is found in God alone, and not in worldly refuges.

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).

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.

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)

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)

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.

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)

The Power of Words (Psalm 12:1-8)

For the choir director: according to *Sheminith*. A Davidic psalm.

A *Sheminith* (Psalm 6) is a musical instrument of eight strings (1 Chronicles 15:21).

1 Help, LORD, for no faithful one remains; the loyal have disappeared from the human race.

2 They lie to one another; they speak with flattering lips and deceptive hearts.

3 May the LORD cut off all flattering lips and the tongue that speaks boastfully.

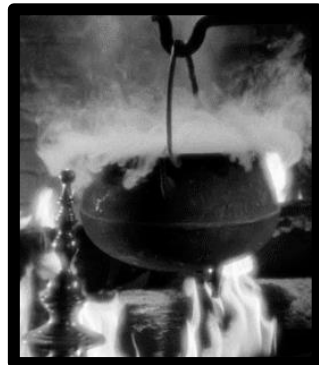
4 They say, "Through our tongues we have power; our lips are our own—who can be our master?"

5 "Because of the oppression of the afflicted and the groaning of the poor, I will now rise up," says the LORD. "I will put the one who longs for it in a safe place."

6 The words of the LORD are pure words, like silver refined in an earthen furnace, purified seven times.

7 You, LORD, will guard us; You will protect us from this generation forever.

8 The wicked wander everywhere, and what is worthless is exalted by the human race.



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.

The world is one of flattery, lies and deceit where the truth is seldom heard. Worldly communication is used for self-centered purposes.

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

David's prayer is for God to intervene and conclude what man cannot stop – the flattery and boasting. (James 1:26)

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).

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

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).

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.

Jesus is the "Word of God" that became flesh (John 1:1-3, 14).

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.

How Long? (Psalm 13:1-6)

For the choir director. A Davidic psalm.

“How long, Lord, must I call for help and You do not listen or cry out to You about violence and You do not save?” (Habakkuk 1:1)

1 LORD, how long will You forget me? Forever? How long will You hide Your face from me?

2 How long will I store up anxious concerns within me, agony in my mind every day? How long will my enemy dominate me?

3 Consider me and answer, LORD my God. Restore brightness to my eyes; otherwise, I will sleep in death.

4 My enemy will say, “I have triumphed over him,” and my foes will rejoice because I am shaken.

5 But I have trusted in Your faithful love; my heart will rejoice in Your deliverance.

6 I will sing to the LORD because He has treated me generously.



GOD NEVER BREAKS HIS PROMISES

“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)

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

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” (אֱלֹהַי 'ělōhāy) are a form of “Elohim.” The term “LORD” (יהוה Yehōwah) refers to God’s personal name defining Him as the only true and living God.

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)

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

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

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

Foolish God Deniers (Psalm 14:1-7)

For the choir director. Davidic.

Chapter 14 is the same as Chapter 53 except for verse 5-6

Chapter 14 references "Yahweh" while Chapter 53 references "Elohim"

1 The fool says in his heart, "God does not exist." They are corrupt; they do vile deeds. There is no one who does good.

2 The LORD looks down from heaven on the human race to see if there is one who is wise, one who seeks God.

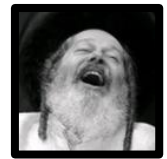
3 All have turned away; all alike have become corrupt. There is no one who does good, not even one.

4 Will evildoers never understand? They consume My people as they consume bread; they do not call on the LORD.

5 Then they will be filled with terror, for God is with those who are righteous.

6 You sinners frustrate the plans of the afflicted, but the LORD is his refuge.

7 Oh, that Israel's deliverance would come from Zion! **When the LORD restores the fortunes of His people, Jacob will rejoice; Israel will be glad.**



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 nābāl).

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.

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)

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



Paul quotes Psalm 14:3 in his letter to the Romans concerning the sin of the entire world (Romans 3:12).

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.

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.

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.

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

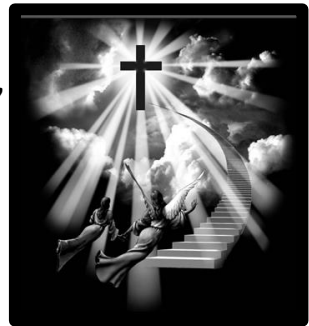
Godly Practices (Psalm 15:1-5)

A Davidic psalm.

David asks a question about surviving in God's holy presence & then answers with the godly characteristics of His people

**1 LORD, who can dwell in Your tent?
Who can live on Your holy mountain?**

2 The one who lives honestly, practices righteousness, and acknowledges the truth in his heart—



3 who does not slander with his tongue, who does not harm his friend or discredit his neighbor,



4 who despises the one rejected by the LORD but honors those who fear the LORD, who keeps his word whatever the cost,



5 who does not lend his money at interest or take a bribe against the innocent— the one who does these things will never be moved.



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

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)

There is a balance in this short chapter between listing three good actions taken ...then three corrupt actions not taken...then three taken...then two not taken.

Qualities of a Believer Who is not moved by Circumstances (Psalm 15:2-5)	
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

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) (Leviticus 26:5, 33)

A Celestial Testimony (Psalm 19:1-6)

For the choir director. A Davidic psalm.

The celestial testimony of God is immense as his creation brightly shines in the darkness

1 The heavens declare the glory of God, and the sky proclaims the work of His hands.

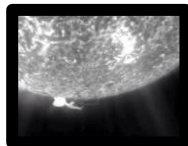
2 Day after day they pour out speech; night after night they communicate knowledge.

3 There is no speech; there are no words; their voice is not heard.

4 Their message has gone out to all the earth, and their words to the ends of the world. In the heavens He has pitched a tent for the sun.

5 It is like a groom coming from the bridal chamber; it rejoices like an athlete running a course.

6 It rises from one end of the Heavens and circles to their other end; nothing is hidden from its heat.



C.S. Lewis wrote in *"Reflections on the Psalms"* that Psalm 19 is the "greatest poem in the Psalter, and one of the greatest lyrics in the world." He calls out the structure: 6 verses of nature; 5 about the law, and 4 verses of personal prayer.

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

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

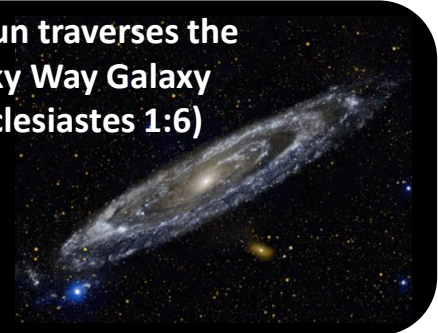
The testimony of the heavens is their existence and attributes, but they do not "speak" the gospel message, so their witness is never "heard."

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.

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

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.



The open sides of the unenclosed canopy demonstrates the couple's commitment to establish a home which will always be open to guests

The "Chuppah"

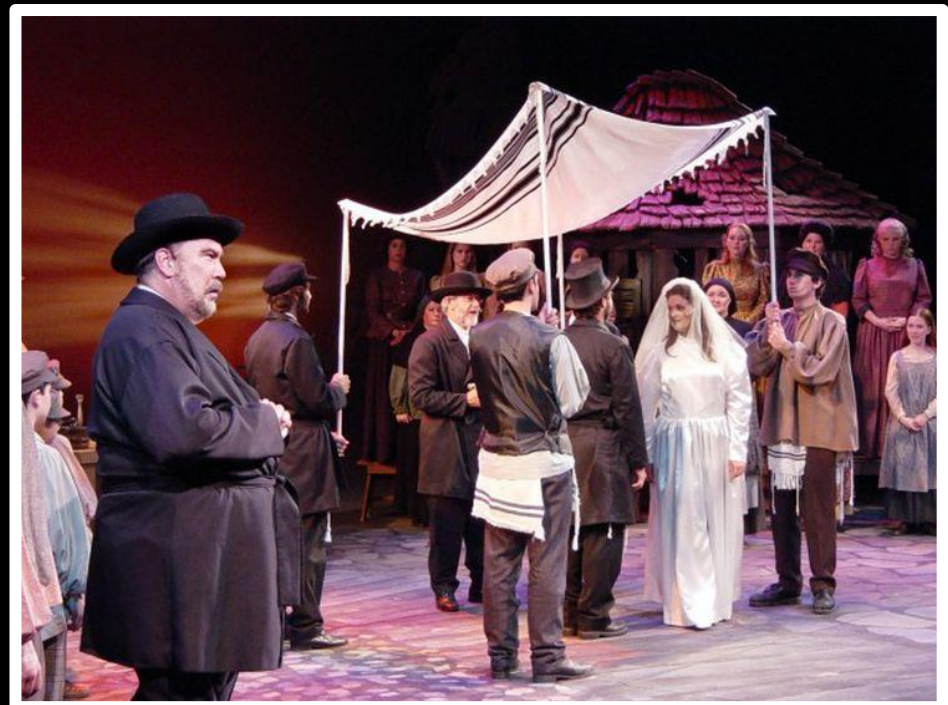
The Sun "is like a groom coming from the bridal chamber..."
(Psalms 19:5)

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 phrase "out of his chamber" (mechuppatho מִחֻפְּתוֹ) includes the word "chuppah."

The Hebrew term "chuppah" refers to a chamber (or canopy) designated for either the bride or groom before the wedding.

In modern times, the "chuppah" refers to the entire Jewish wedding



In the 16th 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.

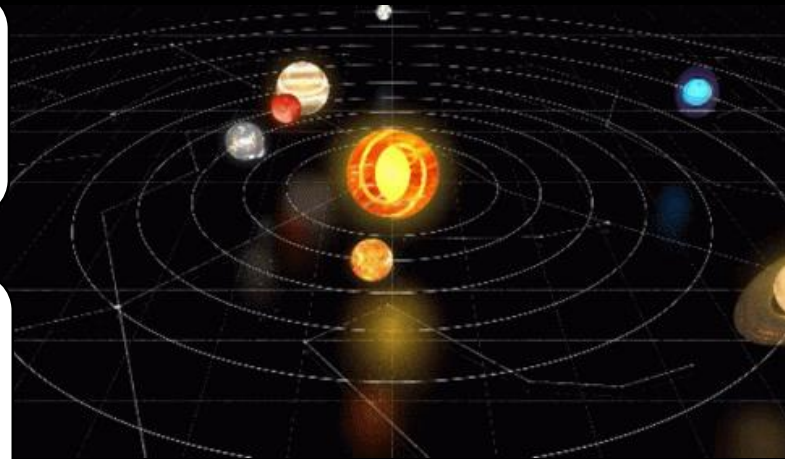
Sun traverses the
Milky Way Galaxy
(Ecclesiastes 1:6)

A Solar Testimony

The Sun *“rises from one end of the heavens and circles to their other end; nothing is hidden from its heat.”*
(Psalms 19:6)

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.

As the stars bring light into a dark world, God's people should also bring spiritual enlightenment to those in spiritual darkness (Daniel 12:3)

Light of the World (Psalm 19:7-14)

For the choir director. A Davidic psalm.

*"Let your light shine before men, so that they may see your good works and give glory to your Father in heaven."
(Matthew 5:16)*

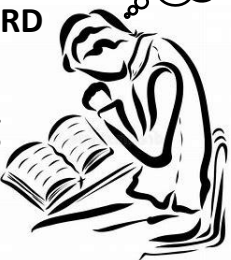
7 The instruction of the LORD is perfect, renewing one's life; **the testimony of the LORD is trustworthy,** making the inexperienced wise.



8 The precepts of the LORD are right, making the heart glad; **the command of the LORD is radiant,** making the eyes light up.



9 The fear of the LORD is pure, enduring forever; **the ordinances of the LORD are reliable and altogether righteous.**



10 They are more desirable than gold— than an abundance of pure gold; and sweeter than honey, which comes from the honeycomb.



11 In addition, Your servant is warned by them; there is great reward in keeping them.

12 Who perceives his unintentional sins? Cleanse me from my hidden faults.



13 Moreover, keep Your servant from willful sins; do not let them rule over me. Then I will be innocent and cleansed from blatant rebellion.

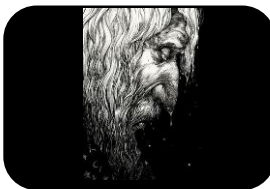
14 May the words of my mouth and the meditation of my heart be acceptable to You, LORD, my rock and my Redeemer.



The Sufficiency of the Word of God				
Verse	Word of God Title	Definition	Characteristic	Outcome
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

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.

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



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

"A good man produces good out of the good storeroom of his heart. An evil man produces evil out of the evil storeroom, for his mouth speaks from the overflow of the heart." (Luke 6:45)

"For the mouth speaks from the overflow of the heart." (Matthew 12:34)

Attributed to David

For the Music Director;
upon Aijeleth Hashshahar
(Literally "A Doe in the Morning")

Prophecy of Christ's Crucifixion (Psalm 22:1-21)

BOOK 1

1 My God, my God, why have You forsaken me?

Far from my help are the words of my groaning.

2 My God, I cry out by day, but You do not answer; And by night, but I have no rest.

3 Yet You are holy, You who are enthroned upon the praises of Israel.

4 In You our fathers trusted; They trusted and You rescued them.

5 To You they cried out and they fled to safety;

In You they trusted and were not disappointed.

6 But I am a worm and not a person, A disgrace of mankind and despised by the people.

7 All who see me deride me; They sneer, they shake their heads, saying,

8 "Turn him over to the LORD; let Him save him;

Let Him rescue him, because He delights in him."

9 Yet You are He who brought me forth from the womb;

You made me trust *when* upon my mother's breasts.

10 I was cast upon You from birth; You have been my God from my mother's womb.

11 Do not be far from me, for trouble is near; For there is no one to help.

12 Many bulls have surrounded me; Strong bulls of Bashan have encircled me.

13 They open their mouths wide at me, As a ravening and roaring lion.

14 I am poured out like water, And all my bones are out of joint;

My heart is like wax; It is melted within me.

15 My strength is dried up like a piece of pottery, and my tongue

clings to my jaws; And You lay me in the dust of death.

16 For dogs have surrounded me; A band of evildoers has

encompassed me; They pierced my hands and my feet.

17 I can count all my bones. They look, they stare at me;

18 They divide my garments among them, And they cast lots for my clothing.

19 But You, LORD, do not be far away; You who are my help, hurry to my assistance.

20 Save my soul from the sword, My only life from the power of the dog.

21 Save me from the lion's mouth; From the horns of the wild oxen You answer me.



Believers (e.g., martyrs) often
feel belittled for their faith
in the Lord (2 Timothy 3:12)



The Hebrew title used
for Psalm 22 is Ayeleth-
Shahar which means
"just before dawn"

Psalm 22:1 - 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).

God is holy and cannot
even look on sin
(Habakkuk 1:13); He is
separately surrounded in
the praises of His people

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.

Oxen are the mighty workers
of the Lord while the "bulls"
represent the leaders of Israel;
Bashan was fruitful country with a
reputation for fat cows (Amos 4:1)

Being poured out like
water symbolizes his
inability to recover
(2 Tim 4:6; Lam 2:11,
19) as a drink offering

Just as the Passover lamb had
no broken bones, neither did
Christ. (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)

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 (Zechariah 12:10)

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

Attributed to David

For the Music Director;
upon Aijelesh Hashshahar
(Literally "A Doe in the Morning")

BOOK 1

The Kingdom of God (Psalm 22:22-31)

22 I will proclaim Your name to my brothers;
In the midst of the assembly I will praise You.

23 **You who fear the LORD, praise Him;**
All you descendants of Jacob, glorify Him,
And stand in awe of Him, all you descendants of Israel.

24 For He has not despised nor scorned the suffering of the afflicted;
Nor has He hidden His face from him;
But when he cried to Him for help, He heard.

25 From You comes my praise in the great assembly;
I shall pay my vows before those who fear Him.

26 **The afflicted will eat and be satisfied;**
Those who seek Him will praise the LORD.
May your heart live forever!

27 All the ends of the earth will remember and turn to the LORD,
And all the families of the nations will worship before You.

28 For the kingdom is the LORD's
And He rules over the nations.

29 All the prosperous of the earth will eat and worship,
All those who go down to the dust will kneel before Him,
Even he who cannot keep his soul alive.

30 A posterity will serve Him;
It will be told of the Lord to the coming generation.

31 They will come and will declare His righteousness
To a people who will be born, that **He has performed it**

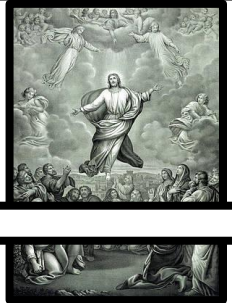
A witness &
a testimony

Often the individual (self-effort) man of Jacob is referenced with the entire nation of Israel.

The "fear" of God reveals an understanding of His power which results in praise (הללוהו hallūhū)

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

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



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 with Him through eternity

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 everyone will be attentive and every knee will bow (Romans 14:11; Philippians 2:10; Psalm 86:9)



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

Psalm 22:31 reflect the last words of Christ on the Cross
Hebrew: 'āśāh: "He has done it"
Greek: tetelestai: "Paid in Full"

The Psalmist's Shepherd (Psalm 23)

Attributed to David

¹ The LORD is **my shepherd**, I shall not want.

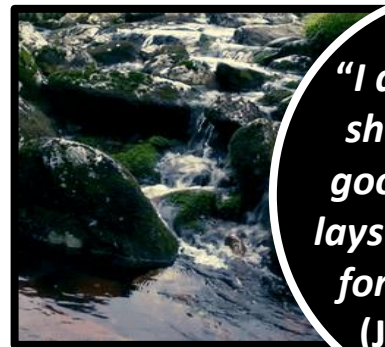
² He lets me lie down in green pastures;
He leads me beside quiet waters.

³ **He restores my soul**; He guides me in the paths of righteousness
For the sake of His name.

⁴ Even though I walk through the **valley of the shadow of death**, I fear no evil, for **You are with me**; **Your rod and Your staff, they comfort me.**

⁵ You prepare a table before me in the presence of my enemies; **You have anointed my head with oil**; My cup overflows.

⁶ Certainly **goodness and faithfulness** will follow me all the days of my life, And **my dwelling will be in the house of the LORD forever.**



"I am the good shepherd; the good shepherd lays down His life for the sheep." (John 10:11)



"I shall not want" is one Hebrew word (עֲשָׂרָה :אֶשְׂרָה) used only in this verse

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.

The Lord (Yahweh) guides to peace rest

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

"For He has satisfied the thirsty soul, and the hungry soul He has filled with what is good." (Psalm 107:9)

The souls of fallen men are only restored by the Lord as a testimony to the nature of God.

The "valley" represents a time & place of grief

A "shadow" represents a nearness (to death)

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.

The Lord provides abundantly even when surrounded by enemies. His people are anointed with the spirit, but in ancient days, hosts would anoint their guests for comfort and the sick for treatment.

The Hebrew word for "overflows" (רַבֵּיחַ :רַבֵּיחַ) is only used in this verse (Psalm 66:12)

Disgrace & God's Forgiveness (Psalm 25:1-11)

The act of "waiting on the Lord" is repeated three times in this Psalm (Psalm 25:3, 5, 21)

Davidic.

Psalms 25 is an Acrostic (as the first of seven: Ps 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.

1 LORD, I turn to You.

2 My God, I trust in You. Do not let me be disgraced; do not let my enemies gloat over me.

3 No one who waits for You will be disgraced; those who act treacherously without cause will be disgraced.

4 Make Your ways known to me, LORD; teach me Your paths.

5 Guide me in Your truth and teach me, for You are the God of my salvation; I wait for You all day long.

6 Remember, LORD, Your Compassion and Your faithful love, for they have existed from antiquity.

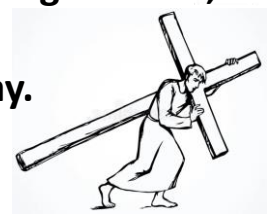
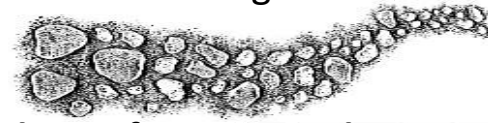
7 Do not remember the sins of my youth or my acts of rebellion; in keeping with Your faithful love, remember me because of Your goodness, LORD.

8 The LORD is good and upright; therefore He shows sinners the way.

9 He leads the humble in what is right and teaches them His way.

10 All the LORD's ways show faithful love and truth to those who keep His covenant and decrees.

11 Because of Your name, Yahweh, forgive my sin, for it is great.



THE "GREAT" NAME OF YAHWEH

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

The world exploits sin and shortcomings to disgrace God's people, and His message.

Believers are to patiently submit to God's timing as He guides, teaches, and offers salvation.

Disgrace comes from selfish motivation and self-seeking acts of betrayal and deceit. The Lord will exalt His people who trust in Him.

The Hebrew term "paths" ('ōrəḥōwṭekā אֲרָחוֹתַי) reveals a process and a moment-by-moment, faithful walk with the Lord over time.

God chose His people before the creation of the world (Ephesians 1:4-5; 2 Timothy 1:9)

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.

"The Way" of God is founded on Jesus Christ (John 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)

The reward for obedience is the recognition of God's love and deeper understanding (enlightenment) of His truth.

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)

God Guides & Saves (Psalm 25:12-22)

Davidic.

God is the refuge of His people – not because of their morality, but because of His goodness & grace

12 Who is the man who fears the LORD? He will show him the way he should choose.

13 He will live a good life, and his descendants will inherit the land.

14 The secret counsel of the LORD is for those who fear Him, and He reveals His covenant to them.

15 My eyes are always on the LORD, for He will pull my feet out of the net.

16 Turn to me and be gracious to me, for I am alone and afflicted.

17 The distresses of my heart increase; bring me out of my sufferings.

18 Consider my affliction and trouble, and take away all my sins.

19 Consider my enemies; they are numerous, and they hate me violently.

20 Guard me and deliver me; do not let me be put to shame, for I take refuge in You.

21 May integrity and what is right watch over me, for I wait for You.

22 God, redeem Israel, from all its distresses.



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.

Man's humility before the sovereign God will determine his enlightenment that shows him the ways to live a pleasing life to the Lord. God will reward a man who understand and applies God's truths.

God's covenant is based on those who approach Him with an understanding of how inadequate they are and how great God is.

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)

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.

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

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

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

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

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

Psalm 33

Focus of a Psalm of Praise

Psalm 33		
Passage of	God's...	Man's...
Psalm 33:1-3		Praise & Worship
Psalm 33:4-5	Character	
Psalm 33:6-7	Power	
Psalm 33:8-9		Reverential Awe
Psalm 33:10-12	Effect on geo-political History	
Psalm 33:13-15	Interest of Men's Hearts	
Psalm 33:16-17		Victory & Pride
Psalm 33:18-19	Salvation	
Psalm 33:20-21		Faith
Psalm 33:22	Love	

Considering God's loving, holy character and His omnipotence, man should be in awe (yāgūrū יגורו) of Him.

The Greatness of God (Psalm 33:1-12)

1 Shout for joy in the LORD, O you righteous!

Praise befits the upright.

2 Give thanks to the LORD with the lyre;
make melody to him with the harp of ten strings!



3 Sing to him a new song;
play skillfully on the strings, with loud shouts.

No Shame

4 For the word of the LORD is upright,
and all his work is done in faithfulness.



5 He loves righteousness and justice;
the earth is full of the steadfast love of the LORD.

6 By the word of the LORD the heavens were made,
and by the breath of his mouth all their host.



7 He gathers the waters of the sea as a heap;
he puts the deeps in storehouses.

8 Let all the earth fear the LORD; let all the
inhabitants of the world stand in awe of him!



9 For he spoke, and it came to be;
he commanded, and it stood firm.

10 The LORD brings the counsel of the nations to
nothing; he frustrates the plans of the peoples.

11 The counsel of the LORD stands forever,
the plans of his heart to all generations.

NATIONS
GENTILES

12 Blessed is the nation whose God is the LORD,
the people whom he has chosen as his heritage!

The prior Psalm (32:11) concludes with the same call to the righteous to rejoice. The righteous can find joy in the Lord Himself; this goes beyond the world, and even the activities of God. This praise is of God's nature (i.e., good, holiness, loving, etc.)

God finds beautiful the praise of the righteous; while flattery from the wicked is meaningless, the Lord welcomes the sincere praise of His people.

Praise to God should include gratitude for what He has done. God also encourages (stringed) musical instruments to be used in praise. It has been said that the most important musical instrument is the heart.

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, Isaiah 42:10, Revelation 5:9, 14:3).

The Word of the Lord can be trusted (2 Tim 3:16-17) beyond any manmade opinion or concept. God has communicated His true word, and He is faithful to fulfill it.

Instead of mindlessly (and worse yet, heartlessly) repeating hymns of others, sing a new prayerful one that is personal. "New songs" come from new revelations of God and His grace. (2 Corinthians 5:17)

The seas and the oceans contain approximately 97% of all of the earth's water (Job 38:22). Earth's oceans hold 332,519,000 cubic miles of water which equates to 352,670,000,000,000,000 (352 quintillion) gallons of water.

Man's counsel and plans are meaningless without God's divine intervention. (Proverbs 16:9; James 4:13-16)

In ancient times, societies believed that the local god was connected to a specific land area. (Dagon/Assyria; Ra/Egypt; Milcom/Moab; Baal/Babylon; Rimmon (Hadad)/Syria); however, the one true God is sovereign over all of the world.

The Salvation of God (Psalm 33:13-22)

This Psalm began with praise even though God's people are expectantly awaiting His salvation

13 The LORD looks down from heaven; he sees all the children of man;

14 from where he sits enthroned he looks out on all the inhabitants of the earth,

15 he who fashions the hearts of them all and observes all their deeds.

16 The king is not saved by his great army; a warrior is not delivered by his great strength.

17 The war horse is a false hope for salvation, and by its great might it cannot rescue.

18 Behold, the eye of the LORD is on those who fear him, on those who hope in his steadfast love,

19 that he may deliver their soul from death and keep them alive in famine.

20 Our soul waits for the LORD; he is our help and our shield.

21 For our heart is glad in him, because we trust in his holy name.

22 Let your steadfast love, O LORD, be upon us, even as we hope in you.



Although highly exalted above humanity, God cares about the individual.

The Lord sees everything from His heavenly dwelling (Job 22:12-16; Ps 139:7-8; Prov 15:3; Jer 16:17, 23:24)

Mankind should not be deceived that their skill or talent "won the battle." Both king and warrior should understand that God determines the outcomes of man's conquest.

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) Sovereign God uniquely creates every person's heart and is interested in the works of each individual.

This demonstrates God's "macro-control" over world wars (events) as well as God's "micro-control" over individual battles (lives).

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. In ancient times, horses were the primary military equipment.

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).

God's people are called to rely on the Lord's salvation. 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)

Believers are to rejoice in the Lord as His love pervades worldly circumstances. The term "name" encompasses God's nature while the term "holy" traditionally is defined as being dedicated to God. God's people can also depend on God because of His holy character.

Miraculous Salvation (Psalm 40:1-8)

For the choir director. A Davidic psalm.

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

1 I waited patiently for the LORD, and He turned to me and heard my cry for help.

2 He brought me up from a desolate pit, out of the muddy clay, and set my feet on a rock, making my steps secure.

3 He put a new song in my mouth, a hymn of praise to our God. Many will see and fear and put their trust in the LORD.

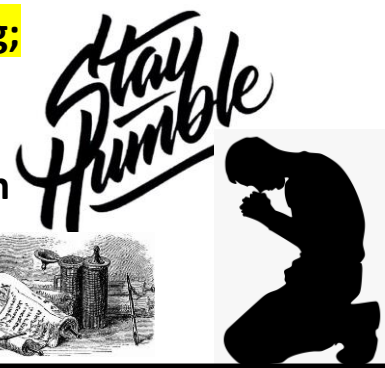
4 How happy is the man who has put his trust in the LORD and has not turned to the proud or to those who run after lies!

5 LORD my God, You have done many things—Your wonderful works and Your plans for us; none can compare with You. If I were to report and speak of them, they are more than can be told.

6 You do not delight in sacrifice and offering; You open my ears to listen. You do not ask for a whole burnt offering or a sin offering.

7 Then I said, "See, I have come; it is written about me in the volume of the scroll.

8 I delight to do Your will, my God; Your instruction lives within me."



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.

The literal Hebrew translation of Psalm 40:1 is "Waiting, I waited..." (qiwwîṭî qawwōh קוּיַי קוּיַי) This term is not lackluster, passive waiting, but instead, this infers hoping and active watching (as with the Lord's return).

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

Psalm 40:3 shows a three-step experience with the Lord: 1. See 2. Fear 3. Trusts

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).

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

Per Psalm 40:6, a bond slave had pierced or "open" ears (Deut 15:17), and the Lord prefers obedience to sacrifice (1 Sam 15:22; Ps 51:16; Prov 21:3; Amos 5:22; Is 1:11; Hosea 6:6)

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.

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)

God Knows (Psalm 40:9-17)

For the choir director. A Davidic psalm.

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

⁹ I proclaim righteousness in the great assembly; **see, I do not keep my mouth closed - as You know, LORD.**



¹⁰ I did not hide Your righteousness in my heart; I spoke about Your faithfulness and salvation; I did not conceal Your constant love and truth from the great assembly.

¹¹ **LORD, do not withhold Your compassion from me; Your constant love and truth will always guard me.**



¹² **For troubles without number have surrounded me; my sins have overtaken me; I am unable to see. They are more than the hairs of my head, and my courage leaves me.**

¹³ LORD, be pleased to deliver me; hurry to help me, LORD.



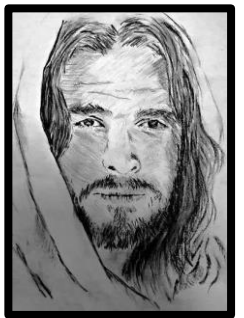
Number of Hairs can correlate to Hair Color	
Blonde	150,000
Brown	110,000
Black	100,000
Red	90,000

¹⁴ Let those who seek to take my life be disgraced and confounded. Let those who wish me harm be driven back and humiliated.

¹⁵ Let those who say to me, "Aha, aha!" be horrified because of their shame.

Rejoice IN THE LORD ALWAYS

¹⁶ **Let all who seek You rejoice and be glad in You; let those who love Your salvation continually say, "The LORD is great!"**



¹⁷ **I am afflicted and needy; the Lord thinks of me. You are my helper and my deliverer; my God, do not delay.**

After the Lord had redeemed and blessed, David gave testimony again (Psalm 39:2, 9). The Hebrew term "proclaim" (בִּשְׂרָתִי בִּישָׂרְתִּי) is actually a phrase "I have proclaimed the good news." This proclamation infers an announcement! The Hebrew term for "righteous" (שֶׁדֶק צְדָקָה) infers just, right, and accurate.

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.

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 (Matthew 6:8, 10:30)**

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.

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.

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

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.

Dangerous "Friends" (Psalm 41:1-13)

For the choir director. A Davidic psalm.

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

¹ Happy is one who cares for the poor; the LORD will save him in a day of adversity.

SALVATION

² The LORD will keep him and preserve him; he will be blessed in the land. You will not give him over to the desire of his enemies.

³ The LORD will sustain him on his sickbed; You will heal him on the bed where he lies.



⁴ I said, "LORD, be gracious to me; heal me, for I have sinned against You."

⁵ My enemies speak maliciously about me: "When will he die and be forgotten?"

⁶ When one of them comes to visit, he speaks deceitfully; he stores up evil in his heart; he goes out and talks.



⁷ All who hate me whisper together about me; they plan to harm me.

⁸ "Lethal poison has been poured into him, and he won't rise again from where he lies!"

secret

⁹ **Even my friend in whom I trusted, one who ate my bread, has raised his heel against me.**

¹⁰ But You, LORD, be gracious to me and raise me up; then I will repay them.



¹¹ By this I know that You delight in me: my enemy does not shout in triumph over me.

¹² You supported me because of my integrity and set me in Your presence forever.

¹³ **May Yahweh, the God of Israel, be praised from everlasting to everlasting. Amen and amen.**

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)

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)

The Lord gives healing (restoration) to the soul after repentance from sin (Isaiah 53:5, 1 Peter 2:24)

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).

Under the guise of a "visit," wicked people gather gossip to share. David's enemies were secretive and deceitful.

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.

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).

David is bedridden, but he prays that God will elevate him. The faithful Lord is always a true friend and a Savior to His people.

David's honesty (in not living a double life or varying in his faith in the Lord) was rewarded by God.

The doxology is 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

23 WAYS TO BE HAPPY

Godly Ways to Be Happy (Psalms)

Psalms Ways to Be Happy	
Psalms 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!”
Psalms 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.”
Psalms 33:12	“Happy is the nation whose God is Yahweh—the people He has chosen to be His own possession!”
Psalms 34:8	“Taste and see that the Lord is good. How happy is the man who takes refuge in Him!”
Psalms 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!”
Psalms 41:1	“Happy is one who cares for the poor; the Lord will save him in a day of adversity.”
Psalms 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.”
Psalms 84:4	“How happy are those who reside in Your house, who praise You continually. Selah”
Psalms 84:5	“Happy are the people whose strength is in You, whose hearts are set on pilgrimage.”
Psalms 84:12	“Happy is the person who trusts in You, Lord of Hosts!”
Psalms 89:15	“Happy are the people who know the joyful shout; Yahweh, they walk in the light of Your presence.”

Psalms Ways to Be Happy	
Psalms 94:12	“Lord, happy is the man You discipline and teach from Your law.”
Psalms 106:3	“How happy are those who uphold justice, who practice righteousness at all times.”
Psalms 112:1	“Hallelujah! Happy is the man who fears the Lord, taking great delight in His commands.”
Psalms 119:1	“How happy are those whose way is blameless, who live according to the Lord’s instruction!”
Psalms 119:2	“Happy are those who keep His decrees and seek Him with all their heart.”
Psalms 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.”
Psalms 128:1	“How happy is everyone who fears the Lord, who walks in His ways!”
Psalms 128:2	“You will surely eat what your hands have worked for. You will be happy, and it will go well for you.”
Psalms 137:8	“Daughter Babylon, doomed to destruction, happy is the one who pays you back what you have done to us.”
Psalms 137:9	“Happy is he who takes your little ones and dashes them against the rocks.”
Psalms 144:15	“Happy are the people with such blessings. Happy are the people whose God is Yahweh.”
Psalms 144:15	“Happy is the one whose help is the God of Jacob, whose hope is in the Lord his God,”

Imprecatory (“Curse”) Psalms

Psalm 42

A Maskil of the sons of Korah.

Chapter 42 is the first Psalm that was explicitly written by someone other than David (who may have written all of Book 1).

This chapter 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.

Thirteen (symbolizing 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 miraculous works of the past are recalled (Psalms 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142)

Although others mock, the author continues to seek the presence of the Lord.

Lonely Discouragement (Psalm 42:1-11)

For the choir director. A *Maskil* of the sons of Korah.

1 As a deer longs for streams of water, so I long for You, God.

2 I thirst for God, the living God. When can I come and appear before God?

3 My tears have been my food day and night, while all day long people say to me, "Where is your God?"

4 I remember this as I pour out my heart: how I walked with many, leading the festive procession to the house of God, with joyful and thankful shouts.

5 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.

6 I am deeply depressed; therefore I remember You from the land of Jordan and the peaks of Hermon, from Mount Mizar.

7 Deep calls to deep in the roar of Your waterfalls; all Your breakers and Your billows have swept over me.

8 The LORD will send His faithful love by day; His song will be with me in the night— a prayer to the God of my life.

9 I will say to God, my rock, "Why have You forgotten me? Why must I go about in sorrow because of the enemy's oppression?"

10 My adversaries taunt me, as if crushing my bones, while all day long they say to me, "Where is your God?"

11 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.



JOYFUL
THANKFUL

1A

2A

1B

2B



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.

The author 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 verse 5, the author questions his own grief as he reminds himself that there is hope in God. There will come a time when the author will recount God's blessings and praise Him for them again.

The power of water crashing down is immense, and the chaotic water torrents are drowning the author instead of giving him life. The author's "depths" calls to God's "depths" because they all belong to God.

The name "Yahweh" is not used often in the 2nd Book of Psalms, but it is used in Ps 42:8.

Jesus is the living water (John 4:14; 7:38; Jeremiah 17:13; Zechariah 14:8-9; Revelation 7:13-17, 21:6-8)

The author reminisces on the joy of the Lord during good times of worship, but the memories of joy break his heart because he misses them nostalgically.

The author tells himself to refocus on God instead of his situation. His personal situation was dire with real problems, but his eyes were to be on God instead of himself.

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.

Some believe that Psalm 43 is the conclusion of Psalm 42

Injustice (Psalm 43:1-5)

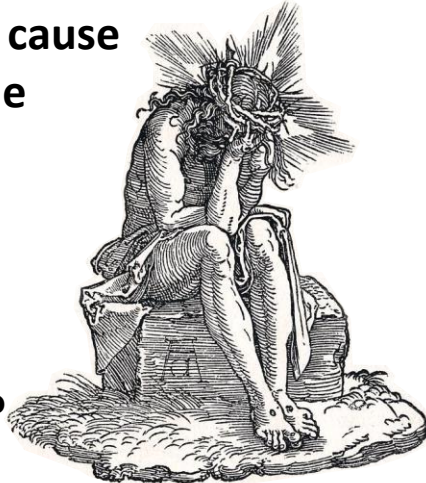
1 Vindicate me, God, and defend my cause against an ungodly nation; rescue me from the deceitful and unjust man.

2 For You are the God of my refuge. Why have You rejected me? Why must I go about in sorrow because of the enemy's oppression?

3 Send Your light and Your truth; let them lead me. Let them bring me to Your holy mountain, to Your dwelling place.

4 Then I will come to the altar of God, to God, my greatest joy. I will praise You with the lyre, God, my God.

5 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.



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" (זָרַחְתָּנִי זְנַחְתָּנִי) carries the same meaning as rejected or forsaken. (Psalm 44:9, 74:1, 89:38)

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.

God's people sacrifice with exceeding joy; this includes repentance, but also thanksgiving and fellowship offerings.

God would "turn his frown – upside down," and put a smile on his face. Instead of the term "help" of my countenance, the Hebrew word "yašū'ōwt" (יְשׁוּעוֹת) literally means "salvation" and "deliverance."

The phrase "God my God" ('ēlōhāy 'ēlōhīm אֱלֹהֵי: אֱלֹהִים) reflects the personal nature of God to the Psalmist.

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 Hebrew title used for Psalm 46 is "Alamoth" meaning "concerning maidens" (A Chorus of Young Women)

"A Mighty Fortress is Our God" (Psalm 46:1-11)

For the choir director. A song of the sons of Korah. According to Alamoth.

1 God is our refuge and strength, a helper who is always found in times of trouble.

2 Therefore we will not be afraid, though the earth trembles and the mountains topple into the depths of the seas,

3 though its waters roar and foam and the mountains quake with its turmoil. *Selah*

4 There is a river— its streams delight the city of God, the holy dwelling place of the Most High.

5 God is within her; she will not be toppled. **God will help** her when the morning dawns.

6 Nations rage, kingdoms topple; the earth melts when He lifts His voice.

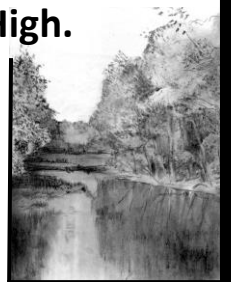
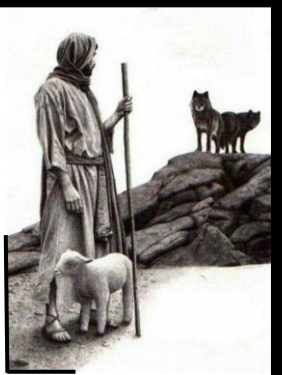
7 The LORD of Hosts is with us; **the God of Jacob is our stronghold. Selah**

8 Come, see the works of the LORD, who brings devastation on the earth.

9 He makes wars cease throughout the earth. He shatters bows and cuts spears to pieces; He burns up the chariots.

10 "Stop your fighting—and know that I am God, exalted among the nations, exalted on the earth."

11 Yahweh of Hosts is with us; **the God of Jacob is our stronghold. Selah**



The sons of Korah descended from the treacherous usurper Korah, who rebelled against the leadership of Moses (Numbers 16). 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 (1527AD-1529AD) to write his favorite hymn, "A Mighty Fortress is our God" (Ein feste Burg ist unser Gott). Martin Luther wrote more than 35 other hymns.

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)

There is a choice between fear and faith. Fear often causes sin and worry. However, Psalm 46:1 reveals that God is a refuge for those who seek Him.

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)

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.

In verses 7 & 11, 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).

The term "Selah" means to take a pause to consider what has been said.

Foolish God Deniers (Psalm 53:1-6)

For the choir director: on *Mahalath*. A Davidic *Maskil*.

Chapter 53 is the same as Chapter 14 except for verse 5

Chapter 14 references "Yahweh" while Chapter 53 references "Elohim"

1 The fool says in his heart, "God does not exist." They are corrupt, and they do vile deeds. There is no one who does good.

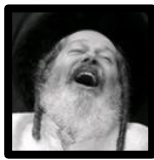
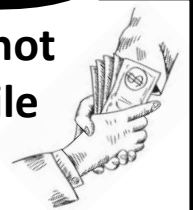
2 God looks down from heaven on the human race to see if there is one who is wise, one who seeks God.

3 All have turned away; all alike have become corrupt. There is no one who does good, not even one.

4 Will evildoers never understand? They consume My people as they consume bread; they do not call on God.

5 Then they will be filled with terror—terror like no other— because God will scatter the bones of those who besiege you. You will put them to shame, for God has rejected them.

6 Oh, that Israel's deliverance would come from Zion! **When God restores the fortunes of His people,** Jacob will rejoice; Israel will be glad.



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)

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.

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



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.

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.

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 nābāl).

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)

Paul quotes Psalm 14:3 in his letter to the Romans concerning the sin of the entire world (Romans 3:12).

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.

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

The King of Israel (Psalm 72:1-11)

Solomonic.

The King (Jesus) would justify and defend the poor and afflicted against the oppressor.

1 God, give Your justice to the king and Your righteousness to the king's son.

2 He will judge Your people with righteousness and Your afflicted ones with justice.

3 May the mountains bring prosperity to the people and the hills, righteousness.

4 May he vindicate the afflicted among the people, help the poor, and crush the oppressor.

5 May he continue while the sun endures and as long as the moon, throughout all generations.

6 May he be like rain that falls on the cut grass, like spring showers that water the earth.

7 May the righteous flourish in his days and prosperity abound until the moon is no more.

8 May he rule from sea to sea and from the Euphrates to the ends of the earth.

9 May desert tribes kneel before him and his enemies lick the dust.

10 May the kings of Tarshish and the coasts and islands bring tribute, the kings of Sheba and Seba offer gifts.

11 Let all kings bow down to him, all nations serve him.



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.

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)

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.

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.

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).

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).

Anti-Israel protestors chant "from the river to the sea, Palestine will be free," but Psalm 72:8 shows that Israel's power and reign will rule beyond the rivers and the sea.

God's enemies will lick the dust as always focused more on the dust of this world than the spiritual heavenlies. (Genesis 3:14)

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).

As all nations recognized Solomon's reign, they will also submit to Jesus' millennial reign (Matthew 12:42; Luke 11:31).

This Psalm concludes the Second Book of Psalms which consists primarily of David's songs (possibly collected and arranged by Solomon).

¹² For he will rescue the **poor** who cry out and the **afflicted** who have no helper.

¹³ He will have pity on the **poor** and helpless and **save the lives of the poor**.

¹⁴ He will redeem them from oppression and violence, for their lives are precious in his sight.

¹⁵ May he live long! **May gold from Sheba be given to him. May prayer be offered for him** continually, and may he be blessed all day long.

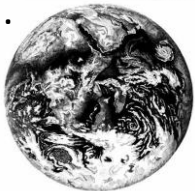
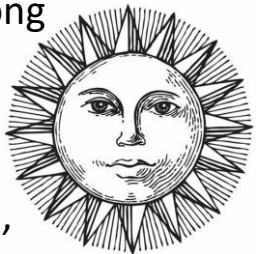
¹⁶ May there be plenty of grain in the land; may it wave on the tops of the mountains. May its crops be like Lebanon. May people flourish in the cities like the grass of the field.

¹⁷ **May his name endure forever**; as long as the sun shines, may his fame increase. **May all nations be blessed by him and call him blessed**.

¹⁸ May the LORD God, the God of Israel, who alone does wonders, be praised.

¹⁹ **May His glorious name be praised forever; the whole earth is filled with His glory. Amen and amen.**

²⁰ The prayers of David son of Jesse are concluded.



Royal Blessings

(Psalm 72:12-20)

BOOK 2

Solomonic.

David considered himself **poor and needy** (Psalm 102:1).

The **“poor in spirit”** will receive the kingdom of heaven. (Matthew 5:3)

The literal Hebrew phrase **“and the souls”** (וַנַּפְשׁוֹת וְנַפְשׁוֹת) of the needy reveals the eternal, spiritual benefit that King Jesus will rain (reign) on His people (those who are poor in spirit).

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.

This prophecy would be partially fulfilled during Solomon's reign and completely fulfilled during the eternal reign of King Jesus (1 Kings 10).

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.

The Lord's name has eternal renown and is blessed by all nations as He blesses them (Genesis 12:3). The sun and moon will continue until the end of time, and Christ will continue to rule.

In this benediction of the second book of Psalms, all of creation demonstrates & celebrates the greatness of the Lord.

The humanity and humility of David is emphasized in his relation to Jesse.

The Psalms are made up of songs that are also **“prayers”** (תְּפִלּוֹת וְתְפִלּוֹת); these songs are prayers to God.

Book Three of Psalms begins with 11 Psalms by Asaph

The Wicked (Psalm 73:1-12)

A Psalm of Asaph.

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).

1 God is indeed good to Israel, to the pure in heart.
 2 But as for me, my feet almost slipped; my steps nearly went astray.
 3 For I envied the arrogant; I saw the prosperity of the wicked.
 4 They have an easy time until they die, and their bodies are well fed.
 5 They are not in trouble like others; they are not afflicted like most people.
 6 Therefore, **pride** is their necklace, and **violence** covers them like a garment.
 7 Their eyes bulge out from fatness; the imaginations of their hearts run wild.
 8 They mock, and they speak maliciously; they arrogantly threaten oppression.
 9 They set their mouths against heaven, and their tongues strut across the earth.
 10 Therefore His people turn to them and drink in their overflowing words.
 11 The wicked say, "How can God know? Does the Most High know everything?"
 12 Look at them—the wicked! They are always at ease, and they increase their wealth.



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 begins that God is good to His people; His people are characterized as those who are "pure in heart."

Although God is good to His people who have pure hearts, His people can be distracted by the world in their walk of faith.

Asaph admits his envy from his view of worldly lifestyles. The proud were synonymous with the wicked, yet they "enjoyed" prosperity.

Some wicked have comfortable and convenient lives; they are able to consume whatever they want - whenever they want.

The wicked do not wrestle with moral issues, and they are not afflicted with issues that come with poverty.

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.

The eyes of the wicked pursue excess and greed as they are led by indiscipline and uncontrolled fantasies of their hearts.

It is not enough for the wicked to be comfortable, they also cause pain and harm to others.

The speech of a wicked man betrays his arrogance as he intimidates fellow men and harangue God.

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)

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)

The wicked have a false sense of security and have become complacent with life

Sanctuary Understanding (Psalm 73:13-20)

Asaph had almost caused himself to "slip;" however, God would position the wicked on a slippery place.

A Psalm of Asaph.

13 Did I purify my heart and wash my hands in innocence for nothing?

14 For I am afflicted all day long and punished every morning.

15 If I had decided to say these things aloud, I would have betrayed Your people.

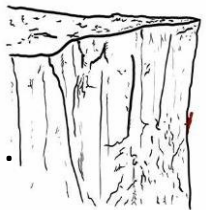
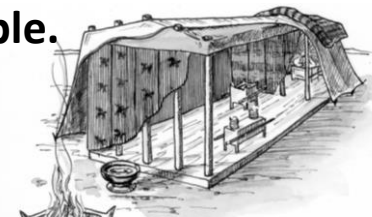
16 When I tried to understand all this, it seemed hopeless

17 until I entered God's sanctuary. Then I understood their destiny.

18 Indeed, You put them in slippery places; You make them fall into ruin.

19 How suddenly they become a desolation! They come to an end, swept away by terrors.

20 Like one waking from a dream, Lord, when arising, You will despise their image.



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.

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.

When a believer is disheartened, he should take extra care not to discourage fellow believers.

Asaph could not reason or comprehend the joys of the wicked with his own intellect.

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.

The wealth of the worldly is precarious and ruin is instant. God brings ruin on the wicked.

The destruction of the wicked occurs more quickly than they expect. Babylon will fall in a single day. (Revelation 18:8-10)

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.

God is the believer's focus, goal and purpose. Of all God's presents, God's presence is the best.

God's Presence (Psalm 73:21-28)

A Psalm of Asaph.

21 When I became embittered and my innermost being was wounded,



22 I was stupid and didn't understand; I was an unthinking animal toward You.

23 Yet I am always with You; You hold my right hand.



Glory

24 You guide me with Your counsel, and afterward You will take me up in glory.



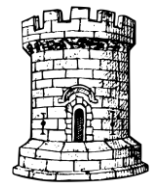
25 Who do I have in heaven but You? And I desire nothing on earth but You.

26 My flesh and my heart may fail, but God is the strength of my heart, my portion forever.



27 Those far from You will certainly perish; You destroy all who are unfaithful to You.

28 But as for me, God's presence is my good. I have made the Lord GOD my refuge, so I can tell about all You do.



Asaph was a believer who had been distressed and emotionally hurt by the seemingly inequitable success of the wicked.

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).

As a Father guides his child (Isaiah 41:13), God holds the believer by the right hand as God is the man's strength.

Animals are driven by their instinct while man is called to a life of self-control and self-denial.

Asaph is continually with God (in His presence); God allows men to walk with Him.

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.

Charles Wesley (English Methodist Clergyman) wrote a hymn on his death bed (March 29, 1788) that was based on Psalm 73:25.

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.

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)

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.

The wicked have no lasting refuge (not even their wealth), but God's presence is a blessing to His people.

God's presence alone gives cause for testimony.

Instead of complaining about the wealthy wicked, Asaph can testify to the goodness of God.

God's Silence

“God, do not keep silent. Do not be deaf, God; do not be idle...” (Psalm 83:1)

Several Reasons the God is Silent in Response to Prayer (Psalms 83:1)

Man's Spiritual State:

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

Circumstances:

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.

God

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).

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

Enemies of God (Psalm 83:1-8)

A song. A psalm of Asaph.

1 God, do not keep silent. Do not be deaf, God; do not be idle.
2 See how Your enemies make an uproar; those who hate You have acted arrogantly.
3 They devise clever schemes against Your people; they conspire against Your treasured ones.
4 They say, “Come, let us wipe them out as a nation so that Israel’s name will no longer be remembered.”
5 For they have conspired with one mind; they form an alliance against You—
6 the tents of Edom and the Ishmaelites, Moab and the Hagrites,
7 Gebal, Ammon, and Amalek, Philistia with the inhabitants of Tyre.
8 Even Assyria has joined them; they lend support to the sons of Lot. *Selah*



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.

The enemies of God’s people were scheming and conniving together. 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.

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.

While God appears silent and disengaged, God’s enemies are actively protesting and threatening.

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)

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



The sons of Lot (Genesis 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).

Alliance of Ten Tribes Against Israel		
1.	Edom	Descendants of Esau
2.	Ishmael	Descendants of Abraham/Hagar
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

Correction Unto Salvation (Psalm 83:9-18)

Asaph prayed that God would provide victory & defeat over the enemies, so that they would know Him

A song. A psalm of Asaph.

9 Deal with them as You did with Midian, as You did with Sisera and Jabin at the Kishon River.

10 They were destroyed at En-dor; they became manure for the ground.

11 Make their nobles like Oreb and Zeeb, and all their tribal leaders like Zebah and Zalmunna,

12 who said, "Let us seize God's pastures for ourselves."

13 Make them like tumbleweed, my God, like straw before the wind.

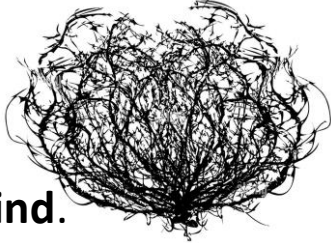
14 As fire burns a forest, as a flame blazes through mountains,

15 so pursue them with Your tempest and terrify them with Your storm.

16 Cover their faces with shame so that they will seek Your name Yahweh.

17 Let them be put to shame and terrified forever; let them perish in disgrace.

18 May they know that You alone— whose name is Yahweh—are the Most High over all the earth.



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).

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

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).

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)

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

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

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.

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

Psalm 89

A Maskil of Ethan the Ezrahite.

Chapter 89 is a contemplation by Ethan the Ezrahite (1 Chronicles 6:44 & 15: 17, 19) who was compared (along 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 (symbolizing 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 miraculous works of the past are recalled (Psalms 32, 42, 44, 45, 52-55, 74, 78, 88, 89, 142)

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

The Davidic Covenant (Psalm 89:1-10)

A *Maskil* of Ethan the Ezrahite.

1 I will sing about the LORD's faithful love forever; I will proclaim Your faithfulness to all generations with my mouth.

2 For I will declare, "Faithful love is built up forever; You establish Your faithfulness in the heavens."

3 The LORD said, "I have made a covenant with My chosen one; I have sworn an oath to David My servant:

4 'I will establish your offspring forever and build up your throne for all generations.'" *Selah*

5 LORD, the heavens praise Your wonders— Your faithfulness also— in the assembly of the holy ones.

6 For who in the skies can compare with the LORD? Who among the heavenly beings is like the LORD?

7 God is greatly feared in the council of the holy ones, more awe-inspiring than all who surround Him.

8 LORD God of Hosts, who is strong like You, LORD? Your faithfulness surrounds You.

9 You rule the raging sea; when its waves surge, You still them.

10 You crushed Rahab like one who is slain; You scattered Your enemies with Your powerful arm.



God's "hesed" (covenant love) causes the wise man (Ethan) to sing in testimony to share with others. Just as God's mercies are eternal, praise to the Lord will also last forever.

In Psalm 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).

Beyond Solomon, the Davidic covenant continues forever (2 Samuel 7:13) through the "Son of David" (Jesus Christ) (Mark 12:37). The Davidic covenant was partially fulfilled in Solomon and permanently fulfilled in David.

The Hebrew term "*seed*" (zar'akā; זָרַעַךְ) is the same term used in the Abrahamic covenant (Genesis 15:5)

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 heavenly skies and heavenly beings (angels) were created by God. The Lord made them, and creation does not compare to the Creator.

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)

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" (šəḇā'ōwt 'ēlōhē Yahweh יְהוָה אֱלֹהֵי צְבָאוֹת) represents the commander over a heavenly army; God is strong beyond and above His angelic army.

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.

Rahab

"You crushed Rahab like one who is slain..." (Psalm 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 may 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, Isaiah 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."*

God's Sovereign Righteousness (Psalm 89:11-18)

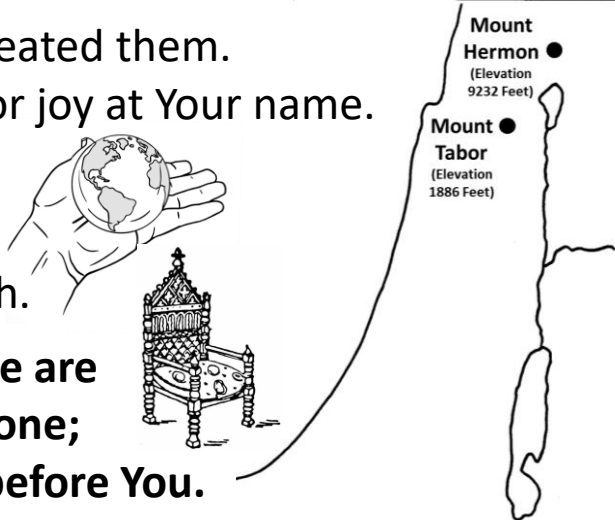
A Maskil of Ethan the Ezrahite.

Righteousness seems to be an internal quality while justice is an outpouring or result of personal righteousness.

**11 The heavens are Yours; the earth also is Yours.
The world and everything in it—You founded them.**

**12 North and south—You created them.
Tabor and Hermon shout for joy at Your name.**

**13 You have a mighty arm;
Your hand is powerful;
Your right hand is lifted high.**



**14 Righteousness and justice are
the foundation of Your throne;
faithful love and truth go before You.**

**15 Happy are the people who know the joyful shout;
Yahweh, they walk in the light of Your presence.**

**16 They rejoice in Your name all day long,
and they are exalted by Your righteousness.**

**17 For You are their magnificent strength;
by Your favor our horn is exalted.**

**18 Surely our shield belongs to the LORD,
our king to the Holy One of Israel.**



All of the earth belongs to the Lord (Exodus 9:29, 19:5; Deuteronomy 10:14; Job 41:11; Psalm 24:1; 1 Corinthians 10:26)

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).

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)

The balance of righteousness and justice is emphasized for authorities (2 Samuel 8:15; 1 Kings 10:9; 1 Chronicles 18:14; 2 Chronicles 19:8; Job 37:23; Psalms 72:2, 97:2; Isaiah 1:27, 5:16, 9:7; Jeremiah 9:24, 22:15, 23:5).

Justice is an act of power in judgment while righteousness is one of salvation.

Throughout Scripture, "light" often infers "enlightenment." The individual who realizes the sovereignty and goodness of God can be happy.

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.

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)

Psalm 89:19-37 God speaks of His anointed king as David in the literal sense, but also extending to Jesus in the spiritual sense.

God's Presence with David (Psalm 89:19-29)

A *Maskil* of Ethan the Ezrahite.

¹⁹ You once spoke in a vision to Your loyal ones and said: "I have granted help to a warrior; I have exalted one chosen from the people.

²⁰ I have found David My servant; I have anointed him with My sacred oil.

²¹ My hand will always be with him, and My arm will strengthen him.

²² The enemy will not afflict him; no wicked man will oppress him.

²³ I will crush his foes before him and strike those who hate him.

²⁴ My faithfulness and love will be with him, and through My name his horn will be exalted.

²⁵ I will extend his power to the sea and his right hand to the rivers.

²⁶ He will call to Me, 'You are my Father, my God, the rock of my salvation.'

²⁷ I will also make him My firstborn, greatest of the kings of the earth.

²⁸ I will always preserve My faithful love for him, and My covenant with him will endure.

²⁹ I will establish his line forever, his throne as long as heaven lasts.



Psalm 89:4

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).

Samuel anointed David as King while Saul was still on the throne (1 Samuel 16:12). The Greek term "Messiah" (Christos Χριστός) means "anointed one," and each of these blessings of God with David is also true with King Jesus.

God would personally be involved in upholding David's kingdom while remaining faithful to His covenant.

There would continue to be wicked enemies; however, God would not allow them to harm His servant, David.

Beyond simply defending David from his enemies, God would destroy his enemies before him. David would witness their downfall.

The horn (symbolic of power) that calls together His people (Psalm 89:24) was also applicable during the reign of King David.

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.

David called out to God the Father (Psalm 2:7, 22:1; 68:5, 103:13) as did Jesus on the cross.

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.

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 would chastise and redeem the fallen (Hebrews 12:6; Revelation 3:19). The One who would ultimately bear the burden of sin would be Jesus on the cross (Isaiah 53:5).

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)

David's Royal Lineage (Psalm 89:30-37)

A *Maskil* of Ethan the Ezrahite.

³⁰ If his sons forsake My instruction and do not live by My ordinances,
³¹ if they dishonor My statutes and do not keep My commands,
³² then I will call their rebellion to account with the rod, their sin with blows.



³³ But I will not withdraw My faithful love from him or betray My faithfulness.



³⁴ I will not violate My covenant or change what My lips have said.

³⁵ Once and for all I have sworn an oath by My holiness; I will not lie to David.

³⁶ His offspring will continue forever, his throne like the sun before Me,



³⁷ like the moon, established forever, a faithful witness in the sky." *Selah*

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.

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.

The "rod" was used for correction (Proverbs 13:24), and the Heavenly Father disciplines His children. (Hebrews 12:6)

God will remain faithful even when His children are unfaithful. (2 Timothy 2:13)

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.

As the world continuously revolves around the sun, so does God's people revolve around His anointed.

God's covenant love (*hesed* חֶסֶד) is unconditional.

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).

David's Lineage

Only 8 "Good" Kings

Evil Years		Descendants of Solomon – Kings of the Southern Kingdom, Judah (1 Chronicles 3:10-16)					Good Years
		King of Judah	Record	Hebrew Meaning of Name	Age	Reign	
20 Years		1. Rehoboam	Evil	"The Family is extended"	41	17	
①		2. Abijah/Abijam	Evil	"The Lord is my Father"	-	3	
②		3. Asa	Good	"Healer/Physician"	-	41	
9 Years		4. Jehoshaphat	Good	"The Lord Judges"	35	25	66 Years
③		5. Jehoram	Evil	"Exalting the Lord"	32	8	
④		6. Ahaziah	Evil	"The Lord has grasped"	22	1	
⑤		7. Joash/Jehoash	Good-to-Fallen	"The Lord has given"	7	40	
⑥		8. Amaziah	Good	"The Lord is Mighty"	25	29	
⑦		9. Azariah/Uzziah	Good	"The Lord is my Strength"	16	52	137 Years
⑧		10. Jotham	Good	"The Lord is Perfect"	25	16	
16 Years		11. Ahaz	Evil	"He has Grasped"	20	16	
⑦		12. Hezekiah	Good	"The Lord has Strengthened"	25	29	29 Years
⑧		13. Manasseh	Evil-to-Repentant	"One who causes to forget"	12	55	
57 Years		14. Amon	Evil	"The Lord has given"	22	2	
⑧		15. Josiah	Good	"The Lord will Support"	8	31	31 Years
23 Years		16. Jehoahaz	Evil	"The Lord has Grasped"	23	3 Months	
(125 Years)		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	
		8 Good	11 Evil	Averages:	22	20	(263 Years)

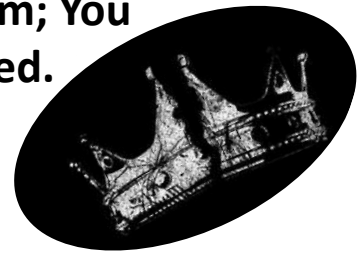
God's Active Discipline (Psalm 89:38-45)

A Maskil of Ethan the Ezrahite.

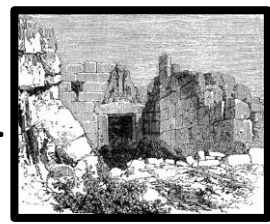
God's anger and wrath now turn against His chosen vessel (King David's lineage).

38 But You have spurned and rejected him; You have become enraged with Your anointed.

39 You have repudiated the covenant with Your servant; You have completely dishonored his crown.



40 You have broken down all his walls; You have reduced his fortified cities to ruins.

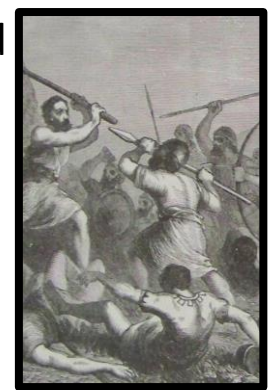


41 All who pass by plunder him; he has become an object of ridicule to his neighbors.



42 You have lifted high the right hand of his foes; You have made all his enemies rejoice.

43 You have also turned back his sharp sword and have not let him stand in battle.



44 You have made his splendor cease and have overturned his throne.

45 You have shortened the days of his youth; You have covered him with shame. Selah

In Psalm 89:38, 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.

God's covenant is not always easy & comfortable; it is likely that David's descendants had dishonored the covenant, so God dishonors the lineage of Davidic crown.

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.

The sinful world ridicules and plunders the king's cities; the wicked take advantage of the situation.

God's correction of His people includes strengthening their enemies against them (i.e., Syria, Egypt, Assyria, Habakkuk).

God actively fights against His people when they rebel and turn from Him.

Emotions can cause the feeling that God has renounced salvation for His people.

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 Psalm 89:44, 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).

While the worldly ridicule the people of the Lord, His name deserves praise and exaltation.

Calling on God to Act (Psalm 89:46-52)

A *Maskil* of Ethan the Ezrahite.

46 How long, LORD? Will You hide Yourself forever? Will Your anger keep burning like fire?

47 Remember how short my life is. Have You created everyone for nothing?

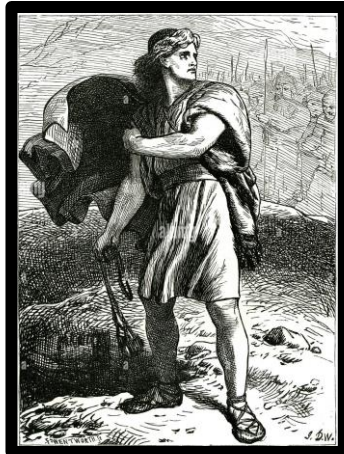
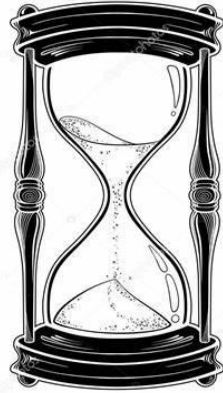
48 What man can live and never see death? Who can save himself from the power of Sheol? *Selah*

49 Lord, where are the former acts of Your faithful love that You swore to David in Your faithfulness?

50 Remember, Lord, the ridicule against Your servants—in my heart I carry abuse from all the peoples—

51 how Your enemies have ridiculed, LORD, how they have ridiculed every step of Your anointed.

52 May the LORD be praised forever. Amen and amen.



Ethan understands that God knows the timing of His salvation and the conclusion of the trial (Habakkuk 1:1).

God is a consuming fire. (Exodus 24:17; Deuteronomy 4:24, 9:3; Isaiah 33:14; Hebrews 12:29)

The question “*will you hide*” (tissātêr 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)

Ethan does not want to waste his life in judgment from an angry God; he wants to serve and worship the Lord in blessing.

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)

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.

Surrounding enemies mock and ridicule God’s people which causes emotional pain and suffering.

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).

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 time period may have been the conclusion of the wilderness wanderings when many Israelites had died, and Moses was also preparing to pass away.

Brief Lives of Men (Psalm 90:1-6)

A prayer of Moses, the man of God.

¹ Lord, You have been our refuge in every generation.



² Before the mountains were born, before You gave birth to the earth and the world, from eternity to eternity, You are God.



³ You return mankind to the dust, saying, "Return, descendants of Adam."



⁴ For in Your sight a thousand years are like yesterday that passes by, like a few hours of the night.

⁵ You end their lives; they sleep. They are like grass that grows in the morning—



⁶ in the morning it sprouts and grows; by evening it withers and dries up.

Throughout the history of the world, God has been a refuge for His people (Genesis 7:21-23).

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).

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)

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.

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)

The life of a man is likened to the temporal nature of grass (Psalm 37:2, 90:5-6, 103:15-16, Isaiah 40:6-8, 1 Peter 1:24).

The strength of God's wrath is incomprehensible to man. As a holy God, it is good and just for God to revile sin.

Foe to Favor (Psalm 90:7-17)

A prayer of Moses, the man of God.

⁷ For we are consumed by Your anger; we are terrified by Your wrath.

⁸ You have set our unjust ways before You, our secret sins in the light of Your presence.

⁹ For all our days ebb away under Your wrath; we end our years like a sigh.

¹⁰ Our lives last seventy years or, if we are strong, eighty years. Even the best of them are struggle and sorrow; indeed, they pass quickly and we fly away.

¹¹ Who understands the power of Your anger? Your wrath matches the fear that is due You.

¹² **Teach us to number our days carefully so that we may develop wisdom in our hearts.**

¹³ LORD—how long? Turn and have compassion on Your servants.

¹⁴ Satisfy us in the morning with Your faithful love so that we may shout with joy and be glad all our days.

¹⁵ Make us rejoice for as many days as You have humbled us, for as many years as we have seen adversity.

¹⁶ Let Your work be seen by Your servants, and Your splendor by their children.

¹⁷ Let the favor of the Lord our God be on us; establish for us the work of our hands— establish the work of our hands!



I ♥ 80s



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 (naphiyim) means "anger" (as in the "flaring nostrils" or the "red nose").

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.

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.

In modern times, the average length of a life equates to lives of 1000 BC (on average, 70-80 years).

Teach us to number our days; we have limited time (Ex 23:26; 1 Kings 2:1; Job 14:5; Psalms 39:4, 90:12); we have limited opportunity to serve God on earth

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).



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.

Adversity infers testing with a purpose towards a humble spirit & a contrite heart. The request is that the reward be commiserate with the struggle.

Moses requests that God's work be discovered, witnessed and observed, and that the work of His people be grounded in Him.

The prayer request of Moses is for God's displeasure with the people to turn to favor.

WW I soldiers recited
this Psalm daily

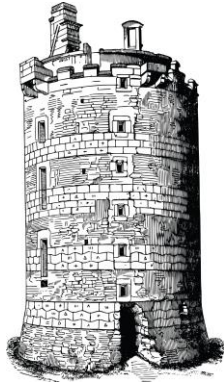
The "Soldier's Psalm" (Psalm 91:1-16)

BOOK 4



The "911" Call

- ¹ One who dwells in the **shelter** of the Most High will lodge in the **shadow** of the Almighty.
- ² I will say to the LORD, "**My refuge and my fortress, My God, in whom I trust!**"
- ³ For it is He who rescues you from the net of the trapper and from the deadly plague.
- ⁴ He will cover you with His pinions, and **under His wings you may take refuge; His faithfulness is a shield and wall.**
- ⁵ **You will not be afraid** of the **terror** by night, or of the **arrow** that flies by day;
- ⁶ Of the **plague** that stalks in darkness, or of the **destruction** that devastates at noon.
- ⁷ **A thousand may fall at your side and ten thousand at your right hand, but it shall not approach you.**
- ⁸ You will only look on with your eyes and see the retaliation *against* the wicked.
- ⁹ **For you have made the LORD, my refuge, The Most High, your dwelling place.**
- ¹⁰ **No evil will happen to you**, nor will any plague come near your tent.
- ¹¹ **For He will give His angels orders concerning you, to protect you in all your ways.**
- ¹² **On their hands they will lift you up, so that you do not strike your foot against a stone.**
- ¹³ You will walk upon the lion and cobra, You will trample the young lion and the serpent.
- ¹⁴ "Because he has loved Me, I will save him; I will set him *securely* on high, because he has known My name.
- ¹⁵ He will call upon Me, and I will answer him; I will be with him in trouble; I will rescue him and honor him.
- ¹⁶ I will satisfy him with a long life, and show him My salvation."



The "shadow" symbolizes nearness, so anyone who desires God's protection should live in close communion with the Lord.

As a weak bird escapes from the surprise of a trap (Psalm 124:7), the Lord's people escape into His care.

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.

The believer can choose to make the Lord his refuge instead of becoming ensnared by the cares of the world.

Guardian angels are described as protectors, and Satan used Psalm 91:12 to test Jesus (Luke 4:9-13).

The Bible contains over 300 references to angels (Mt 18:10) as mankind is a spectacle to Angels (1 Corinthians 4:9, 1 Peter 1:12).

The believer will be satisfied with eternal life because of the Lord's provision of salvation.

The Hem of the garment is also called "the Wings" which adds insight to several passages (Mt 23:37, Lk 13:34).

Hems represented authority (1 Sam 15:27) much like stripes on the shoulders of a military officer

David removed King Saul's hem to show a lack of authority (1 Samuel 24:4-5).

The woman touched the edge of Jesus' robe (His authority) for healing (Mk 5:27, Lk 8:44)

The custom was that as the hem of the man was placed over the bride, he claimed her as his own (Ruth 3:9; Ezekiel 16:8), and at that time, divorce was finalized by cutting off the hem of garment.

Gratitude (Psalm 100:1-5)

A Psalm of Thanksgiving

When was the last time that you were so overwhelmed in gratitude to God that you shouted thanksgiving?

1 Shout triumphantly to the LORD, all the earth.



2 Serve the LORD with gladness; come before Him with joyful songs.

3 Acknowledge that Yahweh is God. He made us, and we are His — His people, the sheep of His pasture.



4 Enter His gates with thanksgiving and His courts with praise. Give thanks to Him and praise His name.



5 For Yahweh is good, and His love is eternal; His faithfulness endures through all generations.



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)

“Rejoice in the Lord always. I will say it again: Rejoice!” (Philippians 4:4)

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)

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.

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).

God has given everything; His people should be willing to “give” thanks

It is wonderful that the Lord is good (Matthew 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.

Praise the Lord (Psalm 103:1-10)

Davidic.

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).

1 My soul, praise Yahweh, and all that is within me, praise His holy name.

2 My soul, praise the LORD, and do not forget all His benefits.

3 He forgives all your sin; He heals all your diseases.

4 He redeems your life from the Pit; He crowns you with faithful love and compassion.

5 He satisfies you with goodness; your youth is renewed like the eagle.

6 The LORD executes acts of righteousness and justice for all the oppressed.

7 He revealed His ways to Moses, His deeds to the people of Israel.

8 The LORD is compassionate and gracious, slow to anger and rich in faithful love.

9 He will not always accuse us or be angry forever.

10 He has not dealt with us as our sins deserve or repaid us according to our offenses.



The Hebrew term for "Bless" (בָּרַךְ בְּרַכָּה) 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" (נַפְשִׁי נַפְשָׁא) infers the whole, true and unique self that makes up an individual.

The Hebrew term "name" (שֵׁם שֵׁם) speaks of the identity of Yahweh, the only living God.

The meaning of Psalm 103:1 is that all of who I am, praise and worship all of who God is.

The Hebrew of Psalm 103:2 literally says to remember "all" or not forget "any" of God's many blessings.

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

The phrase "He revealed" is based on the Hebrew word "יִדְּוֹעַ" (yōwdā) 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.

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).

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.

As the believer's heavenly Father, He shows compassion on His children. The Lord mercifully atoned for His people as He understood the frailty of their flesh (Psalm 78:39).

Praise the Divine Ruler (Psalm 103:11-22)

Davidic.

11 For as high as the heavens are above the earth, so great is His faithful love toward those who fear Him.

12 As far as the east is from the west, so far has He removed our transgressions from us.

13 As a father has compassion on his children, so the LORD has compassion on those who fear Him.

14 For He knows what we are made of, remembering that we are dust.

15 As for man, his days are like grass—he blooms like a flower of the field;

16 when the wind passes over it, it vanishes, and its place is no longer known.

17 But from eternity to eternity the LORD's faithful love is toward those who fear Him, and His righteousness toward the grandchildren

18 of those who keep His covenant, who remember to observe His precepts.

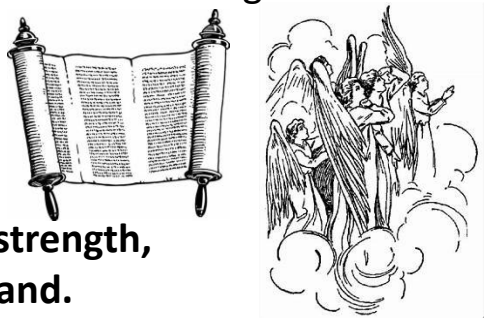
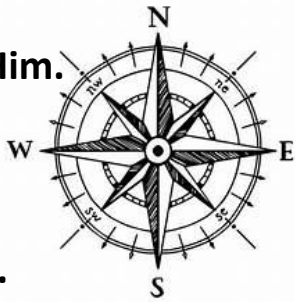
19 The LORD has established His throne in heaven, and His kingdom rules over all.

20 Praise the LORD, all His angels of great strength, who do His word, obedient to His command.

21 Praise the LORD, all His armies, His servants who do His will.

22 Praise the LORD, all His works in all the places where He rules.

My soul, praise Yahweh!



"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)

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 life of man is frequently correlated to temporal grass and fleeting 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)

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.

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)

The Obedient should Praise the Lord... (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
My soul...		

Scriptural References to God

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*.”

Psalms 106 is an account of the way that Israel forgot the blessings & acts of God (Psalm 105)

Praise the Lord (Psalm 106:1-12)

BOOK 4

1 Hallelujah! Give thanks to the LORD, for He is good; His faithful love endures forever.

2 Who can declare the LORD's mighty acts or proclaim all the praise due Him?

3 How happy are those who uphold justice, who practice righteousness at all times.

4 Remember me, LORD, when You show favor to Your people. Come to me with Your salvation

5 so that I may enjoy the prosperity of Your chosen ones, rejoice in the joy of Your nation, and boast about Your heritage.

6 Both we and our fathers have sinned; we have done wrong and have acted wickedly.

7 Our fathers in Egypt did not grasp the significance of Your wonderful works or remember Your many acts of faithful love; instead, they rebelled by the sea—the Red Sea.

8 Yet He saved them because of His name, to make His power known.

9 He rebuked the Red Sea, and it dried up; He led them through the depths as through a desert.

10 He saved them from the hand of the adversary; He redeemed them from the hand of the enemy.

11 Water covered their foes; not one of them remained.

12 Then they believed His promises and sang His praise.



The third mention of “Hallelujah” (“Praise the Lord”) begins (and concludes) this last chapter in the fourth book within Psalms. (Psalm 105 concluded with the word “Hallelujah.”)

Man continues to sin as long as he is on the earth, and God’s mercy will continue as well – so man’s praise should also be eternal.

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.

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.

The phrase “*oh visit me*” (פָּקֹדֵנִי *pāqəḏēnī*) 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”)

Psalm 106:4 is not a “prescriptive” prayer, but instead the focus is on God’s salvation; God saves in His own way according to His plan. (Isaiah 55:8-9)

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” (נִפְלְאוֹתַי *nīp̄lə’ōṭekā*) is a single word that infers the miraculous. (Nehemiah 9:17; Psalm 9:1, 26:7, 40:5, 71:17, 75:1, 145:5)

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.

An undeserving people
saved by a merciful God

Forgotten Blessings (Psalm 106:13-23)

BOOK 4

13 They soon forgot His works
and would not wait for His counsel.

14 They were seized with craving in the wilderness and tested God in the desert.

15 He gave them what they asked for,
but sent a wasting disease among them.

16 In the camp they were envious of Moses and of Aaron, the LORD's holy one.

17 The earth opened up and swallowed Dathan; it covered the assembly of Abiram.

18 Fire blazed throughout their assembly; flames consumed the wicked.

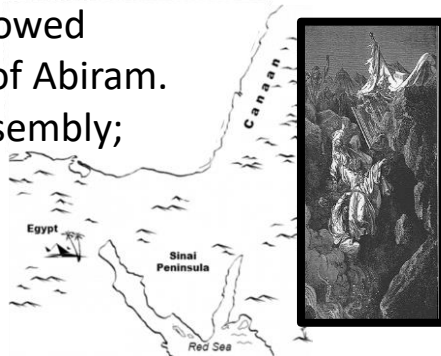
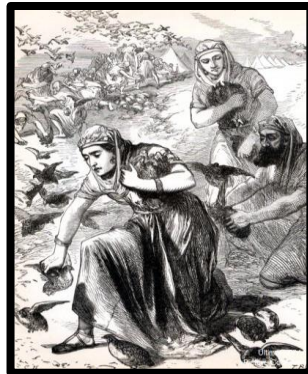
19 At Horeb they made a calf and worshiped the cast metal image.

20 They exchanged their glory for the image of a grass-eating ox.

21 They forgot God their Savior,
who did great things in Egypt,

22 wonderful works in the land of Ham, awe-inspiring acts at the Red Sea.

23 So He said He would have destroyed them— if Moses His chosen one had not stood before Him in the breach to turn His wrath away from destroying them.



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.

His people began to follow their worldly cravings as He tested them in the desert (land without water). As Israel pursued their own ambitions while grumbling against God, they also tested God. (Psalm 78:18) Water can represent the movement of the Spirit and the Word of God.

In the Hebrew language, repetition denotes emphasis. So “craving” (Psalm 106:14) is simply the term “lusted” twice.

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.

Just as the religious leaders became envious of Jesus (Mt 27:18; Mk 15:10), leading Israelites became envious of Moses and Aaron. 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*”). As the leaders were consumed by the world, a judgment of fire awaited their followers.

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)

A single mediator (Moses’ foreshadowing Jesus) stood in the gap to save God’s people. Standing “in the breach” (בַּפְּרֹץ בַּחֲרֵץ) is a military term referencing a soldier standing in the gap (possibly of a wall) to defend against attack. (Ezekiel 22:30)

Israel's sin caused Phinehas, Moses and God to act against them

Israel's Ingratitude (Psalm 106:24-33)

24 They despised the pleasant land and did not believe His promise.



25 They grumbled in their tents and did not listen to the LORD's voice.



26 So He raised His hand against them with an oath that He would make them fall in the desert

27 and would disperse their descendants among the nations, scattering them throughout the lands.



28 They aligned themselves with Baal of Peor and ate sacrifices offered to lifeless gods.

29 They provoked the LORD with their deeds, and a plague broke out against them.



30 But Phinehas stood up and intervened, and the plague was stopped.

31 It was credited to him as righteousness throughout all generations to come.

32 They angered the LORD at the waters of Meribah, and Moses suffered because of them;



33 for they embittered his spirit, and he spoke rashly with his lips.

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.

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.

Throughout the history of Israel, they have been scattered in judgment before being reinstated in grace.

Israel enraged Moses at Meribah which caused him to sin.

Although Israel wrongly incited Moses to sin, God still held Moses accountable for his actions. (Deuteronomy 3:23-27)

Zadok's lineage descended from Aaron through Phinehas (Ezra 7:2-5) who received an eternal covenant of peace from God because of his zeal for the Lord (Numbers 25:10-13).

- Priest Zadok was continually faithful to the rightful King
- King David against the insurrection of Absalom
 - (2 Samuel 15:24-36; 2 Samuel 17:15, 2 Samuel 17:17-21).
 - After Absalom died, Zadok was also an intermediary preparing Judah for the rightful King's return (2 Sam 19:11).
 - Solomon versus Adonijah (1 Kings 1:8, 1 Kings 1:26, 1 Kings 1:32-45).

Zadok ("Zedek" means "righteous"), and Melchizedek's name (Malki-Tzedek מַלְכִי-צֶדֶק) is translated "king of righteousness" (Genesis 14:17-19; Hebrews 7:10)

Phinehas

Ezekiel 40:46, 44:15, 48:11

Carnal Rebellion (Psalm 106:34-43)

The Lord used the enemies of His people to judge and mature them through aggression.

³⁴ They did not destroy the peoples as the LORD had commanded them ³⁵ but mingled with the nations and adopted their ways.



³⁶ They served their idols, which became a snare to them.

³⁷ They sacrificed their sons and daughters to demons.

³⁸ They shed innocent blood—the blood of their sons and daughters whom they sacrificed to the idols of Canaan; so the land became polluted with blood.

BAAL



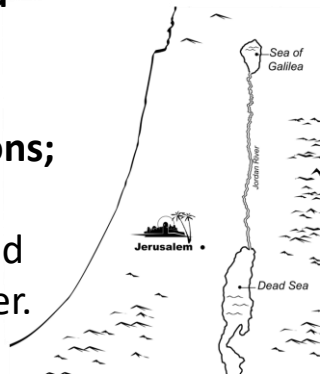
³⁹ They defiled themselves by their actions and prostituted themselves by their deeds.

⁴⁰ Therefore the LORD's anger burned against His people, and He abhorred His own inheritance.

⁴¹ He handed them over to the nations; those who hated them ruled them.

⁴² Their enemies oppressed them, and they were subdued under their power.

⁴³ He rescued them many times, but they continued to rebel deliberately and were beaten down by their sin.



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.

Instead of eradicating the perverted and deviant idolaters of Canaan, the Israelites adopted their ways which led to idolatry.

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)

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.

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)

God demanded that Israel eradicate the idolatrous and wicked Canaanites in the Promised Land (Deuteronomy 20:16-17)

The idols of the ungodly around His people became their worldly masters and snares.

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

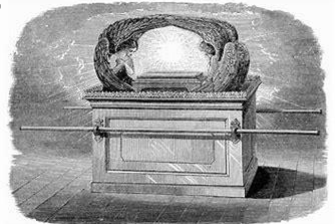
God's Faithful Love (Psalm 106:44-48)

A "Benediction" closes the fourth section of Psalms.

44 When He heard their cry,
He took note of their distress,



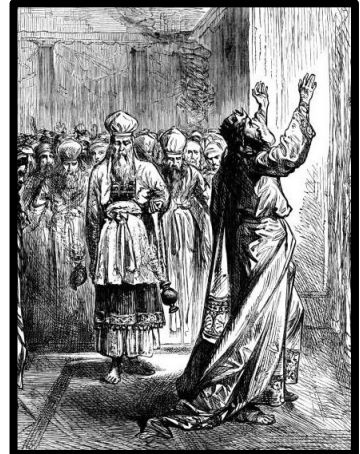
45 remembered His covenant
with them, and relented
according to the riches
of His faithful love.



46 He caused them to be pitied
before all their captors.



47 Save us, Yahweh our God,
and gather us from the nations,
so that we may give
thanks to Your holy name
and rejoice in Your praise.



48 May Yahweh, the God
of Israel, be praised from
everlasting to everlasting.
Let all the people say,
"Amen!" Hallelujah!

God never completely abandoned His people, but instead He heard their prayers. "God saw" (wayyar וַיַּרְא) 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.

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.

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.

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)

While gratitude follows after God's salvation (Psalm 106:47), the praise of God should never wane.

Like God's goodness & mercy, His praise will be eternal.

Every person (Jew and Gentile) should agree that God is worthy to be praised.

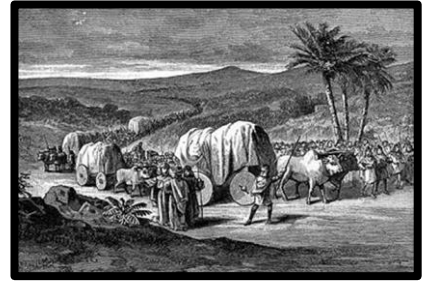
The Hebrew term "Hallelujah" (תְּהִלָּה) is a compound noun consisting of "praise" (tehillah תְּהִלָּה) and Yahweh. The word "Hallelujah" (Ἀλληλουιά) is only used four times in the New Testament (Revelation 19:1, 3, 4, 6). In Greek, the Hebrew term "Hallelujah" is transliterated to "Alleluia."

Rescue from the Wilderness (Psalm 107:1-9)

I am most grateful that God is good because all of His other aspects could be tortuous instead loving if He weren't "good" (Psalm 136)

A word translated in italics ("endures") means that it was not in the original manuscript, but has been added to provide additional clarity.

- 1 Give thanks to the LORD, for he is good; his love *endures* forever.
- 2 Let the redeemed of the LORD tell their story— those he redeemed from the hand of the foe,
- 3 those he gathered from the lands, from east and west, from north and south.
- 4 Some wandered in desert **1a** wastelands, finding no way to city where they could settle.
- 5 They were hungry and thirsty, and their lives ebbed away.
- 6 Then they cried out to the LORD in their trouble, and he delivered them from their distress. **1b**
- 7 He led them by a straight way to a city where they could settle.
- 8 Let them give thanks to the **1c** LORD for his unfailing love and his wonderful deeds for mankind,
- 9 for he satisfies the thirsty and fills the hungry with good things.



Psalm 107:9 may have been referenced by Mary in her song (Luke 1:53).

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

The fifth and final "book" in Psalms begins with an attitude of gratitude.

An example of His goodness is His abundant mercy. The Hebrew phrase "His mercy endures forever" (חסדו לעולם ועד) 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)

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.

Some of the redeemed wandered lost without a home or provision (without food or water) as their lives waned. The basic needs of Maslow's hierarchy were barely being met as their lives deteriorated.

Instead of quietly enduring the suffering or complaining, they cried out to the Lord to save them.

Only a tenth of the healed lepers thanked Jesus for healing them. (Luke 17:11-19)

The Lord provides the sustenance (John 6:35) for His people. He meets the necessities of His people and satisfies their true needs.

Rescue from Bondage & Illness (Psalm 107:10-22)

In Psalm 107, there are four cries
"to the LORD in their trouble;
He delivered them out of their distresses"
(Psalm 107:6, 13, 19, 28)

"T.E.S.T." Pattern: 1. Trial 2. Exclaim 3. Salvation 4. Thanksgiving

¹⁰ Some sat in darkness, in utter darkness,
prisoners suffering in iron chains, **2a**

¹¹ because they rebelled against God's commands
and despised the plans of the Most High.

¹² So he subjected them to bitter labor; they
stumbled, and **there was no one to help.**

¹³ Then they cried to the LORD in their trouble,
and he saved them from their distress. **2b**

¹⁴ He brought them out of darkness, the utter
darkness, and **broke away their chains.**

¹⁵ Let them give thanks to the LORD for his unending
love and his wonderful deeds for mankind, **2c**

¹⁶ for he breaks down gates of bronze
and cuts through bars of iron.

¹⁷ Some became fools through their rebellious ways
and suffered affliction because of their iniquities. **3a**

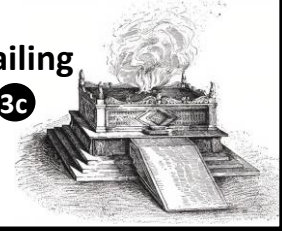
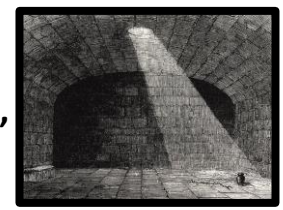
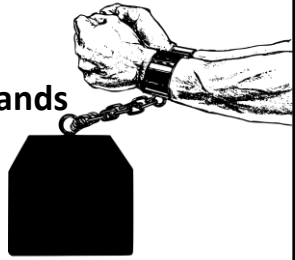
¹⁸ They loathed all food and
drew near the gates of death.

¹⁹ Then they cried to the LORD in their trouble,
and he saved them from their distress. **3b**

²⁰ He sent out his word and healed them;
he rescued them from the grave.

²¹ Let them give thanks to the LORD for his unending
love and his wonderful deeds for mankind. **3c**

²² Let them sacrifice thank offerings and
tell of his works with songs of joy.



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.

Much of the world are prisoners to addictions (e.g., pleasures; workaholic; hobbies) and has rebelled against the Lord (notice the rage and hatred of the atheist). They live in darkness and gloom.

As "prisoners of the world," many must fund and support their bondage through additional work and effort with little rest.

The believer's common response to troubles and difficulties was that they turned their cry to the Lord, and He always responded.

He brought even rebellious individuals from their darkness and gloom into light and life. In spite of the reason being because of themselves, God saved these individuals who were suffering the consequences of their own rebellion.

The hopelessness of iron chains and pitch darkness could not hold the man that God saves.

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.

The Lord's word became the sustenance as He healed them from wasting their lives as they wasted away.

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)

In spite of the reason being because of themselves, God saved these individuals who were suffering the consequences of their own rebellion.

Rescue from Chaos (Psalm 107:23-32)

The merchants of Psalm 107 experienced the fearful Lord through "God's doing."

"T.E.S.T." Pattern: 1. Trial 2. Exclaim 3. Salvation 4. Thanksgiving

²³ Some went out on the sea in ships they were merchants on the mighty waters. **4a**

²⁴ They saw the works of the LORD, his wonderful deeds in the deep.

²⁵ For he spoke and stirred up a tempest that lifted high the waves.

²⁶ They mounted up to the heavens and went down to the depths; in their peril their courage melted away.

²⁷ They reeled and staggered like drunkards; they were at their wits' end.

²⁸ Then they cried out to the LORD in their trouble, and he brought them out of their distress. **4b**

²⁹ He stilled the storm to a whisper; the waves of the sea were hushed.

³⁰ They were glad when it grew calm, and he guided them to their desired haven.

³¹ Let them give thanks to the LORD for his unfailing love and his wonderful deeds for mankind. **4c**

³² Let them exalt him in the assembly of the people and praise him in the council of the elders.



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" (מַלְאָכָה) 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.

Pragmatic businessmen would experience the Lord in a uniquely spiritual way that could not be explained away.

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.

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, and then God rescued His people from the chaotic seas.

The reasonable men who could navigate around the globe were thrown off balance and staggered. Their skills could not quell the storms.

God calmed the weather, so that sailors (merchants/businessmen) had peace and quiet.

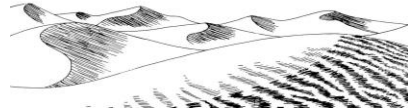
The Lord has the power to calm the chaos (Mt 8:23-27; Mk 4:37-41; Eph 4:14) and lead His people safely home.

These professional men should share their testimonies as they hold sway over groups of people while influencing councils and commissions.

God is Active for the Wicked & Righteous (Psalm 107:33-43)

God is engaged with the Blessings and the Trials

³³ He turned rivers into a desert, flowing springs into thirsty ground,

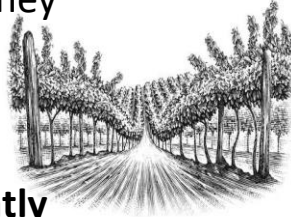


³⁴ and fruitful land into a salt waste, because of the wickedness of those who lived there.



³⁵ He turned the desert into pools of water and the parched ground into flowing springs;

³⁶ there he brought the hungry to live, and they founded a city where they could settle.



³⁷ They sowed fields and planted vineyards that yielded a fruitful harvest;

³⁸ he blessed them, and their numbers greatly increased, and he did not let their herds diminish.

³⁹ Then their numbers decreased, and they were humbled by oppression, calamity and sorrow;

⁴⁰ he who pours contempt on nobles made them wander in a trackless waste.

⁴¹ But he lifted the needy out of their affliction and increased their families like flocks.

⁴² The upright see and rejoice, but all the wicked shut their mouths.

⁴³ Let the one who is wise heed these things and ponder the loving deeds of the LORD.



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)

With the same power to cause desert and desolation, God can alleviate desert conditions.

Beyond a single meal, God can provide an ongoing dwelling place for His people.

The Lord's people are able to bear much fruit (Gal 5:22-23) regardless of their surroundings.

Once God blessed His people, they rebelled, and He allowed them to diminish from His blessing.

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.

Although oppressed by the world, the Lord can bless and multiply the offspring of His people. (Exodus 1:12)

The "upright" recognize God's power and rejoice at it while the wicked are silenced from their self-centered boasting.

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.

A Psalm of Praise (Psalm 117:1-2)

**Shortest Chapter
in Scripture**

**1 Praise the LORD, all nations;
Sing His praises, all peoples!**
**2 For His mercy toward us is great,
And the truth of the LORD is everlasting.
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).

This Psalm closes in the same manner that it began with "Hallelujah" and "praise the Lord."

Hallelujah is a Hebrew expression, "Hallelu Yah(weh)," which means "praise the Lord."

The Lord's eternal faithfulness is for all people.

Paul quotes Psalm 117:1 encouraging unity of spirit among believers (Romans 15:10).

Hallelujah (Hebrew) הללו יה
Alleluia (Greek/Latin) Ἀλληλουιά

The New Testament only uses "Alleluia" in Revelation (19:1, 3, 4, 6)

The Hebrew term for "Praise" (הללו hallū) is used 33 times

"Hallū" is the first word of Psalms chapters 111, 112, 113, 117, 135, 146, 148, 150

While some words are translated into different words of another language, transliteration means that the spelling of a word uses the closest corresponding letters of a different language (i.e., "Amen" is the same word in Hebrew, Greek and English)

1 Give thanks to the LORD, for He is good; For His mercy is everlasting.

2 Let Israel say, "His mercy is everlasting." *Jewish People*

3 Oh let the house of Aaron say, "His mercy is everlasting." *Jewish Priests*

4 Let those who fear the LORD say, "His mercy is everlasting." *Believers*

5 From my distress I called upon the LORD;

The LORD answered me *and put me* in an open space.

6 The LORD is for me; I will not fear; What can man do to me?

7 The LORD is for me among those who help me;

Therefore I will look *with satisfaction* on those who hate me.

8 It is better to take refuge in the Lord than to trust in people.

9 It is better to take refuge in the Lord than to trust in noblemen.

10 All nations surrounded me;

In the name of the LORD I will certainly fend them off.

11 They surrounded me, yes, they surrounded me;

In the name of the LORD I will certainly fend them off.

12 They surrounded me like bees;

They were extinguished like a fire of thorn bushes;

In the name of the LORD I will certainly fend them off.

13 You pushed me violently so that I was falling, but the LORD helped me.

14 The LORD is my strength and song, and He has become my salvation.

15 The sound of joyful shouting and salvation is in the tents of the righteous;

The right hand of the LORD performs valiantly.

16 The right hand of the LORD is exalted; the right hand of the LORD performs valiantly.

17 I will not die, but live, and tell of the works of the LORD.

18 The LORD has disciplined me severely, but He has not turned me over to death.

19 Open the gates of righteousness to me; I will enter through them, I will give thanks to the LORD.

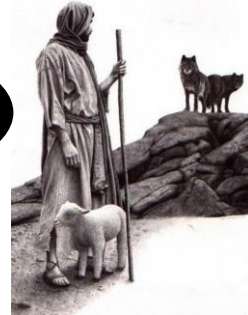
20 This is the gate of the LORD; The righteous will enter through it.

21 I will give thanks to You, for You have answered me, and You have become my salvation.

"Mercy"

*"This is what the Lord says:
'Cursed is the man who trusts
in mankind and makes flesh
his strength, and whose heart
turns away from the Lord.'
(Jeremiah 17:5)"*

"The Lord's Name"



"The Lord's Right Hand"

The first and last verses of Psalm 118 are the same (about gratitude for God's mercy)

Psalm 118:1 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. (1 Corinthians 3:11)

Three categories of people (the nation of Israel, the priests, all believers) should understand and affirm that God's faithful mercy will never end (Psalm 115:9-11)

"If God is for us, who is against us?" (Romans 8:31)

"Do not be afraid of those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell." (Matthew 10:28)

The world will hate the people of the Lord, but the Lord will give His people victory – even if that victory is in death.

The ultimate decision is whether a man will trust in the Lord as described by His Word or trust in himself and human alliances.

Tests and trials come from the Lord, but He can also bring salvation from certain death.

The believer's gratitude to the Lord originates from His response to prayers and gift of salvation (1 John 4:19; Psalm 116:1).

God's people pass through His gates (Matthew 7:7, Luke 11:9) of righteousness (Isaiah 26:2, Revelation 4:1) which is the only way to enter is through Jesus Christ (John 10:7).

Psalms 119

It takes approximately 15 minutes to read Psalm 119 aloud

Psalm 119 is the longest chapter in the Bible.



As the laver of the Temple symbolized a cleansing by God's Word (Ephesians 5:26, John 15:3), the chapter is called the "Song of the Laver" with every verse referencing some aspect of the Word of God.

Although the author of Psalm 119 is unknown, some believe that the Bible Teacher Ezra the priest may have written this around the time that the temple was rebuilt post-captivity.

Psalm 119:1-3 & 119:115 are the only ones not spoken directly to God.

Yahweh (the personal name of God) appears twenty-four times in Psalm 119.

Psalm 119 is used in Jewish tradition to celebrate Rosh Hashanah (Jewish New Year).

Various Categories of Imperatives Given by the Lord	
Law	<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 "to teach" (or "to shoot or throw" - as a teacher would shoot concepts at their students like arrows from a bow or throw them like rocks).	
Commandment	<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	
Precept	<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	<i>(Hebrew choq or chuqqah)</i>
They are decrees, enactments, or prescriptions - often to clarify underlying law. Additional statutes are often implemented by acts of legislature.	

Psalms 119

Psalm 119 is an acrostic of the Hebrew alphabet with 8 verses for each of the twenty-two Hebrew letters (all consonants).

Other acrostics in Scripture that are based on the twenty-two letters of the Hebrew alphabet include Psalms 9-10; 25; 34; 37; 111; 112; and 145, Proverbs 31:10-31 as well as the first four chapters of Lamentations.

There are thirteen alphabetical acrostic poems in Scripture, where each line begins with a successive letter in the Hebrew alphabet

Name	Pictograph	Meaning
Aleph		Ox / strength / leader
Bet		House / "In"
Gimmel		Foot / camel / pride
Dalet		Tent door / pathway
Hey		Lo! Behold! "The"
Vav		Nail / peg / add / "And"
Zayin		Plow / weapon / cut off
Chet		Tent wall / fence / separation
Tet		Basket / snake / surround
Yod		Arm and hand / work / deed
Kaf		Palm of hand / to open

Verses

1-8

9-16

17-24

25-32

33-40

41-48












49-56

57-64

65-72

73-80

81-88

Name	Pictograph	Meaning
Lamed		Staff / goad / control / "toward"
Mem		Water / chaos
Nun		Seed / fish / activity / life
Samekh		Hand on staff / support / prop
Ayin		Eye / to see / experience
Pey		Mouth / word / speak
Tsade		Man on side / desire / need
Qof		Sun on horizon / behind
Resh		Head / person / first
Shin		Eat / consume / destroy
Tav		Mark / sign / covenant

Verses

89-96

97-104

105-112

113-120

121-128

129-136

137-144

145-152

153-160

161-168

169-176

Examples of Jot & Tittle

“Until heaven and earth pass away, not the smallest letter or one stroke of a letter will pass from the law until all things are accomplished.”

Matthew 5:18

A Hebrew “Yod” is the smallest Hebrew letter

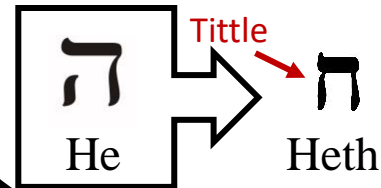
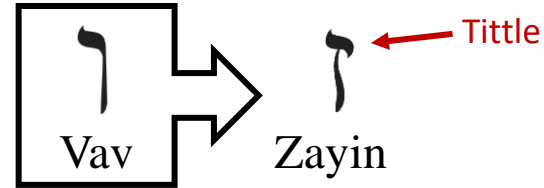


“Yod” is translated as “Jot” in Greek

The New Testament asserts that throughout Scripture, every “dotting of an i or crossing of a t” will dependably endure as truth (Matthew 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).

A “Tittle” is the minute detail between alphabet characters



“The day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.” (2 Peter 3:10)

“Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them.” (Revelation 20:11)

“The word of the Lord remains forever.”

(1 Peter 1:25)

“The grass withers, the flower fades, but the word of our God will stand forever.” (Isaiah 40:8)

“But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.” (2 Peter 3:13)

“Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.” (Revelation 21:1)

Aleph Ox/Strength/Leader

- 1 Blessed are those whose way is blameless, Who walk in the Law of the LORD.
- 2 Blessed are those who comply with His testimonies, *and* seek Him with all *their* heart.
- 3 They also do no injustice; **They walk in His ways.**
- 4 **You have ordained Your precepts, That we are to keep *them* diligently.**
- 5 Oh that my ways may be established to keep Your statutes!
- 6 **Then I will not be ashamed when I look at all Your commandments.**
- 7 **I will give thanks to You with uprightness of heart, When I learn Your righteous judgments.**
- 8 I will keep Your statutes; Do not utterly abandon me!

*“Love the Lord
with all your heart,
soul & mind.”
(Matthew 22:37)*



Beth House/“In”

- 9 How can a young man keep his way pure? By keeping *it* according to Your word.
- 10 With all my heart I have sought You; Do not let me wander from Your commandments.
- 11 **I have treasured Your word in my heart, so that I may not sin against You.**

- 12 Blessed are You, LORD; Teach me Your statutes.
- 13 With my lips I have told of all the ordinances of Your mouth.
- 14 I have rejoiced in the way of Your testimonies, as much as in all riches.
- 15 **I will meditate on Your precepts and regard Your ways.**
- 16 I shall delight in Your statutes; **I will not forget Your word.**



Gimel Foot/Camel/Pride

- 17 **Deal *generously* with Your servant, that I may live and keep Your word.**
- 18 **Open my eyes, that I may behold wonderful things from Your Law.**
- 19 I am a stranger on the earth; Do not hide Your commandments from me.
- 20 My soul is crushed with longing for Your ordinances at all times.
- 21 **You rebuke the arrogant, the cursed, who wander from Your commandments.**
- 22 Take disgrace and contempt away from me, For I comply with Your testimonies.
- 23 **Even though rulers sit *and* speak against me, Your servant meditates on Your statutes.**
- 24 **Your testimonies also are my delight; *They are* my advisers.**

This longest chapter begins with the formula to happiness which comes from seeking the Lord and obedience to His Word.

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 God’s absolute truth & righteousness.

The psalmist understands his shortfall in obedience to the Lord and aspires to follow God’s law more closely.

Even a young man with natural inclinations towards the flesh can keep himself unpolluted by the world through obedience to Scripture.

The Lord’s Spirit empowering the believer to obedience.

Seven times it is repeated “*Lord, teach me your Statutes*” (Psalms 119:26, 33, 64, 68, 124, 135).

Instead of annoyance with God’s commands, believers should find joy in obedience.

Throughout each minute of each day, believers should consider the application of God’s Word and His presence in every situation.

Blindness in the Bible often refers to “Spiritual Blindness,” and only God can focus (Psalm 119:27, 32) the spiritual eyes from worldly distractions (Psalm 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).

Psalm 119: Love The Lord

Love the Lord your God with all of your heart

(Deuteronomy 4:29, 6:5, 10:12, 11:13, 13:3, 26:16, 30:2, 6, 10)

Psalm 119:2	Blessed are they who keep <i>His statutes</i> and seek him with all their heart
Psalm 119:7	I will praise you with an upright heart as I learn <i>your righteous laws</i> .
Psalm 119:10	I seek you with all my heart ; do not let me stray from <i>your commands</i> .
Psalm 119:11	I have hidden your word in my heart that I might not sin against you.
Psalm 119:30	I have chosen the way of truth; I have set my heart on <i>your laws</i> .
Psalm 119:32	I run in the path of <i>your commands</i> , for you have set my heart free.
Psalm 119:34	Give me understanding, and I will keep <i>your law</i> and obey it with all my heart .
Psalm 119:36	Turn my heart toward <i>your statutes</i> and not toward selfish gain.
Psalm 119:58	I have sought your face with all my heart ; be gracious to me according to your promise.
Psalm 119:69	I keep <i>your precepts</i> with all my heart .
Psalm 119:70	Their hearts are callous and unfeeling, but I delight in <i>your law</i> .
Psalm 119:80	May my heart be blameless toward <i>your decrees</i> , that I may not be put to shame.
Psalm 119:111	<i>Your statutes</i> are my heritage forever; they are the joy of my heart .
Psalm 119:112	My heart is set on keeping <i>your decrees</i> to the very end.



Obedience is Love

(John 14:15, 21-24, 1 John 2:5, 5:2-3, Joshua 22:5, 1 Samuel 7:3, 12:20, 12:24, 1 Kings 3:3)

The title reveals that this Psalm was written by David for the "chief musician" which some believe to be God

God's Omnipresence (Psalm 139:1-12)

For the choir director. A Davidic psalm.

1 LORD, You have searched me and known me.
2 You know when I sit down and when I stand up; You understand my thoughts from far away.
3 You observe my travels and my rest; You are aware of all my ways.
4 Before a word is on my tongue, You know all about it, LORD.
5 You have encircled me; You have placed Your hand on me.
6 This extraordinary knowledge is beyond me. It is lofty; I am unable to reach it.
7 Where can I go to escape Your Spirit? Where can I flee from Your presence?
8 If I go up to heaven, You are there; if I make my bed in Sheol, You are there.
9 If I live at the eastern horizon or settle at the western limits,
10 even there Your hand will lead me; Your right hand will hold on to me.
11 If I say, "Surely the darkness will hide me, and the light around me will be night" —
12 even the darkness is not dark to You. The night Shines like the day; darkness and light are alike to You.



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

The Almighty God cares enough to search a man (Rom 8:27, 1 Cor 2:10) and know him utterly and completely.

Every action and thought of a man is understood by the Lord. The Lord understands the individual on a personal basis. Whether man is moving or still, God is (not only aware) but "familiar" with all of the ways of a man.

God knows the words that an individual uses even before he speaks them. Man will be judged for every word. (Matthew 12:36-37)

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)

In Psalm 139:5, the Hebrew term "hedged" (צָרְתָּנִי שָׂרְתָנִי) is a concept of building a wall around a garden to protect it from encroaching weeds and animals. (Isaiah 5:2). 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.

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. 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.

Men believe that they can hide in the dark, but 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).

Psalm 139 celebrates God's sovereignty, omnipresence and power which is tied to His work maturing the fetus as a living baby.

The Baby in the Womb (Psalm 139:13-18)

For the choir director. A Davidic psalm.

13 For it was You who created my inward parts; You knit me together in my mother's womb.

14 I will praise You because I have been remarkably and wonderfully made. Your works are wonderful, and I know this very well.



15 My bones were not hidden from You when I was made in secret, when I was formed in the depths of the earth.



16 Your eyes saw me when I was formless; all my days were written in Your book and planned before a single one of them began.

17 God, how difficult Your thoughts are for me to comprehend; how vast their sum is!



18 If I counted them, they would outnumber the grains of sand; when I wake up, I am still with You.

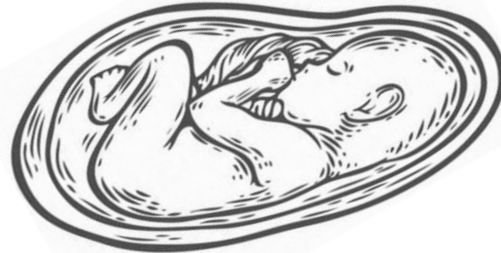
God intricately develops the fetus in the mother's womb; the implication of Psalms 139:13-16 is that abortion is murder and rejection of God's purpose (Jeremiah 1:5, Psalm 51:5; Luke 1:44, and Exodus 21:22-23).

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.

The Growth of the Fetus in the Womb

- 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 develops a baby's bodies with His sovereign plan in mind – even those with disabilities (Exodus 4:11)



God had a plan for man before he began (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)

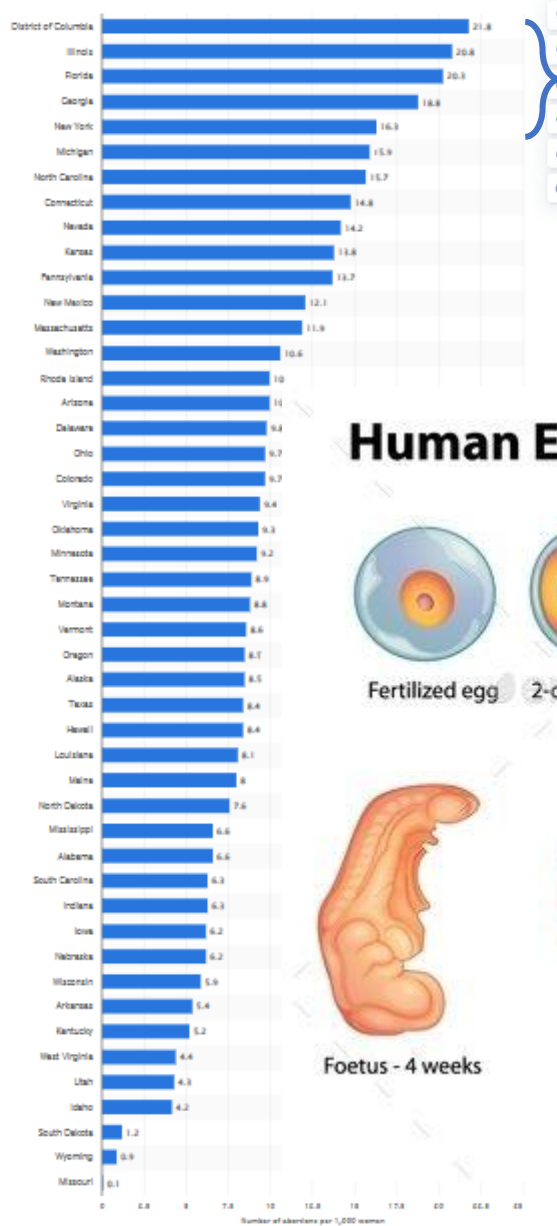


Although God knows man intricately, it is impossible for man to understand anything of the infinite God without His revelation. Most men revert to conjecture instead of trusting God's Word about Himself.

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)

The Torture & Murder of Babies via Abortion

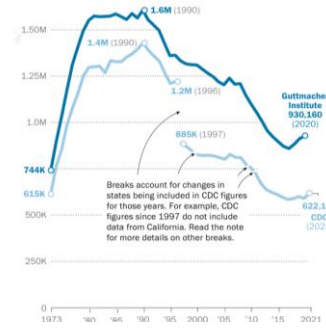
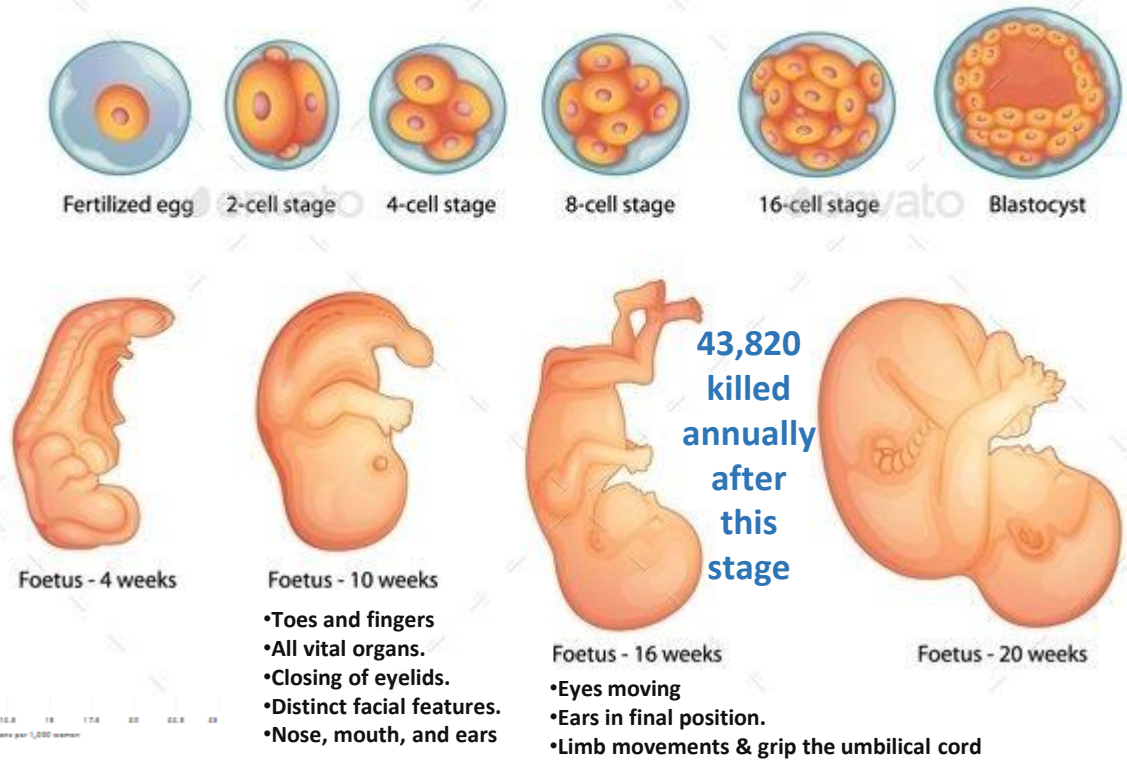
Abortion rate among women aged 15 to 44 years in the United States in 2021, by state



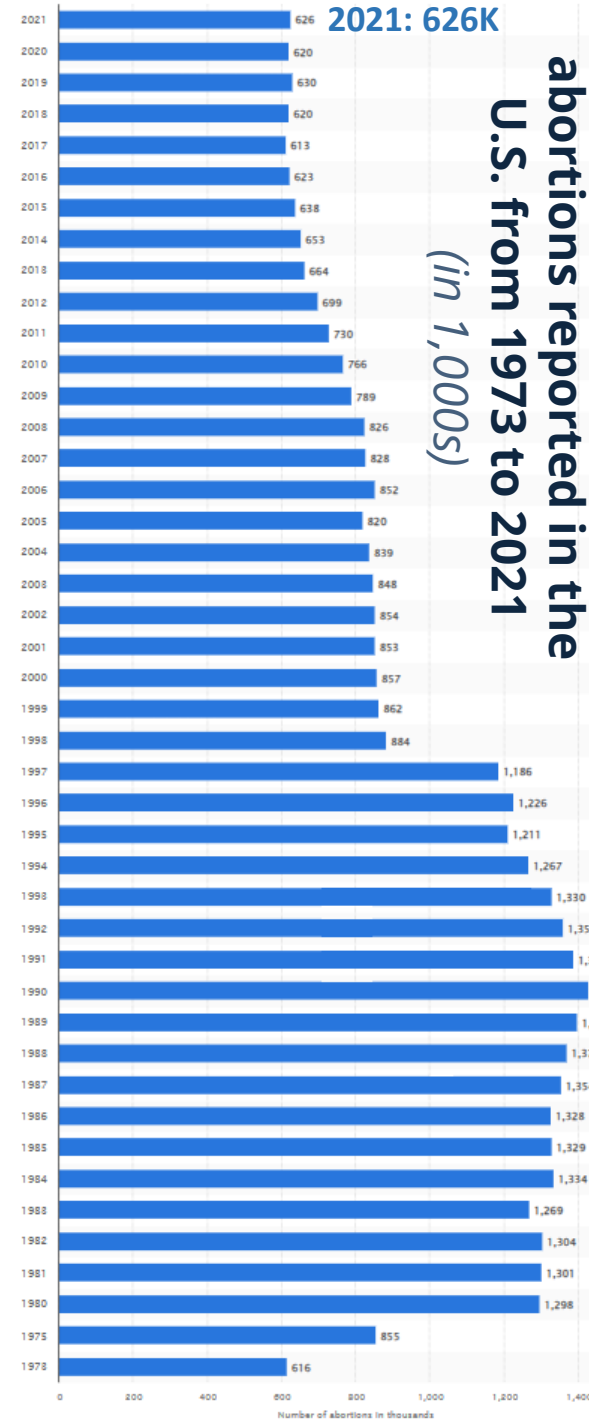
21.8% Washington, DC
 20.8% Illinois
 20.3% Florida
 18.8% Georgia
 16.3% New York

(California is not listed as it does not collect abortion data)

Human Embryonic and Foetal Development



- 93% before 13 weeks of gestation
- 6% occurred between 14-20 weeks
- 1% were performed > 21 weeks



Enemies of God (Psalm 139:19-24)

For the choir director. A Davidic psalm.

At this point, David shifts from the focus of a powerful, loving God to the wicked who misuse the name of God.

19 God, if only You would kill the wicked—you bloodthirsty men, stay away from me—



20 who invoke You deceitfully. Your enemies swear by You falsely.

21 LORD, don't I hate those who hate You, and detest those who rebel against You?



22 I hate them with extreme hatred; I consider them my enemies.

23 Search me, God, and know my heart; test me and know my concerns.

24 See if there is any offensive way in me; lead me in the everlasting way.

David does not act on his hatred for the wicked; he leaves judgment to God. Like a child in the womb, David was unable to defend himself, but he asks God to intervene.

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)

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.

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.

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.

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.

The Last Psalm (Psalm 150:1-6)

The eternal plan for God's people is to praise God. (Revelation 5:13)

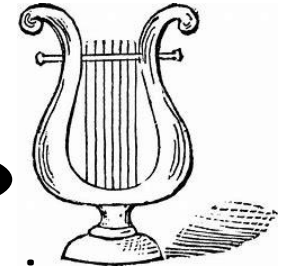
1 Praise the LORD. **Who?**



Praise God in his sanctuary; **Where?**
praise him in his mighty heavens.

2 Praise him for his acts of power; **For What?**
praise him for his surpassing greatness.

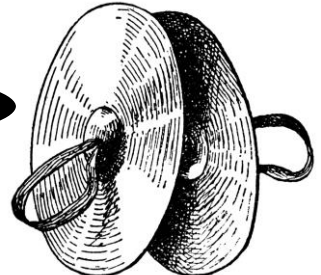
3 Praise him with the sounding of the trumpet, praise him with the harp and lyre, **How?**



4 praise him with timbrel and dancing, **How?**
praise him with the strings and pipe,

5 praise him with the clash of cymbals, **How?**
praise him with resounding cymbals.

6 Let everything that has breath praise the LORD. **Who?**



Praise the LORD. **Who?**

Psalm 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").

Two reasons are given to praise the Lord. Praise Him for what He has done and for Who He is.

The sanctuary 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 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).

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.

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)

Doxologies Conclude the Books of Psalms		
Psalms 1-41	Psalm 41:13	"Blessed be the Lord, the God of Israel, from everlasting to everlasting! Amen and Amen."
Psalms 42-72	Psalms 72:18-20	"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."
Psalms 73-89	Psalms 89:52	"Blessed be the Lord forever! Amen and Amen."
Psalms 90-106	Psalms 106:48	"Blessed be the Lord, the God of Israel, from everlasting to everlasting! And let all the people say, "Amen!" Praise the Lord!"
Psalms 107-150	Psalm 150:6	"Let everything that has breath praise the Lord! Praise the Lord!"