

Psalms

Over a period of ten centuries, inspired hymns of worship were composed and compiled to form the anthology today known as the book of Psalms. Authored mainly by David and six other writers, these heart-stirring pleas and praises capture the essence of what it means to walk daily with God. Each section bears a topical likeness to a book of the Pentateuch, and each closes with a ringing doxology of praise.

Section	Book 1: Psalms 1-41	Book 2: Psalms 42-72	Book 3: Psalms 73-89	Book 4: Psalms 90-106	Book 5: Psalms 107-150
Main Author(s)	David	David & Korah	Asaph	Anon.	David
Possible Compiler	David	Hezekiah		Ezra/Nehemiah	
Content	Laments	National Anthems		Praise Anthems	
Topical Likeness to Pentateuch	Genesis (Man)	Exodus (Redemption)	Leviticus (Worship)	Numbers (Wandering)	Deuteronomy (Word of God)
Benediction of Praise	41:13	72:18,19	89:52	106:48	150:1-6
Span of Authorship	About 1,000 Years				
Dates of Compilation	1030-970 B.C.	970-710 B.C.		Until 430 B.C.	



Charting the Psalmists

Of the 150 Psalms, 100 are linked to authors by the superscription (title) which precedes the psalm. The authors of two others (Psalms 2 and 95) can be determined from New Testament passages (Acts 4:25; Hebrews 4:7). Here is a summary of the poets who penned the five books of songs known collectively as the Psalms:

Author	Book 1 Psalms 1-41	Book 2 Psalms 42-72	Book 3 Psalms 73-89	Book 4 Psalms 90-106	Book 5 Psalms 107-150	Total
David	38	18	1	3	15	75
Asaph	—	1	11	—	—	12
Korah	—	7	3	—	—	10
Solomon	—	1	—	—	1	2
Ethan	—	—	1	—	—	1
Heman	—	—	1	—	—	1
Moses	—	—	—	1	—	1
Anonymous	3	4	—	13	28	48
TOTALS	41	31	17	17	44	150



PSALMS

(Hebrew: sepher tehillim — *Book of Praises*)

SUGGESTED COMMENTARIES ON PSALMS

- Barnes, Albert, *O.T. Notes*, 3 Vols., Baker, Grand Rapids, Michigan, 1950.
Clarke, Adam, *O.T. Commentary* (Vol. III), Abingdon-Cokesbury, Nashville.
Leupold, H. C., *Exposition of the Psalms*, Baker, Grand Rapids, Michigan, 1950.
Peroune, J. J. Stewart, *The Book of Psalms*, 2 Vols., Zondervon, Grand Rapids, 1966.
Spurgeon, Charles, *The Treasury of David*, 8 Vols.
Willis, John T., *Psalms*, 3 Vols., Way of Life Press.

I. INTRODUCTION

- A. Two purposes of this study.
1. To become familiar with the great poetry of the Old Testament.
 2. To develop an appreciation for the Psalms, that we may use them for our own comfort and for the help of others.
- B. Nine reasons for studying the Psalms.
1. Most familiar Old Testament book (cf. New Testament & Psalms).
 2. Most frequently quoted Old Testament book in the New Testament.
 3. Jesus was familiar with the Psalms.
 - a. Matt. 22:43f (Psa. 110)
 - b. Matt. 27:46 (Psa. 22)
 - c. Luke 24:44 — disciples.
 4. Sung in worship of the church (Col. 3:16; Eph. 5:19; I Cor. 14:26; Matt. 26:30, Jewish *Hallel*, Pss. 115-118)
 5. These hymns enable us to look directly into the heart of God's saints — Luther.
 6. They serve as a prayer book, as well as a hymnal.
 7. They have enduring quality — frequent use enriches meaning and endears to reader. They do not wear thin.
 8. They continually carry the reader into the presence of God. Not abstract, far off, but on steps of throne of mercy. Rich acquaintance with character of God possible from study.
 9. No situation in life for which the Psalter does not provide light and guidance. Relevant to us!

II. CHARACTERISTICS OF HEBREW POETRY

- A. **Parallelism** — The principles of interpretation are closely related to the characteristics of each type of literature. There are several characteristics of Hebrew Poetry, some of which are readily seen in the Psalms, the most distinctive of which is **parallelism**, or **thought rhyme**. Hebrew poetry contains little, if any, word rhyme. Parallelism appears in several forms which are defined and illustrated in the following:
1. In **synonymous parallelism** the thought of the first line is repeated in the second, expressed in different words. The exact truth the poet wished to express was repeated for emphasis. Example: Psa. 24:1-3.

2. In **antithetic parallelism** the truth presented in one line is strengthened by a contrasting statement in the other. Example: Psalms 1:6.
 3. In **synthetic parallelism** the first and second lines bear some definite relation to each other, either as cause and effect . . . proposition and conclusion, etc. Each part is essential to provide the complete thought. Example: Psalms 119:9.
 4. **Progressive parallelism** appears in several varieties, the most common ones being the composite or stairlike and the climactic. The composite or stairlike is composed of several lines, each providing a complete element of the aggregate or composite thought. Example: Psalms 1:1. In **climactic progressive parallelism** the principal idea in the first line is repeated in the second and expanded to complete the thought. Example: Psalms 29:1. In this couplet the second line is necessary to complete the unit of thought.
 5. In **inverted parallelism** the first line is closely related in thought to the fourth, and the second to the third. Example: Psalms 91:14.
- B. **Rhythm** — A second characteristic of Hebrew poetry is rhythm, or accentuation, which, like parallelism, has exegetical values. It often aids in capturing the exact thought and feeling of the poet. Different kinds of rhythm are found in Hebrew poetry, but it is not likely that the Hebrew poets had standard measures, worked out and defined, as modern poets have. Apparently the art of poetic rhythm was secondary consideration, if, indeed, any conscious effort was made to conform to patterns of rhythm.
- C. **Figurative expression** — A third characteristic of Hebrew poetry, equally as important as parallelism and rhythm, is figurative expression. As in the poetry of all nations, that of the Hebrews abounds in figures. There are two important considerations in dealing with these figurative expressions. (1) The figure must be accepted and dealt with as a figure and not as a literal statement. (2) The figure must be interpreted in the light of the meaning of that figure in the day and in the setting in which it was used. Illustration: *my shepherd*, Psalms 23.

Another valuable aid to accurate biblical interpretation is a knowledge of the historical situation out of which a given passage has come. A knowledge of the historical circumstances at the time, the customs of the day, the specific occasions and purpose of the passage, and the need which it was intended to meet provide the interpreter with the necessary, but often unseen, context of the passage. A knowledge of the nature, position, and life experiences of the writer adds life and personality to an otherwise impersonal treatise.

The Psalms do not present a system of biblical theology, but they reflect the theology and religious experiences of the writers. They contain much theology, and some of the highest expressions of religious truth are found in them. Indeed, the Psalms are *Mirrors of the soul* reflecting the religious experiences common to humanity everywhere and in all ages.

III. THE BOOK OF PSALMS

- A. The word *psalm* from *mizmor*.
1. First, as to the term Mizmor, *psalm*, which occurs in the titles of fifty-seven psalms. It comes from the root **ZMR**, meaning *to pluck*, i.e., taking hold of the strings of an instrument with the fingers, and thus implies that the psalms in question were sung to the accompaniment of a stringed instrument, or instruments. (Oesterley, p. 10).
 2. Both titles (Gr. *Psalmos*, Heb. *Mizmor*) take into account the majority of the poems rather than the whole; not all the Psalms were sung to musical accompaniment, and not all of them consist of praise. (Hastings, p. 770).
 3. Any poem capable of being set to music . . . Musically suited. I do not think it means to play on an instrument. (A quotation taken verbatim in the class of Dr. Jack Hicks, head of the Hebrew and Old Testament Division of Southern Methodist).
 4. Psalms are songs for the lyre, and therefore lyric poems in the strictest sense . . . The lyric is the earliest kind of poetry in general, and the Hebrew poetry, the oldest example of the poetry of antiquity that has come down to us, is therefore essentially lyric. (Delitzsch, Vol. I., p. 7).

- B. David's poetic ability seen other than in Psalms.
1. A lament regarding Saul and Jonathan (2 Sam. 1:19-27).
 2. A lament regarding Abner (2 Sam. 3:33f).
 3. David wrote Ps. 18; (cf. 2 Sam. 22).
- C. Other Old Testament Psalms:
1. Exodus 15: 1-18 — Hymn of Deliverance
 2. Deut. 32-33 — Moses' Songs of Exhortation
 3. Judges 5 — Deborah's Praise
 4. Isaiah 38: 9-20 — Hezekiah's Gratitude
- D. Recurring refrains — A fourth characteristic will be the use of a repeated chorus, or refrain, in the song. cf. Pss. 42:5, 11; 43:5; 136:1ff.
- E. Acrostics — A fifth characteristic of Hebrew poetry is the use (in the Hebrew text) of successive letters of the alphabet in the beginning of successive lines in the Psalm. Examples: Ps. 119 (22 paragraphs of 8 verses each); Pss. 9-10 (every 2 verses). cf. Prov. 31:10-31.
- F. Arrangement of the five books of the Psalms.
- | | | | |
|----------|---|---------------|---|
| Book I | — | Psa. 1-41, | Prayers of faith in adversity. |
| Book II | — | Psa. 42-72, | Prayers of faith in adversity. |
| Book III | — | Psa. 73-89, | Psalms of trust, especially in national distress. |
| Book IV | — | Psa. 90-106, | Psalms of praise. |
| Book V | — | Psa. 107-150, | Mingled psalms, chiefly praise, and trust in trouble. |

Davidic psalms are interspersed throughout. The arrangement is more in accord with material than chronology.

IV. THE AUTHORSHIPS OF THE PSALMS

- A. Affirmation of David's authorship.
1. Affirmed by Jesus and the apostles.
 - a. Matt. 22:42ff; Mk. 12:36ff; Lk. 20:42ff. *How did David in the Spirit call him Lord?*
 - b. Acts 4:25 — Ps. 2.
 - c. Acts 2:25-28 — Peter quotes David from Ps. 16.
 - d. Acts 13:35, 36 — Paul does the same.
 - e. Rom. 4:6-8 — Paul quotes David from Ps. 32.
 2. Quoted in the book of Hebrews 4:7 — Ps. 95.
- B. Six reasons why it is safe to ascribe Psalms to David.
(From Young's *Introduction to the Old Testament*, pp. 298-300).
1. David was a skillful musician.
 - a. He was the sweet singer of Israel (2 Sam. 23:1).
 - b. He played music before Saul (1 Sam. 16:18-23).
 - c. Amos referred to David's ability (Amos 6:5).
 2. David was a true poet.

Liberals accept 2 Sam. 1:19-27 as being Davidic. Why reject others?
 3. David was a man of deep feelings and rich imagination.

2 Sam. 12:13-23 is an example of his deep emotions.
 4. David was a true worshipper of God.

David knew his Lord. He mentions God often in his writings.
 5. David had rich and varied experiences.

David at various times had functioned as king, writer, poet, sinner and shepherd.
 6. David was filled with God's Spirit (1 Sam. 16:13; 2 Sam. 23:1).

C. Authors of the Psalms.

1. David — Davidic Psalms: 73. Book I, 37; Book II, 18; Book III, 1; Book IV, 2; Book V, 15.
2. Asaph — Asaphic Psalms: 12. Book II, Psalm 50; Book III, Psalms 73-83.
3. Sons of Korah — Korahitic: 12. Book II, 8; Book III, 4.
4. Solomon: 2. Psalms 72, 127.
5. Moses: 1. Psalm 90.
6. Anonymous: 48. Chiefly in Books IV and V.
7. Hemen: 1. Psalm 88. Son of Joel, one of David's principal singers.
8. Ethan: 1. Psalm 89. Descendant of Merari — later called Jeduthun.
cf. I Chron. 15:16-19; 16:7, 37, 41.

V. **GROUPING OR CHIEF GROUPS OF THE PSALMS** (Arranged alphabetically).

- (1) **Alphabetic or acrostic:** A composition, usually in verse, in which one or more sets of letters, when taken in order form words (Webster).
 1. Psa. 9, 10, two verses to each letter, incompletely carried out.
 2. Psa. 25, one missing. Two of another instead of a third; another repeated, hence, not perfect.
 3. Psa. 34, one missing, another repeated.
 4. Psa. 37, one omitted, another taking its place and found a second time.
 5. Psa. 111, 112, half verse to each letter.
 6. Proverbs 3:10-31; so also Lamentations, chapters 1-4 are acrostic. Chapter 5 of Lamentations is not acrostic. (Laetch)
- (2) **Ethical:** Those teaching moral and ethical principles such as Psalm 1.
- (3) **Hallelulah:** A group of Psalms beginning and/or ending with *praise Jehovah*, or *hallelulah*. (Pss. 113-118; 146-150)
- (4) **Historical:** Psalms that review the history of the people or some period. See Psalms 105 and 106.
- (5) **Imprecatory:** To invoke evil upon enemies; hence, to curse. Example, Psa. 69.
- (6) **Messianic:** Those pertaining especially to the coming Messiah. Prophecies of the Messiah are found throughout the Psalms; but there are several that are peculiarly Messianic such as Psalms 2 (heathen rage), 22 (pierced), 45 (throne), 89 (seed of David), 110 (set on right hand), 132 (fruit of David).
- (7) **Penitential:** There are several of these, but the classic is Psalm 51, after David's great sin. This is followed by Psalm 32, rejoicing.
- (8) **Songs of Ascents:** Psalms 120-134. For explanation see next section VI, *Meaning of the Hebrew titles*.
- (9) **Suffering:** Many of the Psalms are of suffering. These should be classified. Examples: Pss. 22, 88.
- (10) **Thanksgiving:** Expressions of grateful praise to Jehovah, and thanksgiving to Him for deliverance, greatness and etc. See Pss. 100, 103, 116.

These may be further classified as:

1. Didactic: Psalms of teaching or instruction.
2. Liturgical: Responsive readings, and for use in special services.
3. Meditation and reflection: The ancient Hebrews were given to meditation, which spirit finds expression in many of the Psalms.
4. Praise and devotion.
5. Prayer and petition.

VI. MEANING OF THE HEBREW TITLES OF THE PSALMS

- (1) **Ayeleth ha-shahar** (Psa. 22) *The hind of the morning*, or possibly *the help of the morning* (ISBE). So Hastings. *The hind of the Dawn*, "probably the name of a well-known song to the tune of which this Psalm was to be sung" (Oesterley).
- (2) **Alamoth** (Psa. 46) means *maidens*. "The common view is that the psalm was to be sung by soprano voices" (ISBE). "Usual meaning *eightth, Young women*. (So falsetto voices of men, or bass voice, uncertain. H.)" (Hastings). "Means *young women* . . . we must confess, we do not understand" (Oesterley).
- (3) **Al-tashheth** (Pss. 57-59, 75) "means *destroy not*, . . . Many think this the first word of a vintage song (cf. Isa. 65:8)" (ISBE). So Hastings, Oesterley.
- (4) **Ascents, Songs of** (Pss. 120-134): "The most probable explanation of the meaning of the expression is that these 15 psalms were sung by bands of pilgrims on their way to the yearly feasts in Jerusalem" (ISBE). "Might mean *Songs of the Ascent* (cf. Ezra 7:9, from Babylon, but more probably *Songs of Ascent* to Jerusalem on the occasion of the great yearly festivals" (Hastings).
- (5) **For the Chief Musician**: "55 psalms are dedicated to the precentor or choir leader of the temple . . . It is quite likely that there was an official collection of psalms for public worship in the custody of the choir master of the temple" (ISBE). "Possibly two or three successive groups, when composite titles are found. i.e. When *Chief Musician* and *of David* etc., found, it means the psalm has been in several groups" (Hastings). "It comes from the root meaning literally *to shine*, and from the form of the verb which implies intensity . . . thus, one who shines, i.e., who is pre-eminent, and therefore occupying a leading position. (*leading*, I Chron. 15:21) (Oesterley).
- (6) **Dedication of the House** (Psa. 30): "Whether in the days of David, in connection with the removal of the ark to Jerusalem, or in the days of Zerubbabel, or in the time of Judas Maccabaeus, it is impossible to say" (ISBE).
- (7) **Degrees**: See **Ascents** above.
- (8) **Gittith** (Pss. 8, 81, 84): "is commonly supposed to refer to an instrument invented in Gath or to a tune that was used in the Philistine city" (ISBE). "If the word (gittoth) was originally pronounced *Gittoth* (Place of gathering, a wine-press), the note may direct that the psalms were to be sung to some vintage melody" (Hastings). "Most likely *For the wine-presses*" (Oesterley).
- (9) **Higgayon**: "This word is not strictly a title, but occurs in connection with *Selah* in Psa. 9:16 . . . it is probably a musical note equivalent to *largo*" (ISBE), *Murmuring sound* (Driver), and in 19:14 *meditation*. In 9:16 it seems to be a musical note (Hastings).
- (10) **Jeduthun**: "We know from I Ch. 16:41; 25:3 that Jeduthun was a choir leader in the days of David. He perhaps introduced a method of conducting the service of song which ever afterward was associated with his name" (ISBE). "Jeduthun might be the name of a tune or an instrument. But this is very uncertain" (Hastings). "The name in the title probably refers to the mode of singing adopted by this guild, and that the psalm was to be sung after this mode (I Chron. 16:41; 25:1, 3, and elsewhere (Psa. 39)" (Oesterley).
- (11) **Johah-elem-rehokim** (Psa. 56): "*the dove of the distant terebinths, or the silent dove of them that are afar off*, would have a point of contact with Psa. 55:6-8" (ISBE). "*the dove of the silence of them that are distant*. The note is to be explained as No. 1 (above)" (Hastings).
- (12) **Mahalath** (Psa. 53): "perhaps *dancing* is correct (ISBE). "The meaning of **Al-Mahalath** is very uncertain; the word may come from the root meaning *sickness*" (Oesterley).

- (13) **Maskil** (Pss. 32, 42-45, 52-55, 74, 78, 88, 89, 142): "The exact meaning of this common term is not clear. Briggs suggests *a meditation*. Thirtle and others *a psalm of instruction*. Kilpatrick *a cunning psalm*. Some of the 13 psalms bearing this title are plainly didactic, while others are scarcely to be classified as psalms of instruction", (ISBE). "The term describes the character of the poem, but whether . . . *a meditation* or something else, cannot be determined with certainty" (Hastings). "Perhaps best understood as *instruction*" (Oesterley).
- (14) **Mikhtam** (or Michtam, or Miktam) (Pss. 16, 56-60): "Following the rabbinical guess, some translate *a golden poem*. The exact meaning is unknown" (ISBE). "Still more uncertain . . . *a golden poem* . . . unconvincing" (Hastings). "Its meaning is uncertain . . . It may well be, however, that Mowinckel has hit upon the true meaning; he connects the term with the Assyrian **Katamu** 'to cover', i.e., to cover sin. (Hence used in psalms of sickness, sin, etc. Psa. 16)" (Oesterley).
- (15) **Muth-laben** (Psa. 9): "The title is generally supposed to refer to a composition entitled *Death of the Son*. Possibly the melody to which this composition was sung was the tune to which Psa. 9 was to be sung" (ISBE). "Uncertain, (*death whitens*)". (Hastings). "According to (the melody of) *Die for the Son* (or *The Death of the Son*), may mean that this was the title of a song to the melody of which the psalm was to be sung (Psa. 9)" (Oesterley).
- (16) **Neginoth** (Pss. 4, 6, 54, 55, 61, 67, 76): "with stringed instruments" (ISBE), so Hastings.
- (17) **Nehiloth** (Psa. 5): "is supposed by some to refer to *wind instruments* possibly flutes. (ISBE). "Wind instruments, but uncertain, doubtful" (Hastings). "A problem difficult of solution, if indeed it can be solved . . . It has been interpreted as meaning *to* (the accompaniment) *of flutes*; . . . *To* (the tune of) *the Inheritances*" (Oesterley).
- (18) **Selah**, not strictly a title. "It occurs 71 times in the Psalms and 3 times in Habakkuk. It is almost certainly a technical term whose meaning was well known to the precentor and the choir in the temple . . . which probably denotes an instrumental interlude . . . and suppose(d) to be a sign to the musicians to strike up with a louder accompaniment. Possibly the singing ceased for a moment. It is unwise to dogmatize as to the meaning of this very common word" (ISBE).
- (19) **Sheminith** (Pss. 6, 12), "meaning *the eighth*, probably denotes the *male* choir as distinguished from *Alamoth*, the maidens' choir. That both terms are musical notes is evident from I Chron. 15: 19-21" (ISBE).
- (20) **Shiggaion** (Psa. 7) "is probably a musical note. Some think it denotes *a dithyrambic poem in wild ecstatic wandering rhythms, with corresponding music*." (ISBE). "The root word from which the word is derived means *to go astray or to reel*. The meaning really remains uncertain" (Hastings).
- (21) **Shoshannim** (Pss. 45, 69) means *lilies*. (Psa. 80) means *lies, a testimony*. (Psa. 60) may be rendered *the lily of testimony*" (ISBE). "Different ways of citing how the song is to be sung"—(Hastings).
- (22) **Song of Loves** (Psa. 45) "is appropriate as a literary title to a marriage song" (ISBE).

VII. THE PURPOSES OF THE HEBREW TITLES OF THE PSALMS

- A. Titles were in the Hebrew text originally.
 1. Were translated into the Greek Septuagint Bible.
 2. It is not known definitely who put the titles in the Psalms.
- B. Purposes of the titles:
 1. To identify the author.
 2. To give musical direction.
 3. To give explanation of historical circumstances.
 4. To indicate the character or object of the Psalm.
 5. To give liturgical notices — Tells under what circumstances in worship these are to be sung.

VIII. THE PROBLEM OF IMPRECATIONS – THE SEEMING HARSHNESS OF THE PSALMS

A. Examples of the problem..

Pss. 5:10; 10:15; 18:40-42; 28:4; 31:17; 35:3-8; 40:14; 55:9; 58:6-10; 59:12-15; 68:2; 69:22-25; 79:12; 83:9-17; 109:6-15; 137:7-9.

B. How to understand the seeming harshness?

1. The Bible is a book of candor, recording all feeling of one's heart.
2. That which seems wrong, harsh, and vindictive may have represented to them feelings and language similar to our own milder expressions of the same thoughts.
3. Prophetic statements rather than any wish as to personal desire.
4. Recording the feelings of others, without necessarily approving.
5. Real question – Whether such feelings are right:
 - a. David was a magistrate.
 - b. Punishment is right.
 - c. A nation has arrangements to detect and punish crime.
 - d. These are lawful, proper and honorable employments.
 - e. Proper for such men to pray for success in their tasks.
 - f. It is difficult from Psalms to demonstrate malice in the prayers that God would avenge.
6. True record of psalmists' thoughts – one who is human, and partially sanctified.
 - a. David was not perfect.
 - b. Inspired men are not perfect.
 - c. In God's revelation need true record of impact of His religion on human heart.
 - d. Therefore such expressions not presented for our imitation.
 - e. Inspiration simply guarantees correctness of record.

Source: Barnes, *Introduction to Psalms*.

IX. CLASSIFICATION OF PSALMS BY THEMES

I. Five Books

Book I (1-41) Prayers of Faith in Adversity

Except: 1, 15	– Righteousness
2, 21	– Royal
8, 24, 29, 33	– Praise
19	– Revelation
32	– Penitential

Book II (42-72) Prayers of Faith in Adversity

Except: 45, 72	– Royal
47, 48, 50, 65-68	– Praise
51	– Penitential
58, 59	– Imprecation

Book III (73-89) Psalms of Trust, especially in National Distress

Except: 75, 76	– Praise
78, 81	– Historical
82	– Rebuke to wicked
84, 87	– Love for Zion or for Temple

Book IV (90-106) Psalms of Praise

Except: 90, 91, 94, 102	– Faith in Adversity
101	– Righteousness
105, 106	– Historical

Book V (107-150) Mingled Psalms, chiefly Praise and Trust in Trouble

Except: 110, 132 — Royal
112, 116 — Righteousness
119 — Revelation
122 — Love for Zion
129, 137 — National Distress

Special Categories in Book V:

120-134 — Songs of Degree
113-118,
136, 146-150 — Hallel Psalms of Praise

Source: R.S.V. Bible, A. J. Holman, 1962.

II. By Themes:

A. Source: R.S.V. Bible, A. J. Holman, 1962.

Historical — 78, 81, 105, 106.
Imprecatory — 69, 101, 137 and parts of 35, 55, 58.
Messianic — 2, 8, 16, 22, 40, 41, 45, 68, 69, 89, 102, 109, 110, 118.
Penitential — 32, 51, and parts of 38, 130, 143.
Praise — About 40 Psalms (100, 103 et al).
Prayers of Faith in Times of Trouble — About one-half of the Psalms — 23, 91, 121, et al.
The Righteous Man — 1, 15, 101, 112, 133.
Royal — 2, 21, 45, 72, 110, 132.

B. Source: Adapted from Homer Hailey Notes.

Attributes of God and His Kingdom — 29, 36, 47, 48, 50, 81, 82, 87, 89, 90*, 93, 115.
Comfort — 23*, 37, 62, 77, 91, 121*, 125, 127, 128, 130.
Complaint — 41*, 74, 79.
Corruptness of Society — 14*, 53, 73*.
Ethical — 1*, 15*, 16, 101.
Historical — 78*, 105, 106, 136.
Imprecatory — 10, 17, 28, 55, 58, 94*, 109, 129.
Lament for Wicked — 12*, 52.
Messianic — 2*, 72, 110.
Penitential — 6, 38, 51*.
Praise and Thanksgiving — 8*, 9, 19*, 21, 24*, 30, 33, 34*, 61, 65, 66, 67, 68, 75, 92*,
95, 96, 97, 98, 99, 100*, 103*, 104, 108, 111, 112, 113, 114,
116, 117, 118, 119*, 124, 126, 134, 135, 138, 139*, 145 ,
146, 147, 148, 149, 150.
Prayer for Deliverance and Protection — 5, 7, 20, 25, 26, 35, 43, 46*, 56, 57, 59, 64,
71*, 83, 120, 137, 140, 141, 142, 143, 144.
Prayer for Help — 13, 40, 44, 54, 60, 69, 70, 80, 122*, 123.
Prayer for Trust — 3, 4, 11, 27*, 31, 86, 131.
Prayer for Mercy and Joy of Forgiveness — 32*, 85, 102, 132.
Song of Love — 45, 133*.
Suffering — 22*, 88.
Thirst for God — 42, 63, 84, 137*.
Vanity of Life — 39*, 49.
Victory Song — 18, 76, 107*.

* Denotes 'Theme' Psalms for special study.

X. SPECIAL AREAS OF INTEREST IN STUDY

- A. Historical circumstances prompting writing of psalm.
- B. Quotations of the psalm in the New Testament ; therefore, historical and inspired.
- C. Messianic references; redemption theme.
- D. Outline of psalm.
- E. Special verses to be noted.
- F. Figures of speech.
- G. Homiletical suggestions — Sermon titles.

LESSON II – GOD’S BLESSED MAN AND HIS ANOINTED KING (Psalms 1-10)

PSALM 1*

The character, condition and reward of the righteous and the wicked.

- Author:** Unknown
- Theme:** Contrast between Righteous and Wicked man. **Main Idea:** “God sees all men in one of two groups.”
- Outline:**
- I. The Character and Condition of the Righteous, and their Reward (1-3).
 - II. The Condition and Ultimate End of the Wicked (4-6).
- Lessons:** *Progressive Nature of Sin* – v. 1
Delight in God’s Word – v. 2
Value of Meditation – v. 2
Secret of Blessedness
- Important Verse:** Verse 2
- Figurative Speech:** *tree by water* – v. 3
chaff – v. 4
- Verse by verse:**
- v. 1 – *Blessed* – to be enriched by God.
 - v. 2 – *Delight* – looking forward to serving God. 119, 147, 148.
 - v. 3 – *tree* of life – kind of life in God; we shall not wither; we shall prosper.
 - v. 4 – *chaff* – ungodly, have not this hope to look for, but only destruction.

PSALM 2*

The reign of Jehovah’s anointed. Christ will rule all people.

- Author:** David, Acts 4:25
- Theme:** Messianic (*Messiah’s Coronation Hymn*) Contrast between Righteous Kingdom and Wicked Kingdom – The reign of Jehovah’s anointed. **Main Idea:** “Jehovah’s determination to have Christ reign over all.”
- Outline:** (Two choices)
- I. The nations and Jehovah, vs. 1-6
 - A. The nation’s rage, vs. 1-3 – a general rising against Jehovah.
 - B. Jehovah laughs, vexes them, vs. 4-6 – Jehovah above all: majesty, thunders.
 - II. The King – Jehovah’s anointed, vs. 7-9 – The anointed one now speaks.
 - III. The practical application, vs. 10-12 – From this let the nations learn a lesson.
 - I. Voice of the World, vs. 1-3.
 - II. Voice of God, vs. 4-6.
 - III. Voice of the Messiah, vs. 7-9.
 - IV. Voice of Holy Spirit, vs. 10-12.
- Lessons:** *When God Laughs* – v. 4
Thou Art My Son – v. 7
God’s Iron Rod – v. 9
Rejoice With Trembling – v. 11
- Important Verse:** Verse 7
- Figurative Speech:** *Anointed* – v. 2; *bands, cords* – v. 3
King on Holy Hill in Zion – v. 6
Rod of iron and pottery – v. 9 (Rev. 12:5; 19:15)
Kiss the Son – v. 12
Laugh – v. 4
- Cited in the N.T.:** Acts 4:25-28; 13:33; Heb. 1:5; Heb. 5:5.
For expression *Messiah* or *Christ, King, Son of God*, see Jno. 1:49; Mt. 26:63.

PSALM 3

Morning Prayer of Trust in God.

- Author:** David .
- Theme:** Morning prayer of trust in God (cf. Ps. 3 — A.M.; Ps. 4 — P.M.) When fled from Absalom, 2 Sam. 18:1-8 — 20,000 die. **Main Idea:** “God’s care through the night gives assurance for the day regardless of its perils.”
- Outline:**
- I. Lament concerning present distress, vs. 1-2.
 - II. David sustains a relation that sustains him, vs. 3-4.
 - III. Protection during the night now a pledge of help, vs. 5-6.
 - IV. The renewed call upon God, vs. 7-8.
- Lesson:** *How Do You Sleep?* v. 5, Isa. 28:20.
- Important Verse:** 5
- Figurative Speech:** v. 4 — *heard from holy hill.*
v. 7 — *cheek bone, teeth.*
v. 3 — *shield.*
v. 3 — *lifter of head.*
- Selah:** “The Selah which parts the first from the second strophe is probably a direction for an instrumental interlude while the singer pauses” (Alexander Maclaren, *The Book of Psalms*, p. 25) “What is meant is the joining in of the orchestra, or a reinforcement of the instruments, or even a transition from piano (Low or soft) to forte (loud)” — Delitzsch.

PSALM 4

Evening Prayer of Trust in God.

- Author:** David.
- Theme:** Evening prayer of trust in God. **Main Idea:** “Trusting prayer brings great peace.”
- Outline:** (Two choices)
- I. Jehovah — God of righteousness, vs. 1-4.
 - A. A cry to Jehovah, v. 1.
 - B. Address to men, v. 2.
 - C. Continuation of address, vs. 3-4.
 - II. Call to repent, vs. 5-6.
 - III. Jehovah, the psalmist’s consolation and joy, vs. 7-8.
- I. Plea for help, v. 1.
 - II. Counsel to enemies, vs. 2-5.
 - III. Security and peace in God, vs. 6-8.
- Lessons:** *God’s Concern For His People*, v. 3.
Effect of Reverence, v. 4.
- Important Verses:** 3, 8.
- Figurative Speech:** v. 7 — *Joy of harvest.*
v. 4 — *Stand in awe* — be conscience of God; *conscience* — to know with, to know what we ought to do, and urge us to do it in view of judgment day, when go to bed at night, commune with yourself.

PSALM 5

God's Protection

- Author:** David. Probably a morning prayer before going to the house of God. David is in the city of Jerusalem.
- Theme:** Prayer for protection from the Wicked (Nehiloth – with flutes – wind). **Main Idea:** “The day’s outlook depends upon our uplook.”
- Outline:** (Two choices)
- I. The inner side of the devout life: Access to God, vs. 1-7.
 - A. This is the desire and purpose of the psalmist, vs. 1-3.
 - B. Barred to evil-doers, vs. 4-6.
 - C. The chief blessing of the singer, v. 7.
 - II. The outward side: *the way*, vs. 8-12.
 - A. Prayer for guidance in life, v. 8.
 - B. Prayer for destruction of wicked, vs. 9-10.
 - C. Prayer for righteous, anticipated blessings, vs. 11-12.
 - I. Plea to be heard, vs. 1-3.
 - II. Confidence in God’s protection, vs. 4-7.
 - III. Prayer for guidance and protection, vs. 8-10.
 - IV. Exhortation to trust God, vs. 11-12.
- Lessons:** *The Day’s Up–Look*, v. 3
Sin – Pleasant or Not? v. 4
The Joys of Faith and Love, v. 11.
- Important Verses:** 3,4.
- Figurative Speech:** v. 7 – *toward holy temple.*
v. 9 – *throat – sepulchre.*
v.12– *compass as shield.*
- Cited in the N. T.:** v. 9 (Rom. 3:13).

PSALM 6

A Merciful God hears the cry of a penitent sinner.

- Author:** David. Apparently after a sleepless night, vs. 5, 6.
- Theme:** Penitential – a cry for mercy under judgment. A psalm or cry of grief. But such a grief could have come only from a consciousness of sin. Beauty: Mercy under judgment. **Main Idea:** “Seek mercy when facing judgment.”
- Outline:** (Two choices)
- I. The cry of a troubled soul, vs. 1-3.
 - II. An appeal for Jehovah’s mercy, vs. 4-7.
 - III. Sudden change – certain that God hears, vs. 8-10.
It is possible that Pss. 6, 38, 51 form a sequence, followed by 32 – Delitzsch.
 - I. Plea for mercy, vs. 1-2.
 - II. Misery described, vs. 2-7.
 - III. Assurance that God hears, vs. 8-10.
- Lessons:** *The Burden of Evil*, vs. 1-7.
God Hears the Penitent Heart, vs. 8-9.
- Important Verses:** 1, 9.
- Figurative Speech:** v. 1 – *Chasten in hot displeasure.*
v. 2 – *bones vexed.*
v. 6 – *bed swims – couch watered tears.*
v. 7 – *eye consumed.*

PSALM 7

A Just God hears the Cry of a Righteous Man

Author: David.

Theme: Prayer for protection or defense by Jehovah. **Main Idea:** "God searches our hearts."

Difficulties: (1) *Shiggaion of David* – musical note, wild, ecstatic, reeling – unclear.
(2) *Cush of Benjamin* – Saul, Cush play on Kish, or, a person in Saul's army. Rawlinson prefers the first.

Psa. 6 is the cry of a sinner.

Psa. 7 is the cry of the righteous.

Outline: (Two choices)

- I. The appeal of innocence for help, vs. 1-5.
- II. The cry for more than help, namely, definite judgment, vs. 6-10.
- III. The vision of judgment, vs. 11-17.

- I. Asks deliverance and affirms innocence, vs. 1-5.
- II. Pleads for God to examine his (and Enemies') heart, and to act, vs. 6-16.
- III. Promises praise for judgment, v. 17.

Lessons: *God's Righteous Judgment*, vs. 8-9.

God's Attitude Towards Sin, vs. 11-13.

Important Verses: 9, 11.

God knows our hearts, v. 9

Figurative Speech: v. 2 – *tear . . lion*.

v. 5 – *tread down*.

v. 10 – *shield is God*.

vs. 12, 13 – *sword–bow–arrows*.

v. 14 – *travaileth–conceived–brought forth*.

v. 15 – *pit*.

PSALM 8*

Jehovah's Glory and Man's Dignity.

Author: David.

Theme: Praise for God's Condescending Goodness. **Main Idea:** Jehovah's glory and man's dignity. Jehovah is Sovereign: Is the psalm one of **God**, or of **man**? God has glorified Himself in the heavens, and in man. Man's puny weakness is seen when compared with the universe; but his greatness is seen when he is compared with God; when one considers God's concern for him.

Possibility that conditions were bad; how correct them? Probably the psalmist is gripped with the idea of the greatness of man. If any thing is to be done to silence and eliminate those things opposed to God, and the enemies of God, then it must be done through man.

Outline:

- I. Praise of God's Majesty in Universe, v. 1.
- II. God's Praise through Weak Man, v. 2.
- III. Man's Insignificance – Compared to Material Universe, vs. 3, 4.
- IV. Man's Dignity – Compared to God's Spiritual Realm, vs. 5-8.
- V. Praise, v. 9.

Lessons: *Glory of God – In Universe and In Man*.

What is Man?

Glory of Man – Creation, Dominion, and Divine Concern.

Important Verses: Memorize all.

Figurative Speech: v. 2 – *defeated by babes*.
v. 1, 9 (cf. 9:10) – *name – character of God*.
v. 6 – *under his feet*.
paths of the sea – Matthew Fontaine Maury, “Father of Oceanography”.
Cited in the N. T.: Verse 2 in Mt. 21:16.
Vss. 4-6 in Heb. 2:6-8.

PSALM 9

Thanksgiving to God for His Justice Toward Wicked Nations.

Author: David.
Theme: Praise and Thanksgiving (for Chief Musician). Alphabetic, but doesn’t hold thru – muth labben, *Death of a Sin* melody. Companion to Psalm 10. **Main Idea:** “God judges the nations – He is in control.”
Psalm 9 – Against wicked nations
Psalm 10 – Against Israel
(Psalm 9 – Thanksgiving and praise for defeat of a foreign enemy – wicked nations, altogether reference to heathens. Rings with triumph.)
Outline: (Two choices)
I. Praise and its Occasion, vs. 1-12.
II. Prayer and its End, vs. 13-20.
I. Personal Exultation in God, vs. 1-10.
II. Corporate (group) Exultation in God, vs. 11-16.
III. Sober Reflections, vs. 17-20.
Important Verses: 7, 10, 17
Lessons: *Refuge in the Lord*, v. 9.
Never Alone, v. 10.
A Nation’s Sins, v. 17.
From Gates of Death to Gates of Praise, vs. 13-14.
Learning to Respect God, v. 20.
Figurative Speech: v. 10 – *trust in God’s “name”*.
v. 12 – *inquisition for blood*.
v. 13 – *gates of death*.
v. 15 – *pit, net*.
v. 20 – *only men*.

PSALM 10

Prayer for the Overthrow of the Wicked in Israel.

Author: Anonymous.
Theme: Prayer for overthrow of Wicked. “Imprecatory – from imprecate from Latin in (in) = precari (to ask, entreat, pray . . .) 1. archaic – to call down by prayer; invoke, to invoke evil upon; curse; 2. archaic – to beg or pray for . . .” W.T.N.I.D. II, 1136.
The Septuagint links with Psalm 9 as one Psalm – continuation of some indignation, now – re: Israel. **Main Idea:** “God may delay judgment – but it comes.”
Outline:
I. Wicked and their Ways, vs. 1-11.
II. Prayer for their overthrow, vs. 12-15.
III. Assurance that God has heard, vs. 16-18.

Lessons: *The Heart of their Mistake*, vs. 4, 6, 11, 13.

— — — There Is No God — — —

1. Never have trouble
2. Doesn't see
3. Has forgotten
4. Will not require.

God's Rule, v. 16.

Important Verses: 4, 11.

Figurative Speech: vs. 8, 9 — *lieth in wait — lion*.

v. 9 — *catch poor in net*.

v. 15 — *break the arm of wicked*.

Cited in the N. T.: v. 7 in Rom. 3:14.

LESSON III — “TRUST IN THE LORD” IS MAN’S REFUGE AND DEFENSE (Psalms 11-20)

PSALM 11

A Righteous Lord is a Righteous Man’s Refuge and Defense.

Author: David

Theme: Trust in Jehovah. Jehovah is man’s refuge and defense.

Friends urge David to flee from whom? From Saul? or from Absalom? Delitzsch refers the psalm to the eve of Absalom’s conspiracy. Corresponds to either. But instead, he flees to God.

In this psalm is presented the *basis of security*. What is the basis? Flight? Are economics the basis? Are social conditions the basis? Before economics or social security will work there must be something basic.

How long will treaties last? How long can our *possessions* be safe? Just *as long as there is a foundation — a moral foundation — to our nation*.

This psalm pictures dark times: evil people are in control; wrong was in the saddle riding rough-shod over the right. What do do? To some: flight was the only escape. Here is the *doctrine of quitting or escaping*.

But to the author *this is unthinkable* — he rejects the doctrine of quitting. He would stay and try to improve the condition. Simple *doctrine of effort: repulse the wrong*.

Main Idea: Why run from problems? Jno. 12:27. “The righteous Lord is a refuge for the righteous.”

Outline: (Two choices)

I. Warning by Prudence, vs. 1-3.

II. Watching by Providence (God), vs. 4-7.

I. David’s life threatened, vs. 1-3.

A. The pillars of state are threatened, v. 3. What are they? Honesty, virtue, consideration, piety, good people. (Watergate, 1972ff).

B. David rejects the advice.

II. David’s trust is in Jehovah, vs. 4-7. David justifies his trust in Jehovah.

Lessons: *Where Could I Go?* v. 1, Jno. 6:68

When Trials Have Ended, vs. 4-5, James 1:2-4

The Doctrine of Escapism.

Important Verses: 3, 4 — cf. Rom. 5:3-5; Jas. 1:2; 6 — cf. Ps. 23:5.

Figurative Speech: *Flee as a bird* — ruffled grouse, quail, v. 1.

bow — arrow, — v. 2 (cf. 7:11-13, God!)

destroy foundations — honesty, virtue, consideration, judgment, v. 3.

cup of wrath — fury, v. 6.

PSALM 12

The Confidence of the Righteous in the Midst of Slander.

- Author:** David.
- Theme:** Lament for Wicked – Lament and supplication in the midst of prevailing falsehood.
In this psalm there is presented a *contrast* between the *lying tongue* of flatterers and the confidence one can put in the word of God. **Main Idea:** “Trust God’s word when being slandered.”
Sheminith – the eighth – male choir.
- Outline:**
- I. Lament and supplication, v. 1 – cf. v. 8.
 - II. Menace of Flattering Lips, vs. 2-4.
 - III. The promise – a sure trust in God’s Word, vs. 5-7.
- Lessons:** *The Pure Word of God*, v. 6.
The Sure Trust (from Evil Speech) v. 7, or *Safety in the Midst of Falsehood*.
- Important Verse:** 6 – Pure words, as silver.
- Figurative Speech:** v. 1 – *No honest man* – can’t trust anyone. (Diogenes-Athens)
v. 2 – *double heart* – flattery.
v. 5 – *safety* – he panteth for (chases, pursues).
v. 6 – *pure as silver* – tried 7 times.

PSALM 13

Prayer for Help When It Seems that God Is Not Listening.

- Author:** David – probably when hunted in the mountain by Saul – I Sam. 26.
- Theme:** Prayer for help in affliction. **Main Idea:** “Trust God to help, though it seems He is not listening.”
- Outline:**
- I. How long? The Repeated Cry (4 times), vs. 1-2.
 - II. From Protest to Prayer, vs. 3-4.
 - III. From Prayer to Praise, vs. 5-6. Demonstrates change from despondency to praise.
- Lessons:** *Trust and (obey) Rejoice*, v. 5.
God may Delay, but God will Hear, v. 1-2.
- Important Verses:** 5, 6.
- Figurative Speech:** v. 1 – *hide face*.
v. 3 – *lighten eyes*.

PSALM 14*

Existence of God Not Settled by a Majority Vote.

- Author:** David.
- Theme:** Corrupt Society (A Cry for Redemption). **Main Idea:** “God reacts to the universal corruption of man.”
Fool – v. 1 – Heb. NABAL – *an empty person* (Young). “Denotes a wicked person, an evil character, ‘shamelessly immoral,’ equivalent to ‘a son of Belial’ ” (Cheyne). (ISBE) .
See Isa. 32:6.
Seems to be a prevailing atheism.
Captivity – v. 7 – return from oppression and corruption.

Outline:

- I. Wickedness of the Ungodly, vs. 1-3.
- II. Coming Defeat of Wicked – Joy and Relief of the Oppressed, vs. 4-7.

Lessons: *God is Alive and All is Well.*
There is None Good, v. 3.

Important Verses: 1, 3.

Figurative Speech: v. 4 – *eat people as bread.*
v. 7 – *Lord brings back captivity.*
cf. – *the salvation of Israel, i.e. Jehovah.*

Cited in the N.T.: vs. 2, 3 (Rom. 3:11-12)

PSALM 15*

Qualities of the Person who has Fellowship with God.

Author: David

Theme: Ethical – **Main Idea:** “Qualification for Fellowship with God.”

Conditions of access to God: 5 positive, 5 negative.

Positive:

- 1. Walketh uprightly, Job 1:8.
- 2. Worketh righteousness, I Jno. 3:7.
- 3. Speaks truth, Rev. 21:27; Heb. 4:12.
- 4. Despises reprobate, Heb. 1:9.
- 5. Honors the God-fearer, Mt. 10:42; I Pet. 2:17.

Negative:

- 1. Not backbiter (slander), I Pet. 2:1; Rev. 12:9-10.
- 2. Not do evil to neighbor (friend) – not take up reproach against neighbor, Mt. 7:12; I Cor. 13:4-7.
- 3. Swears to hurt and changes not, Judges 11:30; Josh. 9:18-19.
- 4. Not offer money for usury, Ex. 22:25; Prov. 28:8.
- 5. Not take bribe against innocent, Balaam; Jude 11; 2 Peter 2:15.

Sojourner: A Hebrew away from home. Host and guest is the idea; who is the guest of God, a fit subject to spend the night with Him? He is host only to those that qualify.

Outline:

- I. The question: Who is a fit Zion-guest or dweller? v. 1.
- II. The Reply and Description, vs. 2-5.
 - A. Personal Conduct, vs. 2-3.
 - B. Social Conduct, vs. 4-5.

Lessons: *Fellowship with God.*
Eternal Companions.

Important Verses: Memorize all.

Figurative Speech: v. 1 – *sojourn, dwell.*
v. 3 – *backbite.*
v. 5 – *take reward against innocent* (to deliver up).

PSALM 16

God is our Refuge in time of Danger.

Author: David.

Theme: Ethical

“Refuge in Jehovah. A sufferer in immediate danger of death, expresses his confidence in God as a refuge.” **Main Idea:** “Lord his portion in life; deliverer in death.”

Michtam: “to hide, to cover sin — a mystery or secret”. Verse 10 not realized in David, but in Jesus (Acts 2:25-28).

Outline: (Two choices)

- I. The Way of the Believer, vs. 1-4.
- II. Present Blessings of the Believer, vs. 5-8.
- III. Prospects of the Believer, vs. 9-11.

- I. Refuge in the Lord, vs. 1-8.
- II. Lord not fail him, vs. 9-11.

Lessons: *Joy of Christian Fellowship*, v. 3.
Sorrows of Idolatry, v. 4.
Death without Fear, vs. 8-11.

Important Verses: 8-11, Messianic.

Figurative Speech: v. 5 — *Lord* — cup (cf. 11:6 for wicked).
v. 6 — *lines* — *measurements*, good/bad — holy/profane; cf. Ezek. 42:20; Isa. 28:16-17.
v. 11 — *presence* — at right hand.

N. T. Usage: vs. 8-11 in Acts 2:25-30; v. 10 in Acts 13:35.

PSALM 17

God hears, helps and vindicates His Righteous Servants.

Author: David.

Theme: Imprecatory (Prayer for Vindication). **Main Idea:** “Trust God for vindication.”

Prayer: Several petitions.

“Like a swift current of language, vehement and abrupt.” (Rawlinson)

“The more vehement and less orderly flow of the language which we find here, is the result of the inward tumult of feelings.” (Delitzsch)

Outline: (Two choices)

- I. Desire to be Heard, vs. 1-5.
- II. Prayer for Protection, vs. 6-12.
- III. Plea for Vindication, vs. 13-15.

- I. Cry for help, founded on a plea of innocence, vs. 1-5.
- II. Cry for help, based on vivid description of enemies, vs. 6-12.
- III. Invokes God’s vengeance on the wicked, vs. 13-15.

H. Hailey.

Lessons: *Sincere Worship*, v. 1 (Mt. 6:1).
Bridling the Tongue, v. 3.
We shall be Like Him, v. 15.

Important Verses: v. 1, prayer without feigned lips; vs. 7-8, apple of eye — shadow of wings; v. 15, behold face.

Figurative Speech: v. 5 — *feet, paths, not slip*.
v. 7 — *savest by right hand*.
v. 8 — *apple* — *shadow*.
v. 10 — *enclosed in fat*.
v. 12 — *lion, hungry, lurking*.

PSALM 18

God’s Deliverance demands Praise and Gratitude.

Author: David.

- Theme:** Victory Song (Praise and Joys of Deliverance). "David's hymnic retrospect of a life crowned with many mercies."
 "The longest of all hymnic psalms" – Delitzsch. 2 Sam. 10:19 – Defeat of the Ammonites.
 Time: Uncertain, "but it was probably soon after the series of victories described in 2 Sam. 10, and before the events recorded in 2 Sam. 11, 12." (Rawlinson).
 "The psalm is found also in 2 Sam. 22, in what seems to be a second edition." (Rawlinson)
Main Idea: "Give God the glory for every success."
- Outline:**
- I. Introduction, or prologue. An ascription of praise, vs. 1-3.
 - II. Recounting of God's goodness, vs. 4-45.
 - A. Deliverances described under strong poetical figures (Dire Peril and Divine Deliverance), vs. 4-19.
 - B. Deliverances declared to have been acts of righteousness and of mercy (Ground of God's Intervention), vs. 20-27.
 - C. Recollection and anticipation (High Calling of God), vs. 28-45.
 - III. Conclusion or Epilogue. Summary of promises and mainly thanksgiving, vs. 46-50.
 - I. What God means now to Psalmist as a Result of His Experience, vs. 1-2.
 - II. Story of Psalmist's Deliverance, vs. 3-19.
 - III. Why God Delivered Him, vs. 20-24.
 - IV. Basic Principle Involved, vs. 25-27.
 - V. Story of Deliverance Retold, with Applications to the Future, vs. 28-45.
 - VI. Concluding Praise, vs. 46-50.
- Lessons:** *Divine Security*, v. 2.
God's Answer to Man's Call, vs. 3, 41.
The Rewards of Righteousness, v. 20.
God's Word-tested and attested, v. 30.
Light in the Midst of Darkness, v. 28.
- Important Verses:** 2, Lord described; 3, Lord worthy of praise; 6, God hears cry; 10, God's chariot-cherubim; 25-26, Lord's response to merciful, upright, pure, forward, (Psa. 95:6,7; 96:8); 30, God's word protects; 49, evangelistic praise.
- Figurative Speech:** v. 2 – *Lord my rock, my fortress*
 v. 4 – *floods*
 v. 5 – *cords of Sheol . . . death*
 vs. 7-16 – *earth shook . . .*
 v. 19 – *a large place*
 v. 28 – *light my lamp*
 v. 29 – *troop, wall*
 v. 33 – *hinds feet*
 v. 34 – *bow of brass*
 v. 40 – *given me the necks*
 v. 42 – *dust, wind*
- N. T. Usage:** v. 49 in Rom. 15:9 *sing praises* ZAMAR – PSALLO (cf. SHIR, "Sing;" NAGAN, "Play;" ZAMAR, "Sing and play" or simply, "sing") all translated PSALLO in LXX – Occurs in Rom. 15:9; I Cor. 14:15; Eph. 5:19; Jas. 5:13. When PSALLO is used *to play* – Instrument always designated.

PSALM 19*

The Revelation of God in the works of Creation and the Words of the Law.

Author: David.

Theme: Praise to Jehovah for Creation (Works) and for Revelation (Word). **Main Idea:** "God's glory is His world and word."

Outline: (Two choices)

- I. God's Revelation in Material Creation, vs. 1-6.
 - A. The glory of the heavens, vs. 1-4a.
 - B. Special glory of the sun, vs. 4b-6.
- II. The More Glorious Revelation in the Law (Moral Effect of Law), vs. 7-9.
 - A. Law
 - B. Testimony
 - C. Precepts
 - D. Commandments
 - E. Fear
 - F. Ordinances
- III. Bearing of these upon the Believer
(Personal Desire for Life Free from Sin), vs. 10-14.
 - A. Their Value, v. 10.
 - B. Warn and reward, v. 11.
 - C. Reveal, v. 12.
 - D. Restrain, v. 13.
 - E. Constrain, compel, v. 14.

- I. Glory of the Lawgiver, as seen in His World, vs. 1-6.
- II. Glory of the Law, as seen in its Manifold Uses, vs. 7-10.
- III. Law in Relation to the Psalmist, vs. 11-14.

Lessons: *God the Creator*, vs. 1-4.
Purpose of God's Word, vs. 7-9.
The Value of God's Word, vs. 10-11.
Seeing My Errors, v. 12.
A Needed Prayer, v. 14.

Important Verses: All.

Figurative Speech: vs. 1-2 – *voice, speech, declare, handiwork*.
vs. 4-6 – *tabernacle for sun, bridegroom, race*.
v. 10 – *gold, honey*.

N. T. Usage: v. 4 in Rom. 10:18.

Note: A. God's Twofold Revelation of Himself – Creation and Revelation
1. Creation – Power and Divinity, cf. Rom. 1:20.
2. Revelation – His will, love, mercy, goodness to man.

B. Law – torah – word = Penteteuch
Instruction
Testimony – *Reminder* (what man should do and where he has failed to do it.)
Precepts – (*orders*) words that the authority of the Almighty has uttered, and which we must obey (KJ – Statutes) Commandments.
Fear – Emphasis on reaction called forth – wholesome reverence for will of Law-giver, feel need to submit.
Judgments (ASV *Ordinances*).
Verdicts – Law pronouncements.
Verdict on many difficult issues, with final authority. – Leupold

PSALM 20

A Nation's Strength is in the Lord.

Author: David.
Theme: Prayer for Protection for the King (Nation Interceding for its King before battle – cf. Ps. 21). **Main Idea:** A Nation's Strength is in the Lord.
Outline:
 I. Intercession (prayer) by people for the king, vs. 1-5.
 II. Assurance for King's Success, vs. 6-8.
 III. Final Petition, v. 9.
Lesson: *Are you Trusting in Horses?*
Important Verse: 7 – Chariots and horses versus name of God.
Figurative Speech: vs. 1, 7 – *name of God of Jacob* = person, character.
 v. 6 – *anointed* – King; *right hand* – strength.

LESSON IV – THE LORD IS MY SHEPHERD

PSALM 21

The Debt of Gratitude owed to God by every Nation for His Blessings.

Author: David.
Theme: Praise and Thanksgiving for King's Deliverance. **Main Idea:** "Thank God for blessing your nation."
Outline:
 I. Thanksgiving to God offered by the people for His Goodness to King, vs. 1-7.
 II. The Hope of Future Victories, vs. 8-12.
 III. God praised for His Goodness to the King, v. 13.
Lesson: *The Staying Power of Trust*, v. 7
Important Verse: 6
Figurative Speech: v. 9 – *enemies as a fiery furnace*.
 v. 12 – *enemies turn their back* – retreat; *bowstrings against their face*.
 v. 10 – *fruit and seed destroyed* completely.
N. T. Usage: v. 6 in Acts 2:28.

PSALM 22*

"Victory from Suffering and Defeat." (Crucifixion and Resurrection)

Author: David.
Theme: Suffering (Messiah) – (Summary of David's suffering?) **Main Idea:** "Victory from Suffering and Defeat."
 Title: Aijeleth – hash – Shahaar: *hind of the morning*, or *help of the morning*.
Outline: (Choice of three)
 I. Crucifixion – complaint and prayer of sufferer, vs. 1-21.
 II. Resurrection – Rejoicing after deliverance, vs. 22-31.
 I. Complaint and Prayer of Sufferer, vs. 1-21 (Forsaken of God).
 A. Despair and two appeals to precedent, vs. 1-11.
 1. Fathers trusted, vs. 4-5.
 2. Trusted from birth, vs. 9-10.

- B. Intense anguish in present Distress, vs. 12-21.
- II. Song of Deliverance, vs. 22-31 (Delivered by God).
 - A. Praise among His brethren, vs. 22-26.
 - B. Praise among all mankind, vs. 27-31.
- I. The Complaint and Prayer of a Sufferer, (Crucifixion), vs. 1-21.
 - A. His sufferings — as derived from God, vs. 1-5.
 - 1. Suffering from God, vs. 1-2.
 - 2. His hope, vs. 3-5.
 - B. His sufferings — as derived from men, vs. 6-21.
 - 1. Despised, reproached, derided, vs. 6-8.
 - 2. But depends on God, vs. 9-11.
 - 3. Enemies fierce as bulls, and lions, vs. 12-13.
 - 4. Intensity of his sufferings, vs. 14-15.
 - 5. His hands pierced, vs. 17-18.
 - 6. A cry for help, vs. 29-31.
- II. A song of rejoicing after deliverance (Resurrection), vs. 22-31.
 - A. Encouragement through his victory, vs. 21-26.
 - B. Conversion of the nations; permanence of a seed, vs. 27-31. Homer Hailey
- Lessons: *Sovereignty of Christ*, v. 29.
"My God from My Mother's Womb", v. 10.
Each Generation Must Hear, vs. 30-31.
Why Did He Drink the Bitter Cup? vs. 1-21.
- Important Verses: 1, *Why Forsaken*, Mt. 27:46; Mk. 15:34; vs. 16-18, *Pierced — look — garments*.
- Figurative Speech: v. 6 — worm v. 15 — *strength — potsherd; dust of death*
 v. 9 — *womb, breasts, trust* v. 16 — *dogs*
 v. 12 — *bulls of Bashan* v. 20 — *power of the dog*
 v. 13, 21 — *lion* v. 21 — *lion's mouth, horns of wild oxen*
 v. 14 — *water, dislocated*
 bones, wax.
- N. T. Usage: v. 1, Mt. 27:46; Mk. 15:34; v. 7, Mt. 27:39; Mk. 15:29; v. 8, Mt. 27:43; v. 16, Mt. 27:35;
 Jno. 20:25; v. 18, Mt. 27:35; Mk. 15:24; Luke 23:34; Jno. 19:24; v. 22, Heb. 2:12.

PSALM 23

Jehovah is Shepherd, Guide and Host to His People.

- Author: David.
- Theme: Comfort and Trust ("Seemingly David away from home, longing for God's house, God his shepherd at all times, therefore seems here to be happy, filled complete." — H. Hailey).
 Main Idea: "God's care for His servant."
 Relation of man to God:
 - 1. Indifference? No!
 - 2. One in which God is after man? No!
 - 3. God is shepherd
 - a. providing — as host, with abundance.
 - b. guiding.
 - 4. Man not an orphan — God cares for him.
- Outline: (Two choices)
 - I. Jehovah, the Shepherd, v. 1.
 - II. His presence, vs. 2-5.
 - A. He preserves, v. 2.
 - B. He guides, vs. 3-4.
 - C. He provides, v. 5.
 - III. Summary, v. 6.

- I. God the Shepherd, vs. 1-2.
- II. God as guide, vs. 3-4.
- III. God as host, vs. 5-6.
- Lessons: *The Good Shepherd*, v. 1.
Walking Thru the Valley, v. 4.
Dwelling in God's House, v. 6.
- Important Verses: All.
- Figurative Speech: v. 1 — *Shepherd want? Protects and Provides!*
v. 2 — *Lie down ... Full! Beside waters — Quiet safety.*
v. 4 — *Thru valley . . . shadow. Thru! Shadow! Rod — staff.*
v. 5 — *table . . . enemies, food and safety; head — oil, cf. balm for shepherd; cup, brimful.*

PSALM 24*

The Sovereignty and Glory of the King.

- Author: David.
- Theme: Praise — King of Glory entering Zion. **Main Idea:** "The Lord reigns in glory."
- Time: When David brought up the ark of the covenant to Zion (2 Sam. 6:12-15) (Delitzsch, also Rawlinson). However, it may go back to the casting out of the Jebusites, and the entering of God into Zion.
Psalm 23 presented longing for house of God.
Psalm 24 celebrates entrance into it.
Older preachers thought of this as Messianic — of Christ's return to glory.
- Outline: (Two choices)
 - I. Sovereign right of Jehovah embraces the earth, vs. 1-6.
 - A. Infinite glory of God, vs. 1-2.
 - B. Need of holiness in all who draw near to Him, vs. 3-6 (cf. Ps. 15).
 - II. Glory of God impressed, vs. 7-10.
 - I. The Lord's rule of the world established by creation, v. 1-2.
 - II. The conditions upon which man may come before the Lord, vs. 3-6.
 - III. The coming of the Lord to His holy place, vs. 7-10.
- Lessons: *The Earth is the Lord's* — Stewardship, v. 1.
Worthy Art Thou — The Majesty of God, vs. 7-11.
- Important Verses: v. 1, Earth is Lord's; vs. 7-10, Lift up heads — King of glory comes in.
- Figurative Speech: v. 7, *Clean hands, pure heart, lift heads.*
- N. T. Usage: v. 1, I Cor. 10:26.

PSALM 25

Prayer for Guidance must be based on the Goodness and Faithfulness of the Lord.

- Author: David.
- Theme: Prayer for Deliverance and Protection (Guidance in accord with goodness of Jehovah — Acrostic).
wait — vs. 3, 5, 21. "The psalm makes a good commentary on the expression, 'wait for Jehovah'. cf. Isa. 40:31; 49:23b." (H. Hailey).
- Outline: Difficult to outline — variety of subjects are presented, without clear or direct connection.
 - I. A Plea for Guidance, vs. 1-7.
 - II. Goodness of the Lord, vs. 8-15.
 - III. Prayer for Deliverance, vs. 16-22.

Lessons: *Waiting on God*, vs. 5, 21 (cf. Isa. 40:31; 49:23b).
Guidance for the Meek, v. 9.

Important Verses: 1, 4, 7, 9.

Figurative Speech: v. 2 — *not be put to shame*
v. 13 — *inherit the land*
v. 15 — *feet out of net*.

PSALM 26

Judge my Heart and then provide Deliverance.

Author: David.

Theme: Prayer for Protection (Worshipper protests integrity, asks protection). Probably prayer of a sufferer, suffering unjustly. **Main Idea:** "The upright heart invites God's judgment."

Outline: (Two choices)

- I. His approach and appeal to God, vs. 1-3. On basis of God's justice and psalmist's integrity.
- II. Psalmist's rejection of wicked and love for God, vs. 4-8.
 - A. No companion to wicked, vs. 4-5.
 - B. Loves God and His house, vs. 6-8.
- III. Prayer for a portion among God's friends, vs. 9-12.
 - I. A plea for vindication, with proof of blameless conduct, vs. 1-8.
 - II. A plea to be spared the fate of the evildoers.

Lesson: *The Voice of Thanksgiving*, v. 7.

Important Verses: 2, 8, love habitation of God.

Figurative Speech: v. 6 — *Wash hands in innocency*.
v. 10 — *Right hand of wicked full of bribes*
v. 12 — *Foot stands in even place*.

PSALM 27*

The Lord is my Light and my Salvation.

Author: David.

Theme: Prayer for Trust (The difference in spirit when all is well and when under fire). **Main Idea:** "Wait on the Lord for strength."

Outline: (Two choices)

- I. The declaration of his trust; joy and jubilation. The triumph of a warrior's faith, vs. 1-6.
 - A. Confidence in Jehovah from past experience, vs. 1-3.
 - B. One request: to dwell constantly near Jehovah, vs. 4-6.
- II. The faith under fire — plaintive and sad, vs. 7-14.
 - A. Earnest prayer: to be delivered, and to be led in a plain path, vs. 7-12.
 - B. Wait on the Lord, vs. 13-14.
- I. Wholehearted Trust, vs. 1-3.
- II. One Supreme Desire, vs. 4-6.
- III. Prayer for Deliverance from Danger, vs. 7-12.
- IV. Wait on the Unfailing Lord, vs. 13-14.
(Note Progression; cf. Ps. 13.)

Lessons: *What is Your Heart's Desire?* v. 4.
Lest I Faint in the Way, v. 13.
Wait on the Lord, v. 14.

Important Verses: v. 1 — Lord, light, salvation, strength.
v. 4 — One desire.
v. 10 — God cares when parents fail us
v. 14 — Wait on the Lord.

Figurative Speech: v. 2 — *eat my flesh*.
v. 5 — *hide in pavilion — set on rock*.
v. 6 — *head lifted up*.

PSALM 28

Pray for Help and then Praise God for His Answer.

Author: David.
Theme: Imprecatory. **Main Idea:** “Prayer for Help and Praise for Answer.”
Outline:
I. Prayer for Judgment and Deliverance, vs. 1-5.
A. Prayer for Help, vs. 1-2.
B. Wicked denounced, vs. 3-5.
II. Thanksgiving for God’s Response, vs. 6-9.
Lesson: *The Song of Deliverance*, v. 7.
“Unto Thee Will I Cry, O Lord,” v. 1.
“Judged By Our Deeds,” v. 4.

Important Verse: v. 4 — Judgment according to deeds (cf. Jer. 9:8-9).
Figurative Speech: v. 1 — *down into pit — peril of death! — Lord my Rock*.
v. 2 — *cry . . . toward holy oracle*.

PSALM 29

The Glory of God in the Storm

Author: David.
Theme: Attributes of God and His Kingdom (Voice of Jehovah in the storm — Seven Thunders — praise, comfort, cheer). Read during a storm! (v. 11) *peace* 7 Thunders — cf. Psa. 110:3; Rev. 10:3; God’s power complete! **Main Idea:** “Power and Majesty of God’s Word — as seen in a storm.”

Outline:
I. Introduction — Sons of the Mighty to Praise God, vs. 1-2.
II. God’s Might in a Thunderstorm, vs. 3-9.
A. Approach, vs. 3-4.
B. Onset, vs. 5-7.
C. Passes away, vs. 8-9.
III. Conclusion and Application — Confidence in such a God, vs. 10-11.

Lessons: *The Beauty of Holiness*, v. 2.
Power and Majesty of God’s Word, v. 4.
The Blessing of Peace from God, v. 11.

Important Verse: v. 2 — glory *due* His name, (cf. v. 9).
v. 10-11 — God in control of such for us.

Figurative Speech: vs. 3-9 — Power attributed to God’s voice.
v. 3 — Upon the waters.
v. 4 — full of majesty; powerful.
v. 5 — breaketh the cedars.
v. 6 — skip like a calf
v. 7 — divideth the flame of fire.
v. 8 — shaketh the wilderness.
v. 9 — maketh hinds to calve;
forest stripped
v. 10 — Lord sits upon flood.

PSALM 30

Thanksgiving for Recuperation from Illness and Death.

- Author:** David.
- Theme:** Praise and Thanksgiving (for recuperation after illness, v. 2) (For Deliverance from Death.)
Main Idea: "God's brief anger contrasted with His everlasting mercy."
- Title:** *Dedication of the house.* May refer to David's own dwelling, 2 Sam. 5:8-12. Or to his house of rule, 2 Sam. 5:11, 12; 7:11-17.
The psalmist had been very near to death. He cried to Jehovah and was healed. Now he gives thanks. So often one prays for another, then forgets to give thanks for the answer to the prayer.
- Time:** At dedication of *house of David*: (Removal of ark to Jerusalem or days of Zerubbabel, or time of Judas Maccabaeus? ISBE).
- Dedication of Temple Site:** 2 Sam. 24; I Chron. 21 (cf. I Chron. 22:1)
bayith = Here shall be the house (title).
- Feast of Dedication:** I Macc. 4:52ff; 2 Macc. 10:1ff; (Jno. 10:20).
- Outline:**
- I. Thanksgiving for Deliverance, vs. 1-5.
 - A. Deliverance and Thanks to God, vs. 1-3.
 - B. People urged to join in thanks, vs. 4-5.
 - II. Circumstances of the Deliverance — His Plight, vs. 6-10.
 - A. Troubled, vs. 6-7.
 - B. Cry to the Lord, vs. 8-10.
 - III. A Memorable Resolve, vs. 11-12.
(Gratitude and Perpetual Praise).
- Lesson:** *Praise after Mourning* (In the morning!), vs. 5, 11-12.
- Important Verse:** v. 5 — Anger for moment — weeping for a night.
- Figurative Speech:** v. 7 — *my mountain to stand.*
v. 9 — *dust praise thee.*
v. 11 — *mourning into dancing; put off my sackcloth.*

LESSON V — O TASTE AND SEE THE LORD IS GOOD (Psa. 31-41)

PSALM 31

God Helps His People When They are in Distress.

- Author:** David.
- Theme:** Prayer for trust (Complaint and Praise) (Distress of the Innocent.) **Main Idea:** "A strong plea for help when sorely troubled."
Flees from Saul, I Sam. 23:
- a. Keilah will betray
 1. City, I Sam. 23:20.
 2. Saul plots, I Sam. 23:20.
- Psalmist's Condition:**
- | | |
|-----------|------------------------------------|
| v. 4 | — net laid |
| v. 7 | — affliction and distress |
| v. 8 | — enemy stands |
| vs. 9-10 | — physical condition is miserable |
| v. 11 | — avoided by friends and neighbors |
| v. 12 | — like dead or insane man |
| vs. 13-20 | — many plots |
| v. 22 | — panic. |

Psalmist's Trust:	v. 1	— refuge
	vs. 2-3	— rock and citadel
	v. 4	— refuge
	v. 5	— committed life to
	v. 6b	— trusts in
	v. 8	— Lord delivered
	vs. 14-15	— unqualified trust
	vs. 16-20	— continues pleas.

Outline: (Two choices)

- I. Prayer — In general for deliverance from enemies, vs. 1-8.
 - A. On ground of God's goodness, vs. 1-4.
 - B. On ground of his relation to God, vs. 5-8.
 - II. Prayer — more particularly for deliverance from present dangers, vs. 9-13.
 - A. Condition: Distress, vs. 9-10.
 - B. Causes of his troubles, vs. 11-13.
 - III. Calm confidence in God in these troubled times, vs. 14-22.
 - A. Profession of faith and prayer, vs. 14-18.
 - B. Praise for God's goodness, vs. 19-22.
 - IV. Exhortation to the people to praise God, vs. 23-24.
 - I. Plea for Help, Giving the Psalmist's Attitude, vs. 1-8.
 - II. Psalmist's pitiful situation, vs. 9-13.
 - III. His trust urges more cries for help, vs. 14-18.
 - IV. Praise for God's goodness towards those who fear Him, vs. 19-22.
 - V. All of God's saints are urged to trust Him.
- Lesson:** *Rewards of Faith under Fire*, v. 19.
"Into Thy Hands", v. 5.
"My Times are in God's Hand", v. 15.

PSALM 32*

The Blessings of God's Mercy.

- Author:** David.
- Theme:** (Penitential) Prayer for Mercy and Joy of Forgiveness. **Main Idea:** "The blessedness of forgiveness."
 Maschil = devout meditation.
 Sin with Bathsheba — 2 Sam. 11 and 12.
 Pss. 6, 38, and 51 — during struggle with self.
 Psa. 32 — when peace returned.
 Joins jubilation to distress and penitence; "The theme of this psalm is the spiritual distress: the blessedness of forgiveness" (Delitzsch).
- Outline:** (Two choices)
- I. Rejoicing after penitence, vs. 1-4.
 - A. Joy (Blessings) of forgiveness, vs. 1-2.
 - B. State of mind under sin, vs. 3-4.
 - II. Confession and protection, vs. 5-7.
 - A. Confession, v. 5.
 - B. Encouragement to others, v. 6,
 - C. Confidence, v. 7.
 - III. Instruction in the Right Way, vs. 8-11.
 - A. Proper spirit of the forgiven, vs. 8-9.
 - B. Blessings of trusting in God, vs. 10-11.

- I. The blessedness of Forgiveness, vs. 1-2.
- II. The wretchedness of Impenitence, vs. 3-4.
- III. Summation of Experience, v. 5.
- IV. Godly are exhorted to avail themselves of this privilege, vs. 6-7.
- V. Divine exhortation not to continue in impenitence, vs. 8-9.
- VI. Exhortation to all who have shared in this experience to rejoice over it, vs. 10-11.
- Lessons:** *Joy of Salvation*, vs. 1-2, cf. Psalms 51:12.
The Gift of Salvation, vs. 1-2, cf. Romans 4:1ff.
Confessing our Sins, v. 5.
Classroom or Barn? vs. 8-9.
Analysis of Sin, vs. 1-2.
 - A. Transgression: Against law — going beyond the law.
 - B. Sin: Against rule of right — missing the mark.
 - C. Iniquity: Individual defilement — going after one's own way.
- Important Verses:** 1-2, forgiven.
 5, confession.
 8, teach others.
- Figurative Speech:** v. 3 — *bones old*.
 v. 4 — *drought*.
 v. 6 — *floods*.
 v. 9 — *horse and mule without understanding*.
- Cited in N. T.** vs. 1-2 — Romans 4:6-7.

PSALM 33

Praise the Creator and Ruler of All.

- Author:** Anonymous — close relation to Psalm 32 may account for no name.
- Theme:** Psalm of Praise — to Creator and Preserver — nation delivered from heathen. **Main Idea:** “Trust God, the Creator and Ruler.”
- Outline:** (Two choices)
 - I. Exhortation to Praise the Lord, vs. 1-7.
 - A. Praise, vs. 1-3.
 - B. Reason, vs. 4-7.
 - II. Exhortation to Fear the Lord, vs. 8-11.
 - A. Exhortation, v. 8.
 - B. Reasons, vs. 9-11 (to Praise God):
 - 1. Power in Creation, v. 9.
 - 2. Ability to baffle human counsels, v. 10.
 - 3. Perpetuity of His counsels, v. 11.
 - III. The All-Searching Eye of Jehovah, vs. 12-10 — further reasons for fearing the Lord.
 - IV. Brief Address to the People, vs. 20-22.
 - I. Introduction — Praise God, vs. 1-3.
 - II. Special reason for praise, vs. 4-9.
 - III. God makes the Counsel of the Heathen of none effect, vs. 10-11.
 - IV. Israel's happy lot in having the Lord as God, v. 12.
 - V. God's rule and control of all things, vs. 13-17.
 - VI. God's Sovereign rule of all who fear Him, vs. 18-19.
 - VII. Thus We Wait on Him to bless us, vs. 20-22.

- Lessons:** *Power of God's Word*, vs. 3-6.
An All-Seeing Eye, vs. 13, 18.
The Blessed Nation, v. 12.
Let All the Earth Fear God, v. 8.
The Certainty of God's Word, v. 11.
Our Heart Rejoices in God, v. 21.
- Important Verses:** vs. 6-9 — Creation.
v. 12 — Blessed Nation.
v. 16 — King's deliverance.
- Figurative Speech:** v. 7 — *waters, heap and storehouses*.
v. 17 — *horse vain*.
Note: v. 2, Praise; sing — *ASATE*.
play — *PSALATE*.

PSALM 34*

Jehovah is our Provider and Deliverer.

- Author:** David.
- Theme:** Praise and Thanksgiving (Alphabetical). **Main Idea:** "God delivers from every fear, and provides every good thing."
I Sam. 21:10-15.
- Outline:**
- I. Thanksgiving, vs. 1-10.
 - A. Introduction, vs. 1-2, Praise for goodness.
 - B. Invites others to join in thanksgiving, v. 3.
 - C. Personal testimony, vs. 4-6.
 - D. God's care for His people, vs. 7-10.
 - II. Didactic — General Exhortation, vs. 11-18 (Assumes the role of a teacher.)
 - A. Role of teacher, v. 11.
 - B. Question and answer — Rules for gaining advantage with God, vs. 12-14.
 - C. Contrasts: Safety of Righteous — Ruin of wicked, vs. 14-18.
 - III. Conclusion — vs. 19-22.
- Lessons:** *The Lord Heard This Poor Man* — v. 6.
Taste and See — v. 8 (I Pet. 2, 3, 4) cf. *Come and See*, John 1.
The Good Life — vs. 12-16.
God's Eyes and Ears — vs. 15-16.
Deliverance from all our afflictions — v. 19.
- Important Verses:** v. 7 — guardian angel.
v. 8 — taste and see.
v. 10 — no lack.
vs. 12-19 — desire life; many afflictions; deliverance.
- Figurative Speech:** v. 7 — *angel encampeth*.
v. 8 — *taste and see*.
v. 10 — *young lions lack*.
v. 15 — *eyes and ears of the Lord*.
v. 16 — *face of Lord against*.
v. 18 — *broken heart*.
v. 20 — *keepeth bones*.
- N. T. Usage:** v. 8 — I Peter 2:3.
vs. 12-15 — I Peter 3:10-12.
v. 20 — John 19:36.

PSALM 35

God is our hope when surrounded by our Enemies.

- Author:** David.
- Theme:** Prayer for Protection (Prayer, Complaint, Thanksgiving – characterized by a deep inner grief or feeling.) The central idea is that the psalm was composed with reference to treatment received from a professed friend. It could have been from Saul (I Sam. 24:14, 15), Ahithophel (2 Sam. 17), or Shimei (2 Sam. 16:5-14), or the rebellion of Absalom (2 Sam. 15) or an unknown person. **Main Idea:** “God is our hope when surrounded by our Enemies.”
- Outline:**
- I. Earnest Prayer for Divine Judgment on Enemies, vs. 1-10.
 - A. Appeal for God’s intervention, vs. 1-3.
 - B. Prayer for God’s vengeance on enemies, vs. 4-8.
 - C. A determined purpose expressed, vs. 9-10.
 - II. Argument for Immediate Delivery – Description of character of enemies, vs. 11-18.
 - A. False witnesses, v. 11.
 - B. Base ingratitude, vs. 12-14.
 - C. They forgot this and united with the vile, vs. 15-16.
 - D. An appeal to Jehovah, vs. 17-18.
 - III. Final appeal for Acquittal – Prayer, vs. 19-28.
 - A. That enemies not rejoice over him, v. 19.
 - B. Conduct of enemies, vs. 20-21.
 - C. Appeal for justice, vs. 22-27.
 - D. That praise might be given to Jehovah, v. 28.
- Lessons:** *The End of the Wicked* – vs. 5, 6.
The Worship and Work of God’s Redeemed – vs. 18, 28.
- Important Verses:** v. 10 – bones say.
v. 13 – humbled soul . . . fasting.
v. 18 – thanks and praise.
- Figurative Speech:** vs. 2-3 – *shield*.
vs. 5-6 – *chaff*.
v. 7 – *net, pit*.
v. 17 – *rescue from lions (Daniel)*.
v. 19 – *wink the eye*.
- N. T. Usage:** v. 19b – John 15:25.

PSALM 36

The Wickedness of Man and the Goodness of God.

- Author:** David, *The servant of Jehovah*, as in Pss. 18, 38. One who truly engaged in the service of God.
- Theme:** Attributes of God and His Kingdom – Goodness of God. **Main Idea:** “Contrasting wickedness of men and loving-kindness of God.”
- Outline:**
- I. Portrait of wicked man, vs. 1-4.
 - II. Picture of divine goodness, vs. 5-9.
 - III. Prayer, and expression of confidence, vs. 10-12.
- Lessons:** *The Peril of Irreverence* – vs. 1ff.
This is Our God – vs. 5-7.
Light in the Lord – v. 9.

Important Verse: 9.
Figurative Speech: v. 4 — *mischief upon bed.*
v. 5 — *mercy and faithfulness unto the clouds.*
v. 6 — *righteousness like mountains, judgments a great deep.*
v. 7 — *shadow of thy wings.*
v. 8 — *river of thy pleasures.*
v. 9 — *fountain of life.*
N. T. Usage: v. 1 — Rom. 3:18.

PSALM 37

The seeming Prosperity of the Wicked and the real Prosperity of the Godly.

Author: David.
Theme: Comfort (Security in Jehovah). **Main Idea:** "Fret not because of evildoers."
Alphabetical — wholly didactic — Begins with exhortations, on to the end. "Seeming prosperity of the wicked, and real prosperity of the godly." (Del.)
Outline:
I. Exhortation, vs. 1-8.
A. Not to fret, vs. 1-2.
B. But to possess a calm confidence in God, vs. 3-8.
II. Instruction — Reasons for calm confidence, vs. 9-33.
A. Future doom of wicked, vs. 9-15.
B. Ultimate prosperity of the righteous, a contrast, vs. 16-33.
III. Exhortation mingled with instruction, vs. 34-40.
Lessons: *Trust and Obey* (The meek described) — vs. 3-7.
True Riches — v. 16.
The Steps of a Good Man — vs. 23-24, 31.
God will take Care of You — v. 25.
The End of the Wicked and of the Righteous — vs. 35-37.
Important Verses: vs. 1-7 — trust in the Lord.
v. 11 — meek inherit the earth.
v. 16 — true riches.
vs. 23-25 — righteous not forsaken.
v. 27 — how to dwell forever.
v. 31 — God's law in his heart.
vs. 35-37 — wicked pass away; righteous find peace.
Figurative Speech: v. 2 — *like grass.*
vs. 9, 11, 22, 29, 34 — *inherit earth.*
v. 13 — *Lord laughs.*
v. 14 — *sword.*
v. 15 — *bow.*
v. 17 — *arms broken.*
v. 20 — *fat of lambs.*
v. 35 — *like green tree.*

PSALM 38

The Cry for Help under the Burden of Sin.

- Author:** David — 2 Sam. 12:14; Pss. 6, 51, 38, 32, a chronological chain series (Delitzsch).
- Theme :** Penitential — (writer is prostrate with grief. God is displeased. Aches, pains, sickness, etc. Confesses.) **Main Idea:** “The Cry for Help under the Burden of Sin”. David is distressed both in mind and body, forsaken by his friends, and regarded by his foes as one who is cast off forever.
Peculiar to penitential psalms is the complaint not only of afflictions of body and soul, but also of outward enemies, who came forward as his accusers and take occasion from his sin to prepare the way for his ruin. (Delitzsch).
- Outline:**
- I. Suffering — Due to Sins and God’s Displeasure, vs. 1-8.
 - A. Prayer, v. 1.
 - B. Complaint, vs. 2-8.
 - II. Again Appeals — Moral Suffering above Physical, vs. 9-14.
 - A. Appeal to Divine omniscience, v. 9.
 - B. Second complaint, vs. 10-14.
 - III. Confession of Sins — Sorrow and Cry to God, vs. 15-22.
 - A. Expression of Hope and Confidence in God, v. 15.
 - B. Third Complaint, vs. 16-20.
 - C. Closing Prayer, vs. 21-22.
- Lessons:** *Sin’s Heavy Load* — v. 4.
God Hears the Penitent — v. 15.
Confessing Our Sins — v. 18.
- Important Verses:** v. 1 — chasten not in anger.
v. 15 — hope in the Lord who hears.
v. 18 — declare sin, sorry.
- Figurative Speech:** v. 2 — *arrows*.
v. 3-8 — *wounds, stink . . .*
v. 10 — *heart panteth*.
v. 13 — *as deaf and dumb*.
v. 16 — *foot slips*.

PSALM 39*

The Emptiness of Life without God.

- Author:** David.
- Theme:** Vanity of Life. **Main Idea:** “Man at his best, is sinful and short-lived.”
The psalmist, vexed and disgusted, will hold his tongue, then burst out, feels better and becomes more gentle.
Jeduthun: family or choir (Alexander).
- Outline:**
- I. Resolve to hold His Tongue, vs. 1-3.
 - II. The Outburst — Bitter Complaint, vs. 4-6.
 - III. Earnest appeal to God in this state of mind (Grief and Woo), vs. 7-13.
 - A. Only hope is in God, v. 7.
 - B. Prays for deliverance from sin and reproach, v. 8.
 - C. When God rebukes, man cannot stand, vs. 9-11.
 - D. Prays for deliverance and strength, vs. 12-13.

PSALM 40

The Obedient Believer praises God for His Help.

- Author:** David.
- Theme:** Prayer for help — (Some great deliverance, and now thanksgiving and petition for help.)
Main Idea: "The Obedient Believer praises God for His help."
- Outline:**
- I. Introduction: deliverance declared, vs. 1-3.
 - II. Praise of God and promise of obedience, vs. 4-10.
 - A. Praise — general — of God for His manifestation to the people. How can he praise Him? vs. 4-5.
 - B. Outburst of praise, vs. 6-10.
 - 1. Not by sacrifice, but by complete devotion, vs. 6-8.
 - 2. Contrast: proclamation of God's goodness, vs. 9-10.
 - III. Humble supplication, vs. 11-17.
- Lessons:** *A New Song* — v. 3.
The Sacrifice of Obedience — v. 6-8.
Hide Not God's Glories — Not hid, concealed — Have declared, v. 10.
- | | |
|-----------------------------------|-------------------------------------|
| 1. Righteousness . | 4. Loving kindness (Basis of Hope). |
| 2. Faithfulness, therefore trust. | 5. Truth (Revelation of 1-4). |
| 3. Salvation (Hope.) | |
- The Lord Thinketh Upon Me* — v. 17.
- Important Verses:** v. 1 — Waited patiently, God heard.
v. 6-8 — Delight to do God's will.
v. 10 — Declared God's faithfulness and righteousness.
v. 17 — Lord considerate of poor and needy man.
- Figurative Speech:** v. 2 — *pit, clay rock*.
v. 12 — *troubles more than hair on head*.
- N. T. Usage:** vs. 6-8 — Heb. 10:5-7.

PSALM 41*

God helps us even when our closest Friends forsake us.

- Author:** David.
- Theme:** Complaint — of enemies and false friends (Belongs to the time of persecution by Absalom — Delitzsch). **Main Idea:** "Prayer in sickness, and among cruel enemies."
- Outline:**
- I. Introduction — The lot of the sympathetic man, vs. 1-3.
 - II. Bitterness and distress over his enemies, one in particular, vs. 4-9.
 - III. Prayer and confident hope, vs. 10-13.
- Lessons:** *Consider the Poor* — v. 1; Mt. 25:31-46.
Divine Healing — v. 3.
Friends — False and True — vs. 9, 13.
- Important Verses:** v. 1 — Blessed one who cares for poor.
v. 9 — Familiar friend.
v. 13 — Benediction (End of Book I).
- Figurative Speech:** v. 3 — Heb. *thou changest all his bed*.
v. 9 — *Eat of my bread*.
- N. T. Usage:** v. 9 — John 13:18; cf. 17:12; Acts 1:16.
- Book I:** David author of 38. Pss. 1, 10, 33 — other authors.

BOOK II

LESSON VI — GOD IS OUR REFUGE AND STRENGTH (Psalms 42-50).

PSALM 42

The Despair when one is not near the Lord.

Author: Sons of Korah, primary writers.

Theme : Thirst for God (Didactic or instruction. Also complaint). **Main Idea:** “The Despair when one is not near the Lord”.

Ps. 43 a supplementary stanza — Delitzsch makes 42-43 one psalm.

Possibly during the year of David’s flight from Absalom, 2 Sam. 15:16; 17:24; 19:34.

Delitzsch thinks the psalm composed by a Korahitic Levite, away from Jerusalem with his exiled king, David.

Outline:

- I. Soul thirsting for God, vs. 1-5.
 - A. Panting of soul, as deer. vs. 1-2
 - B. Tears and downcast soul, vs. 3-5
- II. Consolation from God’s Help, vs. 6-11

— OR —

- I. Yearning and Regret, vs. 1-5
- II. Dejection and Hope, vs. 6-11.

Lessons: *Thirsty for God,* v. 1.

Songs in the Night, v. 8.

Hope Thou in God, vs. 5, 11.

Important Verses: 1 — Soul pants for God; 3 — taunted: “Where is thy God?”; 8 — Songs in night.

Figurative Speech: v. 1 — *deer and water*

3 — *tears for food*

v. 7 — *waves over me*

10 — *sword in bones.*

PSALM 43

Trust God when Surrounded by Deception and Injustice.

Author: Sons of Korah? (cf. v. 5 with Ps. 42:5, 11).

Theme : Prayer for Deliverance and Protection. **Main Idea:** “Trust God when Surrounded by Deception and Injustice.

Outline: Confidence in God, vs. 1-5

- I. Judge, deliver and lead me, vs. 1-3.
- II. Praise for Help, and Hope for Future, vs. 4-5.

Lessons: *God’s Guiding Light,* v. 3.

Praising God for Hope, v. 4.

Important Verse: 3 — God’s light and truth.

Figurative Speech: 5 — *God the health (help) of my countenance.*

PSALM 44

Any Success depends upon God.

Author: Sons of Korah.

Theme : Prayer for Help (Reverse in war — a cry to Jehovah; bewilderment of people) cf. Ps. 56 & 57. Problem of sufferings of Godly people — Job, prophets, Hab. 1:13ff; Jer. 20:7ff Isa. 53:4, 5). **Main Idea:** “Any Success depends upon God”.

Outline:

- I. Material Blessings in Days of Old recounted, vs. 1-8.
 - II. Profound Dishonor of their present condition, vs. 9-16.
 - III. Unmerited Nature of this experience, vs. 17-22.
 - IV. Urgent need for Divine Aid, vs. 23-26.
- OR —
- I. God's mercies of the past recounted, vs. 1-8.
 - A. Mercies from time of the fathers, vs. 1-3.
 - B. Confidence grows out of this past, vs. 4-8.
 - II. The present emergency, a loud and bitter complaint, vs. 9-16.
 - III. These calamities without cause — no fault of the people, vs. 17-22.
(No period, unless of David, when this could have been claimed.)
 - IV. Appeal to God for rescue, vs. 23-26.

Lessons: *Our Fathers Told Us*, v. 1.
Boasting In God, v. 8.
We Have Not Forgotten Thee, v. 17.
God Knows Our Secrets, v. 21.

Important Verses: 21-22 — Knows secrets; Sheep for slaughter.

Figurative Speech: v. 2 — *plantedst in land*
v. 6 — *not trust bow or sword*
vs. 11, 22 — *like sheep for meat*
v. 12 — *sell people for no profit.*

N. T. Usage: v. 22 in Romans 8:36.

PSALM 45

God's Special Love for His People.

Author: Sons of Korah.

Theme: Song of Love (Messianic) (Song celebrating king's marriage).
"My own conclusion: it is purely Messianic. I can see no king like him; but Christ and His bride fit perfectly" — H. Hailey. **Main Idea:** God's Special Love for His People.

Outline:

- I. Introduction, v. 1.
 - II. Royal Bridegroom praised, vs. 2-9.
 - III. Bride is Praised, vs. 10-16.
 - IV. Conclusion, v. 17.
- OR —
- I. Introduction, v. 1.
 - II. An address to and description of the king, the bridegroom, vs. 2-9
 - A. His beauty, v. 2.
 - B. Conquering warrior, vs. 3-5.
 - C. His throne and character, vs. 6-7.
 - D. His garments and attendants, vs. 8-9.
 - III. An address to the bride — description of the queen, vs. 10-16
 - A. Entreated to forget her people, vs. 10-11.
 - B. Her honored favor to the rich, v. 12.
 - C. Description of her apparel and procession, vs. 13-16.
 - IV. Conclusion, v. 17.

Lessons: *The Pen of Praise*, v. 1.
The Eternal Kingdom, vs. 6-7.
Out of the Ivory Palaces, v. 8.

Important Verses: 6-7, throne is for ever.

Figurative Speech: v. 1 — *tongue, pen.* v. 8 — *garments, ivory palace.*
v. 3 — *sword* v. 10 — *forget family*
v. 5 — *arrows in heart* v. 14 — *raiment, needle work.*
N. T. Usage: vs. 6-7 in Hebrews 1:8-9.

PSALM 46

The Nearness of God's Help in Time of Trouble.

Author: Sons of Korah.
Theme: Prayer of Deliverance and Protection (A Safe Stronghold is our God) — “The occasion seems to point to the invasion of Sennacherib” — Rawlinson. **Main Idea:** “The Nearness of God's Help in Time of Trouble. ”

Outline:
I. Firm Anchorage in God when All Else is Insecure, vs. 1-3.
II. Joyful Assurance in impregnable City of God, vs. 4-7.
III. A Call to consider the Works of the Lord, vs. 8-11.
— OR —
I. God — their strength and refuge, vs. 1-3.
II. Jerusalem — made glad by a stream from God, vs. 4-7.
III. Outside God's Jerusalem — His powers manifested, vs. 8-11.

God — The Refuge for His People

I. In Extremely Grave Crisis, vs. 1-3.
II. In the presence of destroying enemies, vs. 4-7.
III. In the day of providential deliverance, vs. 8-11.
Lessons: *God Our Refuge and Strength*, v. 1.
Be Still, and Know God, v. 10.
Important Verses: 1, 5, 10.
Figurative Speech: vs. 2-3 — *earth, mountains* v. 6 — *earth melted*
v. 5 — *right early Heb. “at dawning of morning”.* v. 9 — *bow, spear.*
Note: First of group of 3 Psalms extolling God for His deliverance. Martin Luther was inspired by the Psalm to write *A Mighty Fortress Is Our God*.

PSALM 47

God is King of All Nations

Author: Sons of Korah.
Theme: Attributes of God and His Kingdom. **Main Idea:** “God is King of All Nations.”
Group psalms 46, 47, 48:
46:1 — God greatly helps
47:9 — God greatly exalted
48:1 — God greatly praised
Exaltation at the Lord's triumphant ascension. Delitzsch thinks it took place at the time of Jehoshaphat's victory over Moab and Ammon, 2 Chron. 20:1-30.
Outline:
I. Descent — Jehovah came down to fight (The defeat of the nation: provision for Jacob), 1-4.
A. Praise — by clapping hands, v. 1
B. Reasons, vs. 2-4
II. Ascent — God goes up amidst praise and shouting, vs. 5-9:
A. Praise God — as He ascends, vs. 5-6
B. Reasons, vs. 7-9.

— OR —

- I. A call to the Nations to Praise God for what He has done for Israel, vs. 1-4.
II. A call to Israel to Praise God, who has demonstrated that He is King, vs. 5-9.
Lessons: *King of All the Earth*, v. 2.
Sing Praises (Rejoice), The Lord God Reigns, vs. 6-8.
Important Verses: 2; 6-8 — God is King, Reigneth, on throne — Sing!
Figurative Speech: v. 1 — *Clap hands* v. 3 — *Under feet*
v. 2 — *Over all the earth* v. 9 — *Shields belong to God.*

PSALM 48

Beauty of the People among whom God dwells.

- Author:** Sons of Korah.
Theme: Attributes of God and His Kingdom (Beauty and Glory of Zion — Thanksgiving for Deliverance) Same occasion as Ps. 47 — 2 Chron. 20:1-30. **Main Idea:** “Beauty of the people among whom God dwells.”
Outline:
I. Advance and dismay of Adversary, vs. 1-8
A. Praise to Jehovah and to Jerusalem at His Residence, vs. 1-3.
B. Danger, and deliverance by Jehovah, vs. 4-8.
II. Thanksgiving and praise for their defeat, vs. 9-14
A. Thanksgiving to God, vs. 9-10
B. Rejoicing in Jerusalem, vs. 11-14
— OR —
I. Zion’s greatest glory is the indwelling of the Lord, vs. 1-3.
II. A recent instance of God’s Protection of Zion, vs. 4-8.
III. Exhortation to Praise the Lord for His Judgment, vs. 9-11.
IV. The Glories of Zion to be transmitted to posterity, vs. 12-14.
Lessons: v. 1 — *Greatly Praise our God* v. 13 — *Tell your Children*
v. 8 — *God is Faithful* v. 14 — *Our God Forever*
v. 10 — *Praise God’s Name*
Important Verses: 1, 14.
Figurative Speech: v. 3 — *God — a high tower* v. 7 — *East wind — ships broken*
v. 6 — *Woman in travail* v. 10 — *Ends of the earth — right hand*

NAME = PRAISE

PSALM 49

The Folly of Trusting in Riches.

- Author:** Sons of Korah.
Theme: Vanity of Life (Folly of trusting in Riches) cf. Ps. 37. Consols the righteous under trial “Didactic: contrast between the righteous whom the wicked persecute and the wicked who are wealthy but leave their riches.” — H. Hailey (cf. 37:16; 23-25, 35-37). **Main Idea:** “The Folly of trusting in Riches.”
Outline:
I. Introduction (or prelude), vs. 1-4
II. Power of Death superior to Pride of Wealth (Falacy of all merely secular advantages and hopes), vs. 5-12.
III. God will deliver believer from Death’s Power (These in contrast with those of the believer), vs. 13-20.

Lessons: *The Folly of Trusting in Things*, vs. 6, 17.
Death, Regardless! v. 7.
Redeemed from the Grave, v. 15.
Important Verses: 6-7; 10-12; 15-17.
Figurative Speech: v. 14 — *flock, death a shepherd*; v. 20 — *beasts that perish*.
N. T. Usage: v. 4 (cf. *Psa. 78:2*) in *Matthew 13:35*.

PSALM 50

God Judges His People.

Author: Asaph (also 73-83, total of 12).
Theme: Attributes of God and His Kingdom (God as Judge). **Main Idea:** “God Judges His People”.
Outline:
 I. God — Judge of Righteous and Wicked, vs. 1-6.
 II. Judgment — Address to Righteous, vs. 7-15.
 III. Judgment — Address to Wicked, vs. 16-21.
 IV. Conclusion, vs. 22-23.
 — OR —
 I. God’s Appearance for Judgment, vs. 1-6.
 II. Rebuke of Israel for its formalistic worship, vs. 7-15.
 III. Rebuke of the definitely wicked among His people, vs. 16-21.
 IV. Closing Admonition, vs. 22-23.
Lessons: *God’s Acceptable Sacrifice*, v. 14
Cattle Upon a Thousand Hills, vs. 10-12 (Stewardship).
Man’s Fatal Mistake, v. 21.
Important Verses: 10, 15, 21.
Figurative Speech: vs. 1 & 4 — *earth called* v. 12 — *God hungry?*
 v. 2 — *Zion’s beauty* v. 22 — *tear in pieces*
 v. 10 — *thousand hills*
N. T. Usage: v. 12 in *I Corinthians 10:26*.

LESSON VII — HAVE MERCY UPON ME, O GOD (Psalms 51-61)

PSALM 51

The Sinner’s Approach to God in Worship.

Author: David. When Nathan came to him, *2 Sam. 12:1-13*.
Now calmer and more cheerful than in *Pss. 6 & 38*.
Theme: Penitential (Contrite sinner’s prayer for pardon). **Main Idea:** “The Sinner’s Approach to God in Worship.”

Outline:
 I. Conviction of Sin and Prayer for Mercy and Pardon, vs. 1-12.
 A. Prayer for mercy and forgiveness, vs. 1-4.
 B. Prayer for restoration, renewal of spiritual life, and return of God’s favor, vs. 5-12.
 II. A vow — to testify His gratitude, vs. 13-19
 A. From prayer to promise, vs. 13-17.
 B. Intercession for all Jerusalem, vs. 18-19.
 — OR —

- I. God's Forgiveness, vs. 1-9
- II. God's Cleansing, vs. 10-13
- III. God accepts Worship, vs. 14-19
- OR —
- I. Sin Confessed, vs. 1-4
- II. Self Discovered, vs. 5-6
- III. Sacrifice Required, vs. 7-10
- IV. Spirit Restored, vs. 11-12
- V. Service Possible, vs. 13-14
- VI. Song Recovered, vs; 14-17
- VII. Salvation Complete, vs. 18-19.
- Lessons: *Sin Is Against God*, v. 4.
Restore Unto Me the Joy of Thy Salvation, vs. 9-12.
Confession — Then Evangelism, v. 13.
The Sacrifice of a Broken Spirit, v. 17.
- Important Verses: 1-7, 9-13, 17.
- Figurative Speech: v. 2 — *wash me thoroughly, cleanse me.*
v. 5 — *brought forth in iniquity . . . conceived*
v. 6 — *truth in inward parts*
v. 7 — *purge with hyssop . . . whiter than snow*
v. 8 — *broken bones*
v. 17 — *sacrifices — broken heart*
- Note: v. 5 cf. Eph. 2:1-3 — Environment of Sin.
David believed his son safe, 2 Sam. 12:22-23 (cf. Acts 2:34)
v. 10 — Create . . . clean heart, cf. Eph. 4:20-24.
- N. T. Usage: v. 4 (Romans 3:4)

PSALM 52

The Doom of One with a Wicked Tongue.

- Author: David. (When Doeg went to Saul, 1 Sam. 21:1-9; 2:9-19).
- Theme: Lament for Wicked (Doom of Wicked Man and his use of Tongue) (Against Doeg — also, against the tongue). **Main Idea:** "The Doom of One with a Wicked Tongue."
- Outline:
 - I. Character of Doeg — His wickedness, vs. 1-4.
 - A. Boastful of Wickedness, loved wickedness, v. 1.
 - B. Tongue was sharp and deceitful, vs. 2-4.
 - II. Threat of God's Vengeance, vs. 5-7
 - A. God would destroy and root him out, v. 5.
 - B. The righteous would see it and rejoice, vs. 6-7.
 - III. Thanks to God for Vengeance, vs. 8-9.
- OR —
- I. Denunciation of the Wicked, vs. 1-5.
- II. The Fortunate lot of the Righteous, vs. 6-9.
- Lessons: *The Razor's Edge*, vs. 2-3.
Like a Green Olive Tree, v. 8.
- Important Verse: 8.
- Figurative Speech: v. 2 — *tongue deviseth - like razor* v. 5 — *pluck out of tent*
v. 4 — *devouring words* v. 8 — *green olive tree in house of God*

PSALM 53

God's Existence is not settled by a Majority Vote.

Author: David.
Theme: Corruptness of Society (Folly of wickedness — oppression, past and present) cf. Ps. 14 — Yahweh. Ps. 53 Elohim — Similarity to; Ps. 14 — possibly two tunes suitable for different occasions. **Main Idea:** “God’s Existence is not settled by a Majority Vote.”
Outline:
 I. Wickedness of the ungodly, vs. 1-3.
 II. Cunning defeat of the wicked, vs. 4-6.
Lesson: *The Folly of Unbelief*, v. 1.
Important Verses: 1-3.
Figurative Speech: v. 4 — *eat up people*. v. 5 — *scattered bones*.
N. T. Usage: vs. 2, 3 in Romans 3:11, 12.

PSALM 54

The Joyful Sacrifice because of God's Help.

Author: David.
Theme: Prayer for Help (Prayer for defense against enemies — time of great trouble). When Ziphites told Saul David was hiding them (1 Sam. 23:19) in hill of Hachilah. **Main Idea:** “The Joyful Sacrifice because of God’s Help.”
Outline:
 I. Earnest prayer for deliverance from wicked enemies, vs. 1-3.
 II. Confidence and Thanksgiving on the ground of that confidence, vs. 4-7.
 A. Confidence God would interpose, vs. 4-5.
 B. Resolution to render sacrifice when delivered, vs. 6-7.
Lesson: *God's Deliverance*, v. 7. *God is My Helper*, v. 4.
Important Verse: 2.
Figurative Speech: v. 1 — *Save by name*. v. 7 — *eye seen desire*.

PSALM 55

Leave your Burden, Whatever it is, with the Lord.

Author: David.
Theme: Imprecatory — Prayer for Deliverance, and for Destruction of Enemies.
Probable date is time of Absalom’s rebellion. The familiar friend is probably Ahithophel, David’s Counsellor (2 Sam. 15:12, 31; 16:20-23; 17:21-23). **Main Idea:** “Leave your Burden, Whatever it is, with the Lord.”
Outline:
 I. David’s desperate condition and longing for deliverance, vs. 1-8.
 A. Prayer that God would hear his cry, vs. 1-3.
 B. General description of his troubles, and desire to feel them, vs. 4-8.
 II. The prevailing wickedness and ungodliness — and the faithless friend, vs. 9-15.
 A. General wickedness about him, vs. 9-11.
 B. A friend in particular, vs. 12-14.
 C. Prayer for destruction of enemies, v. 15.
 III. Confident that God will deliver him, vs. 16-23.
 — OR —

- I. Begs God to save him from his enemies who plot his destruction, vs. 1-11.
- II. Confidence that God will deliver him from his betrayal by his best friend, vs. 12-23.
- Lessons: *The Wings of a Dove*, v. 6
Time to Pray, v. 17
Cast Thy Burden upon the Lord, v. 22.
- Important Verses: 6, 17, 22.
- Figurative Speech: v. 4 — *terrors of death* v. 11 — *guile in streets*
 v. 6 — *I had wings like a dove* v. 21 — *mouth - butter; heart - war, etc.*
 v. 8 — *stormy wind and tempest* v. 23 — *pit, bloodthirsty.*
- N. T. Usage: v. 22 in I Peter 5:7.

PSALM 56

When God helps Man can't Hurt.

- Author: David.
- Theme: Prayer for Deliverance and Protection ("Cheerful Courage of a Fugitive" — Delitzsch). A twin psalm to Psalm 57. **Main Idea:** "When God helps Man can't Hurt".
- Time: I Sam. 21:10, 11 — When the Philistines took David at Gath.
 Note the title: *Jonath elem rehokim*: "The silent dove of them that are afar off," or, "The dove of the distant terebinths." The silent dove may have been David himself.
- Outline:
 - I. The weakness of man over against the majesty of God, vs. 1-4.
 - A. Earnest prayer for divine interposition, vs. 1-2.
 - B. His trust in God while in danger, vs. 3-4.
 - II. Description of the adversaries, vs. 5-7.
 - III. Confident expectation of that for which he prayed, (v. 7), vs. 8-11.
 - IV. Thankfulness for deliverance (in prospect), vs. 12-13.
- Lessons: *When I am afraid*, v. 3.
No Fear of Man, vs. 4, 11.
The Purpose of Deliverance, v. 13.
- Important Verses: 3-4, 8, 9, 11.
- Figurative Speech: v. 2 — *swallow me up* v. 8 — *tears in bottle . . . Book*
 v. 6 — *mark my steps* v. 13 — *soul delivered from death*
- N. T. Usage: vs. 4, 11 in Hebrews 13:5, 6.

PSALM 57

There is no Despair in Spite of Peril.

- Author: David.
- Theme: Prayer for Deliverance and Protection. (No despair in spite of peril). **Main Idea:** "There is no Despair in Spite of Peril".
- Time: When he fled from Saul, in the cave — I Samuel 22:1.
- Outline:
 - I. His Plight and Peril, vs. 1-5.
 - II. His Preservation and Praise, vs. 6-11.
 — OR —
 - I. A confident cry for Deliverance from cruel enemies, vs. 1-5.
 - II. A Resolve to praise God for deliverance, vs. 6-11.
- Lessons: *A Fixed Heart Among Lions*, vs. 4-7.
Singing God's Praise Among the Nations, v. 9.

Important Verse: 9.

Figurative Speech: v. 1 — *shadow of Thy wings* v. 6 — *net, pit*
v. 3 — *swallow one up* v. 10 — *Loving kindness and truth*
v. 4 — *soul among lions, fire, spears . . .* *unto the skies.*

N. T. Usage: v. 9 cf. Romans 15:9 — (not a quotation, but similar).

PSALM 58

There Is a God who Judges.

Author: David.

Theme: Imprecatory — (Prayer for punishment of the wicked) — (“There is a God who judgeth”); “Cry for vengeance upon those who pervert justice” — Delitzsch. **Main Idea:** “There Is a God who Judges”.

Outline:

- I. Grounds of Complaint against the Wicked, vs. 1-5.
 - A. They work wickedness, vs. 1-2.
 - B. Estranged from God, vs. 3-5.
- II. Passing of Sentence — Coming Judgment, vs. 6-9.
 - A. The wrath of God evoked upon the evil, vs. 6-8.
 - B. Coming judgment announced, v. 9.
- III. Conclusion: Righteous man’s satisfaction at the result, vs. 10-11.

Lessons: *The Overthrow of the Wicked*, vs. 6-11.

There Is A God Who Judgeth, v. 11.

Important Verses: 3, 11.

Figurative Speech: v. 3 — *estranged from womb* v. 8 — *as snail . . . untimely birth*
vs. 4-5 — *like deaf adder* v. 9 — *pots feel thorns*
v. 6 — *break teeth of lions* v. 10 — *wash feet in blood*
v. 7 — *melt as running water*

PSALM 59

The Prayer of an Innocent Man unto God.

Author: David — when Saul sought to kill him, (cf. I Samuel 19:11-18).

Theme: Prayer for Deliverance and Protection (Prayer of An Innocent Man). **Main Idea:** “The Prayer of an Innocent Man unto God.”

Outline:

- I. The Cry to Jehovah for Help, vs. 1-5.
- II. The enemies and workers of iniquity more elaborately described, vs. 6-9.
- III. The psalmist’s desire upon them, vs. 10-13.
- IV. Refuge in God — while the enemies continue to hunt for him, vs. 14-17.

Lessons: *Let Them Know that God Ruleth*, v. 13.

The Morning Song, v. 16.

Important Verses: 16, 17.

Figurative Speech: vs. 6, 14, 15 — *howl like a dog*
v. 7 — *swords in lip*
vs. 9, 16, 17 — *God my high tower*
v. 11 — *Lord our shield*

PSALM 60

God Can Help when Man Cannot.

- Author:** David.
- Theme:** Prayer for Help (Lament over a defeat in battle, with prayer for help).
Lesson for people to rely on God and not in arms. **Main Idea:** "God Can Help when Man Cannot".
- Title:** *Shushan Eduth*: "the lily of testimony" — "Drill psalm after a lost battle" — Delitzsch. To be sung at bow practice.
- Time:** Probably after battle with Syria (King Hadadezer) David sent Joab to Edom (cf. 2 Samuel 8:3-14).
- Outline:**
- I. Pleads with God, vs. 1-5.
 - A. The Disaster — As if God had cast off His people, vs. 1-3.
 - B. Summons to war — to carry the banner, vs. 4-5.
 - II. Appeals to God's promises — that He keep them, vs. 6-8.
 - III. On ground of promises — now confident of God's help, vs. 9-12.
 - A. Task difficult, needs help, vs. 9-10.
 - B. An appeal to God, and confident assurance, vs. 11-12.
- Lessons:** *Thou Hast Shown Us Hard Things*, v. 3.
A Banner of Truth, v. 4.
Vain Is the Help of Man, v. 11.
- Important Verses:** 4, 11-12.
- Figurative Speech:** v. 2 — *earth broken* v. 4 — *banner of truth*
v. 3 — *wine of staggering* v. 8 — *washpot . . . shoe*

PSALM 61

God Hears Us Whatever Our Needs and Wherever We Are.

- Author:** David.
- Theme:** Praise and Thanksgiving (Confidence in God's protection).
"Prayer and Thanksgiving of an expelled king on his way back to the throne." — (time of Absalom) — Delitzsch. "Upon Neginah" — "stringed instrument". **Main Idea:** "God hears Us Whatever Our Needs and Wherever We Are."
- Outline:**
- I. An Earnest Prayer, vs. 1-2.
 - II. Expression of Trust and Confidence, vs. 3-7.
 - A. Former mercies, vs. 3-5.
 - B. Confident assurance, vs. 6-7.
 - III. Conclusion — A Burst of Praise, v. 8.
 - OR —
 - I. An Exile's prayer for help, vs. 1-3.
 - II. His plea to dwell with God forever, vs. 4-5.
 - III. His prayer for the King, vs. 6-8.
- Lesson:** *The Heritage of Godly Fear*, v. 5.
- Important Verse:** 3.
- Figurative Speech:** v. 2 — *Rock* v. 3 — *Shelter, strong tower* v. 4 — *Tabernacle, wings*.

LESSON VIII — WHEN I AM OLD AND GREYHEADED, O GOD, FORSAKE ME NOT (Psalms 62-72)

PSALM 62

God Alone is a Refuge from Treachery and Oppression.

Author: David.

Theme: Comfort (God alone a refuge from treachery and oppression). **Main Idea:** "Trust at all times; especially when among bitter enemies".
"After the manner of Jeduthun" — I Chron. 16:41; 25:3 — choir leader; probably refers to mode of singing — a choir (I Chron. 16:41; 25:1, 3 and elsewhere — Ps. 39); "Possibly a family or choir" — Alexander.

Outline:

- I. God his refuge in midst of bitter enemies, vs. 1-4.
 - A. Trust in God — the only hope, vs. 1-2.
 - B. The enemies and their designs, vs. 3-4.
- II. Return to expressions of confidence in God (almost same words), vs. 5-8.
- III. Encouragement to the faithful — warning to the wicked, vs. 9-12.
 - A. Exhortation to trust in God, vs. 9-10.
 - B. Reasons for trusting in God, vs. 11-12.

— OR —

- I. Resigned to God, though cruelly assailed, vs. 1-4.
- II. Resigned and inviting others to do the same, vs. 5-8.
- III. The futility of all help other than the Lord's, vs. 9-12.

Lessons: *The Rock of My Salvation*, vs. 5-8.

To Every Man According to His Work, v. 12.

Important Verses: 7, 10, 12.

Figurative Speech: v. 2 — *rock, defense* v. 3 — *bowing wall, tottering fence*.

N. T. Usage: v. 12 (cf. Romans 2:6)

PSALM 63

God Abundantly Satisfies Our Needs.

Author: David.

Theme: Thirst for God (the thirsting soul satisfied in God). **Main Idea:** "God Abundantly Satisfies Our Needs".

Time: In wilderness of Judah before the battle with Absalom. 2 Sam. 15:23, 28; 17:16; very weary, 2 Sam. 16:2, 14. More nearly related to Ps. 61 than to Ps. 63.

Outline:

- I. Sick in soul and body for God of Zion, vs. 1-2.
- II. But full of praise for Him, vs. 3-6.
- III. Because confident of His protection, vs. 7-8.
- IV. That his foes shall go down, vs. 9-11.

— OR —

- I. The writer seeks close fellowship with God as in former days, vs. 1-4.
- II. His satisfaction in such fellowship, vs. 5-8.
- III. The unhappy lot of cruel foes, vs. 9-11.

Lessons: *Early Will I Seek God*, v. 1.

Better than Life, v. 3.

Meditation in the Night Watches, v. 6.

Important Verses: 1, 6.

Figurative Speech: v. 1 — *Thirsteth*

v. 5 — *marrow and fatness*

v. 7 — *Shadow of Thy wing*

v. 10 — *portions for the foxes*.

PSALM 64

God Preserves Us from Unseen Adversaries.

Author: David.
Theme : Prayer for Deliverance and Protection (from secret enemies) – (Against the foolishness of men). **Main Idea:** “God Preserves Us from Unseen Adversaries”.
Outline:
I. A prayer for deliverance from wicked enemies, vs. 1-6.
A. Complaint to Jehovah of the false enemies, vs. 1-4.
B. The wicked encourage themselves in their wickedness, vs. 5-6.
II. Confident anticipation of deliverance – God’s death – blow to His enemies, vs. 7-10.
Lessons: *Wisely Consider God’s Doing*, v. 9.
Glad in the Lord, v. 10.
Important Verses: 9, 10.
Figurative Speech: v. 3 – *whet tongues like a sword* v. 7 – *God will shoot*
v. 4 – *shoot in secret* v. 8 – *made to stumble . . . own tongue against*

PSALM 65

Praise God for His Mercy and Blessings.

Author: David. “However, Delitzsch places it after Sennacherib’s invasion and destruction, now a crop has been gathered, which, of course, does not fit a period for David. Rawlinson says the psalm does not fit David’s manner. Barnes defends the Davidic authorship.” – H. Hailey.
Main Idea: “Simple, evident reasonableness of praising God”.
Outline:
I. Praise to Jehovah in Zion, vs. 1-5.
A. As hearer of prayer, v. 2.
B. As pardoner of sin, v. 3.
C. As giver of blessings in His court, v. 4.
D. As deliverer of His people from enemies, v. 5.
II. God praised for His might and majesty in nature, vs. 6-8.
III. God praised for bounty and goodness in harvest, vs. 9-13.
– OR –
I. Praise for the fellowship of God, despite our sin, vs. 1-4.
II. God’s works for His People, and in nature, give assurance for the future, vs. 5-8.
III. Praise for God’s bounty and goodness in harvest, vs. 9-13.
Lessons: *A God Who Hears Prayer*, v. 2.
The Man God Chooses, v. 4.
Important Verse: 2.
Figurative Speech: v. 5 – *awesome and righteous*
v. 8 – *afraid at God’s tokens*
vs. 10-13 – *joys of harvest time*

PSALM 66

Keep your Vows you made to God when you were in Trouble.

Author: Unknown.
Theme: Praise and Thanksgiving (Thanksgiving for national and personal deliverance). **Main Idea:** “Keep your Vows you made to God when you were in Trouble”.

Outline:

- I. Simple rendering of praise, vs. 1-4.
- II. God's might against His enemies, vs. 5-7.
- III. Deliverance experienced and sacrifices offered, vs. 8-15.
- IV. An appeal to Israel to hearken, vs. 16-20.

— OR —

- I. A National Thanksgiving for what God had done for Israel, vs. 1-12.
- II. A Personal Thanksgiving for what He had done for the Psalmist, vs. 13-20.

Lessons: *When God Tries Us*, v. 10.

Vows We Make When In Trouble, vs. 13-14.

Why God Does Not Hear Me, v. 18.

Important Verses: 4, 10, 13-14, 18.

Figurative Speech: v. 10 — *tried us as silver*

v. 11 — *net . . . sore burden*

v. 12 — *through fire and water*

PSALM 67

Mercy Prompts Evangelism!

Author: Unknown.

Theme: Praise and Thanksgiving (Evangelistic — nations called to praise Jehovah). **Main Theme:** "Mercy Prompts Evangelism!"

Title: "*On Stringed Instruments*" — Neginoth.

"A harvest thanksgiving song" — Delitzsch.

Rawlinson thinks it presents an aspiration for the conversion of the world, to be effected through God's mercy upon Israel.

Outline:

- I. The words of the priest's benediction, vs. 1-2.
- II. Prospect of entrance of all peoples who will praise Him, vs. 3-4.
- III. Foundation of this joyous hope-harvest that had just ended, vs. 5-7.

— OR —

- I. Prayer that Israel may be blessed so that God's gracious dealings may become known the world over, vs. 1-2.
- II. Same prayer expressed more emphatically, vs. 3-5.
- III. The immediate occasion for this prayer, vs. 6-7.

Lessons: *Why Ask for God's Mercy?* vs. 1-2.

Answering for God's Blessings, v. 4.

Important Verses: 1-2.

Figurative Speech: v. 1 — *His face to shine* (cf. Numbers 6:25).

PSALM 68

With God You Will be More than Conquerors.

Author: David.

Theme: Praise and Thanksgiving (Historical — triumphant praise and jubilation) ("The crown and gem of the Second Book" — Rawlinson; "A favorite of the Huguenots who called it *The Song of Battles*. Also Savanorala and the monks with him sang it as they marched to the fire." — Rawlinson). **Main Idea:** "With God You Will be More than Conquerors".

Outline:

- I. Introduction — God praised on general grounds, vs. 1-6.
- II. Praise to God for His doings at Sinai and in the wilderness, vs. 7-10.
- III. Praise to God for the conquest of Canaan and the full establishment of David's rule, vs. 11-23.
- IV. Praise to God in connection with His sanctuary, vs. 24-27.

V. Prophetic announcement of future triumphs, vs. 28-35 (Rawlinson).

Lessons: *Blessing the Solitary*, v. 6 *Leading Captivity Captive*, v. 18
Publishing God's Word, v. 11 *A Daily Load of Benefits*, v. 19
The Chariots of God, v. 17 *Strength and Power unto His People*, v. 35

Important Verses: 6, 17, 18, 19.

Figurative Speech: v. 2 — *smoke . . . wax* v. 18 — *led captivity captive*
v. 5 — *father of fatherless, judge of widows* v. 21 — *enemies' head smitten*
v. 6 — *solitary in families* v. 22 — *from depths of sea*
v. 8 — *earth trembled* v. 25 — *singers and players*
v. 12 — *she . . . at home; divideth spoil* v. 30 — *multitude of bulls*
v. 16 — *mountain of God* v. 33 — *rideth upon the heaven of heavens*
v. 17 — *chariots of God*

N. T. Usage: v. 18 in Ephesians 4:8.

PSALM 69

Trust God when You are Suffering Unjustly.

Author: David.

Theme: Prayer for Help (Imprecatory? Messianic?) (Cry of one suffering unjustly for sake of truth).

Main Idea: "Trust God when You are Suffering Unjustly."

Outline:

- I. A Pathetic Cry — complaint, vs. 1-4.
- II. Confession of sins — But enemies persecuting him for righteousness sake, vs. 5-12.
- III. Earnest prayer — humbly entreats mercy and deliverance, vs. 13-29.
 - A. Prayer for deliverance, vs. 13-18.
 - B. Describes his suffering, vs. 19-21.
- IV. Bitter imprecations and indignations against the wicked, vs. 22-28.
- V. A Burst of Praise, vs. 29-36
 - A. Confident of deliverance, vs. 29-33.
 - B. Looks to general prosperity of Zion, vs. 34-36.

Lessons: *No Hiding Place for Sins*, v. 5.
Zeal for God's House, v. 9.
I Looked for Some to Take Pity, v. 20.
The Book of the Living, v. 28.
The Sacrifice of Thanksgiving, vs. 30-31.

Important Verses: 5, 9, 20, 21, 28.

Figurative Speech: v. 1. — *waters*
v. 2 — *mire, deep waters, floods*
v. 3 — *eyes fail*
v. 4 — *more than hairs of head*
v. 8 — *stranger, alien, to brethren*
v. 11 — *sackcloth my clothing*
v. 12 — *the song of drunkards*
vs. 14-15 — *mire, waters, the deep, pit*
v. 23 — *eyes darkened, loins shake*
vs. 30-31 — *thanksgiving better than ox with horns and hoofs*
v. 34 — *nature's praise*

N. T. Usage: (More N.T. references in Psa. 69 than in any other Psalm).
v. 4 in Jno. 15:25; v. 9a in Jno. 2:17; v. 9b in Rom. 15:3; v. 21 similar to Mtt. 27:34, 48; Mark 15:23, 36; Luke 23:36; Jno. 28-30; v. 22 in Rom. 11:9-10; v. 25 in Acts 1:20; cf. v. 28 with Rev. 3:5.

PSALM 70

Only God can Help in Our Desperate Circumstances

Author: David.
Theme: Prayer for Help (cf. 40:13-17 — Almost same, few changes). **Main Idea:** “Only God can Help in Our Desperate Circumstances.”
Outline:
 I. Imprecation, vs. 1-3.
 II. Rejoicing of those who seek Jehovah, v. 4.
 III. Prayer for Jehovah’s presence, v. 5.
Lesson: *Do You Love Your Salvation?* v. 4.
Important Verse: 4.
Figurative Speech: None noted.

PSALM 71

The Confidence of a Mature Faith.

Author: Unknown (Delitzsch gives reasons for Jeremiah).
Theme: Prayer for Deliverance and Protection. **Main Idea:** “The Confidence of a Mature Faith”.
Age — an old person. Fits as a reading in *Old Folks Home*. Prayer of a grey-haired saint (v. 18) for continued aid.
Outline:
 I. Intimate Communion with God, vs. 1-9.
 II. Resolution in spite of Distress, vs. 10-18.
 III. Hope in God, vs. 19-21.
 IV. Praise and Adoration, vs. 22-24.
 — OR —
 I. Complaint mingled with Prayer, vs. 1-13.
 A. Prayer for deliverance from wicked enemies, vs. 1-3.
 B. Acknowledges God’s goodness to him in early life, vs. 4-8.
 C. Prayer for its continuation in old age, vs. 9-13.
 II. Praise and thanksgiving, vs. 14-24 (Considers his prayer as heard).
 A. Confident anticipation of answer to his prayer, vs. 14-21.
 B. Promises suitable return of praise, vs. 22-24.
Lessons: *My Trust from My Youth*, v. 5.
 My Strength in Old Age, v. 9.
 I Will Go In the Strength of the Lord, v. 16 (KJV)
 Forsake Me Not When I Am Grey-headed, v. 18.
 Just One More Generation, v. 18.
Important Verses: 5, 9, 17-18.
Figurative Speech: v. 3 — my rock . . . fortress
 v. 6 — from the womb

PSALM 72

Security Under God’s Dominion.

Author: Solomon.
Theme: Messianic (Prayer for Peaceful Reign of a Righteous King). **Main Idea:** “Security Under God’s Dominion”.

Outline:

- I. Prayer for righteousness and wisdom to judge — a reign of righteousness, vs. 1-4.
- II. Desire for king and people, vs. 5-8.
- III. Hope concerning foreign peoples, vs. 9-11.
- IV. The elevation of the King and his task, vs. 12-15.
- V. Fruitful results, vs. 16-17.
- VI. Closing words of Praise, vs. 18-20.

— OR —

- I. Description of what kind of King this Divinely Instructed Ruler will be, vs. 1-7.
- II. Prayer that His Rule may be effective the World over, vs. 8-11.
- III. Description of how He shall deal with the Lowliest and the Helpless, vs. 12-14.
- IV. A Prayer for Success, vs. 15-17.
- V. Doxology, vs. 18-20.

Lessons: *Peace By Righteousness*, v. 3.

Dominion from Sea to Sea, v. 8.

King of Kings, v. 11.

His Name Shall Endure Forever, v. 17.

Let the Whole Earth be Filled with His Glory, vs. 18-19.

Important Verses: 18-20.

Figurative Speech: v. 6 — *rain upon mown grass*

v. 9 — *enemies lick the dust*

v. 16 — *grain upon the top of mountains . . . flourish like grass*

Note: Last Psalm of Book II (42-72).

BOOK III — ELOHISTIC

LESSON IX — WHOM HAVE I BESIDE THEE? (Psalms 73-89)

PSALM 73

The End of the Wicked contrasted with the End of the Righteous.

Author: Asaph — a Levite, musician under David (I Chron. 15:16-19; 16:4-7, 37) : Asaph wrote Pss. 50, 73-83.

Theme : Corruptness of Society (Problem of prosperity of the wicked; good psalm on suffering, tempted by wealth, temptation to apostasy overcome). **Main Idea:** “End of Righteous and of Wicked contrasted” (cf. Pss. 74-79).

Outline:

- I. Temptation to apostasy: The prosperity of the wicked, vs. 1-12.
- II. Psalmist's severe struggle, vs. 13-16.
- III. Satisfactory explanation, vs. 17-20.
- IV. Contrast to former perplexity and present satisfaction, vs. 21-24.
- V. Conclusion: Ultimate salvation of the righteous and destruction of the wicked, vs. 25-28.

— OR —

- I. Introductory Summary, vs. 1-2.
- II. Doubts due to the prosperity of the wicked, vs. 3-14.
- III. Communing with God brings solution to problem, vs. 15-26.
- IV. Summarizing conclusion, vs. 27-28.

Lessons: *Is There Knowledge In the Most High?* v. 11.

I Understand Their End, v. 17.

Thy Counsel Now, Thy Glory Then, v. 24.

Whom Have I In Heaven or On Earth? v. 25.

The Message of Faith, v. 28.

Important Verses: 11, 13, 24-26.

Figurative Speech: v. 2 — *feet nearly slip* v. 17 — *into God's sanctuary*
v. 6 — *pride like a chain* v. 18 — *set them in slippery places*
v. 7 — *eyes stand out* v. 20 — *as a dream*
v. 9 — *tongue walketh* v. 22 — *brutish*
v. 10 — *waters . . . drained* v. 25 — *whom in heaven . . . earth*

PSALM 74

The Confidence that God will Help His People.

Author: Asaph.
Theme: Complaint (Companion to Ps. 73 — Land devastated by Enemy). **Main Idea:** “The Confidence that God will Help His People”.
Time : When Jerusalem desolated by Nebuchadnezzar, therefore written perhaps by Son of Asaph. (cf. 2 Chron. 35:15).
Outline:
I. Complaint to Jehovah — horrors of the situation, vs. 1-11.
A. The prayer, vs. 1-3.
B. Desolation upon the city and sanctuary, vs. 4-8.
C. No messenger, no prophet, vs. 9-11.
II. God's past mercies — ground for hope now, vs. 12-17.
III. Earnest prayer for relief and re-establishment of the covenant, vs. 18-23.
Lessons: *God's Redeemed Inheritance*, v. 2.
Is There A Prophet? v. 9.

Important Verse: 9.

Figurative Speech: v. 1 — *anger smoke*
v. 7 — *dwelling place of thy name*
v. 11 — *thy right hand . . . bosom*
v. 14 — *Leviathan broken for food*
v. 15 — *flood is divided*
v. 16 — *day, night . . . thine*
v. 19 — *soul of thy turtle-dove unto the wild beast*
v. 20 — *dark places . . . cruelty*
v. 23 — *foolish man reproacheth thee*

PSALM 75

God, the Judge, will Reward the Wicked.

Author: Asaph.
Theme: Praise and Thanksgiving (in anticipation of deliverance). **Main Idea:** “God, the Judge, will Reward the Wicked”.
Time : A period of great calamity; possibly in the days of Hezekiah and the Assyrian invasion — Alexander. So Delitzsch, who puts it in the time of Isaiah. (Isa. 36-38).
Outline:
I. Praise, v. 1.
II. God — a righteous Judge, vs. 2-8
A. God the Judge, vs. 2-3.
B. Advice to the authors of the disorders, vs. 4-8.
III. Praise, vs. 9-10.

Lessons: *God's Wondrous Works Declare*, v. 1.
The Cup in God's Hand, vs. 6-8.
God Puts Down, and Sets Up, v. 7.

Important Verses: 6-8.

Figurative Speech: v. 3 — *pillars of earth* v. 8 — *cup of foaming wine*
v. 4 — *lift not up your horn* v. 10 — *horns . . . cut off . . . lifted up*
v. 5 — *stiff neck*

PSALM 76

God Makes His Enemies to Praise Him.

Author: Asaph.

Theme : Power of God — Victory (Thanksgiving — most critics agree it was deliverance from Sennacherib) companion psalm to Ps. 75. **Main Idea:** "God Makes His Enemies to Praise Him".

Time : 705-681 B.C. After Sennacherib's 185,000 invasion — 2 Chron. 32:1ff; 2 Kings 18 & 19; cf. 19:35.

Outline:

- I. Jehovah known in Judah for His Greatness, vs. 1-3.
 - A. God is known in Salem, vs. 1-2.
 - B. There He broke the arrows, v. 3.
- II. By Him the enemies cast down, vs. 4-9.
 - A. The invading enemy destroyed, vs. 4-6.
 - B. Therefore fear and reverence Jehovah, vs. 7-9.
- III. The wrath of men made to praise Him, vs. 10-12.

Lessons: *Who Can Withstand God?* v. 7.
Vow, and Pay Unto God, v. 11.

Important Verses: 7, 10.

Figurative Speech: v. 3 — *broken arrows, bow, shield, sword.*
v. 5 — *mighty men have not found their hands*
v. 6 — *chariot and horse into dead sleep*

PSALM 77

God's Faithfulness in the Past gives Assurance in My Trouble Now.

Author: Asaph — who speaks for his people.

Theme : Comfort (Lament and protesting with God) comfort derived from history of the past during some calamity in which it seemed that God had forgotten them. **Main Idea:** "God's Faithfulness in the Past gives Assurance in My Trouble Now".

Outline:

- I. God's apparent desertion of Israel, vs. 1-9
 - A. Resolution to pray without intermission, vs. 1-3.
 - B. Will God cast off His people forever? vs. 4-9.
- II. Hope and confidence based on past mercies, vs. 10-20
 - A. His self-reproach. His course of thinking had been wrong, vs. 10-12.
 - B. His comfort, vs. 13-20:
 - 1. In greatness of God, vs. 13-14.
 - 2. In redemption of people of God, vs. 15-18.
 - 3. In fact that God has His way, vs. 19-20.

— OR —

- I. The Psalmist is in perplexity about God, vs. 1-10.
- II. He recalls God's work of the Past, vs. 11-15.

- III. The passage through the Red Sea recalled, vs. 16-19.
 IV. He arrives at one basic conclusion, v. 20.
Lessons: *Hath God Forgotten to be Gracious?* v. 9.
But I Will Remember, v. 10.
Led Like a Flock, v. 20.
Important Verses: 6, 10.
Figurative Speech: v. 2 — *sore ran ('hand stretched out', ASV) in the night*
 v. 6 — *song in the night*
 v. 19 — *Thy way . . . paths . . . footsteps.*

PSALM 78

The Responsibility of Parents to tell their Children of God's Work.

- Author:** Asaph.
Theme : Historical (cf. Pss. 68, 105, 106) (First of the purely historical psalms). **Main Idea:** "The Responsibility of Parents to tell their Children of God's Work".
Time : Probably a few years after Solomon's ascension. **Instruction:** (Maschil) keep the people faithful to David — Rawlinson.
Outline:
- I. Preface or Introduction, vs. 1-8
 - A. Address to the people, vs. 1-4.
 - B. God has established a law for His people, vs. 5-8.
 - II. A continuous narrative of Israel's history, vs. 9-72.
 - A. Ephraim, though powerful, had been guilty of violation of that law, vs. 9-11.
 - B. The wonderful works of God before their fathers, vs. 12-66.
 - C. Rejection of Ephraim, selection of Judah, vs. 67-68.
 - D. The final selection: David, vs. 69-72.
- OR —
- I. Purpose — To instruct coming generation against infidelity, vs. 1-8.
 - II. Ephraim — Typical example of unfaithfulness, vs. 9-11.
 - III. Israel's unfaithfulness in response to God's Grace, vs. 12-31.
 - IV. God's Judgments and Israel's Unfaithfulness, vs. 32-39.
 - V. Israel's Wilderness rebellion contrasted with God's mighty works in Egypt, vs. 40-55.
 - VI. Israel's unfaithfulness after entering Canaan, and God's subsequent Judgments, vs. 56-64.
 - VII. Evidences of God's Faithfulness in Establishment of Kingdom under David, vs. 65-72.
- Lessons:** *We Will Not Hide Them from Our Children,* v. 4.
Bread of Heaven, or Angels' Food for Man, v. 25.
Set Your Hope in God, v. 7.
When Do We Seek the Lord? v. 34.
Many a Time God Turned, v. 38.
A Wind that Passeth Away, v. 39.
Limiting God, v. 41 (KJV).
Why Called from the Sheepfolds? v. 70.
- Important Verses:** 2, 4-8, 34, 39, 41, 68.
Figurative Speech: v. 13 — *waters as an heap* v. 52 — *like sheep . . . a flock*
 v. 15 — *clave rocks* v. 57 — *a deceitful bow*
 v. 19 — *can God furnish a table?* v. 58 — *their high places*
 v. 23 — *opened doors of heaven* v. 60 — *forsook the tabernacle*
 vs. 24-25 — *angels' food* v. 61 — *His glory*
 v. 27 — *rained flesh as dust* v. 65 — *Lord awaked*
 v. 39 — *They were but flesh . . . a wind*
- N. T. Usage:** v. 2 in Matthew 13:35.
 v. 24 Cf. John 6:31.

LESSON 10 — TEACH ME THY WAY, O LORD; I WILL WALK IN THY TRUTH.

PSALM 79

God's Mercy, Our Hope when Sin has Humbled Us.

- Author:** Asaph.
Theme: Complaint (prayer in time of devastation, bloodshed, derision — Babylonian conquest or captivity) Companion to Ps. 74 (cf. Jer. 26:18; Lam. 1:10; 2 Kings 25:9, 10.) **Main Idea:** "God's Mercy, Our Hope when Sin has Humbled Us".
- Outline:**
- I. Situation described: Israel a reproach and an object of scorn, vs. 1-4.
 - II. Prayer for vengeance upon the cruel enemy, vs. 5-8.
 - III. Cry for help and salvation, vs. 9-12.
 - IV. Promise of perpetual thanksgiving, v. 13.
- Lessons:** *Remember Not Former Iniquities*, v. 8 (cf. . . . *Iniquities of Forefathers* — ASV)
How long, Lord? v. 5.
Help — Deliver — Forgive! v. 9.
- Important Verse:** 8.
- Figurative Speech:** v. 2 — *dead bodies . . . unto fowls . . . and beasts*
v. 3 — *blood shed like water*
v. 11 — *sighing of prisoner . . . appointed to die*
v. 12 — *render sevenfold*
v. 13 — *thy people and sheep of thy pasture*

PSALM 80

Glory or Shame depends upon One's Relation to God.

- Author:** Asaph.
Theme: Prayer for Help (Prayer as nation totters before fall in 721 B.C.; petition especially for ten tribes). **Main Idea:** "Glory or Shame depends upon One's Relation to God".
- Outline:**
- I. A cry to Jehovah — as shepherd — on behalf of tribes of Israel, vs. 1-3.
 - II. Deep humiliation of the people, vs. 4-7.
 - III. Israel — a vine — as it was and is, vs. 8-19; Isa. 5:1-6.
- Lessons:** *God Between the Cherubims*, v. 1.
God's Vine, vs. 8ff.
- Important Verses:** 5, 8.
- Figurative Speech:** v. 1 — *Shepherd of Israel . . . sitting above the Cherubims*
v. 3 — *face to shine* (cf. v. 7)
v. 5 — *bread of tears . . . tears to drink*
vs. 8-16 — *Israel as a vine*.

PSALM 81

Missed Blessings because of Self Will.

- Author:** Asaph.
Theme: Attributes of God and His Kingdom (God's Goodness and Israel's Waywardness — cf. 78:36-37). At first it may be difficult to see any connection between the joyous opening (1-7), and the sad and chastened section which follows. Possibly what God wanted is expressed in part

one; and what He found in second section. **Main Idea:** “Missed Blessings because of Self Will”.

Outline:

- I. What God Wanted, vs. 1-7.
- II. What God Found, vs. 8-16.
 - OR —
- I. An exhortation to praise God for deliverance from Egypt, vs. 1-7.
- II. God’s complaint for their ingratitude, vs. 8-12.
 - A. A Fixed law: no strange god among them, vs. 8-10.
 - B. But the people refused to hear, vs. 11-12.
- III. A glorious picture — if they would obey, vs. 13-16.
 - A. Enemies subdued, vs. 13-15.
 - B. Abundant prosperity, v. 16.
- OR —
- I. Thanksgiving intended for Public Recital at one of the Festivals, vs. 1-5.
- II. God Expostulates with His People, vs. 6-16.

Lessons: *I Answered and Delivered, I Will Prove and Testify,* vs. 7-8.
When We Refuse to Listen, vs. 11-12.
Honey Out of the Rock, v. 16.

Important Verses: 7, 13.

Figurative Speech: v. 6 — *shoulder from the burden . . . hands from the basket*
v. 10 — *open thy mouth . . . I will fill it*
v. 16 — *finest of wheat . . . honey out of the rock.*

PSALM 82

The Righteous Judge expects Judges to be Righteous.

Author: Asaph.

Theme: Attributes of God and His Kingdom (God’s censure of Unjust Judges over the people) Apparently during a time of injustice. **Main Idea:** “The Righteous Judge expects Judges to be Righteous”.

Outline:

- I. Introduction, v. 1.
- II. Denunciation and threats, vs. 2-7.
 - A. Character of the judges, v. 2.
 - B. Duties of the judges, vs. 3-4.
 - C. Further description of character, v. 5.
 - D. Solemn appeal, vs. 6-7.
- III. Conclusion — A Call upon God for Action, v. 8 — *For Thou hast a claim on all the nations—* Delitzsch’s translation of verse 8.-

— OR —

- I. God’s Appearance for Judgment and His Indictment of the Judges, vs. 1-5.
- II. After the Indictment comes the Verdict, vs. 6-7.
- III. An added Plea for Universal Judgment, v. 8.

Lessons: *The Judge of Judges,* vs. 1, 8.
Ye Shall Die Like Men, v. 7.
God Has a Claim on All Nations, v. 8.

Important Verse: 6.

Figurative Speech: v. 1 — *God standeth . . . judgeth*
v. 5 — *walk . . . in darkness . . . foundations . . . shaken*
v. 7 — *die like men*

N. T. Usage: v. 6 in John 10:34.

PSALM 83

God is Our Hope when the Enemy is Overwhelming.

- Author:** Asaph.
- Theme:** Prayer for Deliverance and Protection (Against a confederacy of heathen nations).
Main Idea: "God is Our Hope when the Enemy is Overwhelming".
- Time :** David's reign — 2 Sam. 10:16; 1 Chron. 19:6, 16 Jehoshaphat's reign; 2 Chron. 20.
- Outline:**
- I. Prayer to God not to remain inactive, vs. 1-4.
 - II. Confederacy against Jehovah, vs. 5-8.
 - III. Call to God to act as in the past, vs. 9-12.
 - IV. Plea for their confusion, vs. 13-18.
- OR —
- I. A Dangerous Emergency, vs. 1-8.
 - II. A Prayer for Just Retribution upon the Assailants, vs. 9-18.
- Lessons:** *The Name of Israel Is Remembered*, v. 4.
From Shame, to God's Name, v. 16.
The Most High Over All the Earth, v. 18.
- Important Verses:** 16 - 18.
- Figurative Speech:**
- v. 4 — *name of Israel . . . no more remembered*
 - v. 10 — *perished . . . became as dung*
 - v. 13 — *like whirling dust . . . stubble before the wind*
 - v. 14 — *forest fire*
 - v. 15 — *storm.*

PSALM 84

God Richly Blesses His Trusting Servant.

- Author:** Sons of Korah.
- Theme :** Thirst for God (Longing for Temple and Worship of God) cf. Pss. 42, 43. **Main Idea:** "God Richly Blesses His Trusting Servant".
- Outline:**
- I. Longing for God's Temple and Altar, vs. 1-4.
 - A. Loveliness of place where God is worshipped, vs. 1-2.
 - B. Illustrated by sparrow and swallows, vs. 3-4.
 - II. Blessed is the man whose strength is Jehovah, vs. 5-8.
 - III. Blessed is the man whose trust is God, vs. 9-12.
- OR —
- I. The Blessedness of having access to the House of the Lord, vs. 1-4.
 - II. The Blessings going forth from a life lived in fellowship with God, vs. 5-7.
 - III. A Prayer for a Blessing upon the King, vs. 8-9.
 - IV. The Blessedness of Trusting in the Lord of the Sanctuary, vs. 10-12.
- Lessons:** *Longing For the Courts of Jehovah*, v. 2.
A Door Keeper in God's House, v. 10.
No Good Thing Will He Withhold, v. 11.
- Important Verses:** 10 - 11.
- Figurative Speech:**
- v. 2 — *soul, heart, flesh cry out*
 - v. 3 — *sparrow . . . swallow*
 - v. 9 — *our shield*
 - v. 10 — *doorkeeper in house of God*
 - v. 11 — *a sun and shield.*

PSALM 85

A True Heart will find Mercy from God.

- Author:** Sons of Korah.
Theme : Prayer for Mercy (on the nation) (after return from captivity — Jer. 50:17-20. **Main Idea:** “A True Heart will find Mercy from God”.
- Outline:**
- I. Thanksgiving for deliverance, vs. 1-3. (Past)
 - II. Prayer for complete restoration, vs. 4-7. (Present)
 - III. Joyful anticipation that God would deliver His people, vs. 8-13. (Future)
 - A. Psalmist’s readiness to hear, vs. 8-9.
 - B. Mercy, righteousness, truth mingle, vs. 10-11.
 - C. God would give them what is good, vs. 12-13.
- Lessons:** *God’s Covering For Our Sins*, v. 2.
Revive Us Again, v. 6.
When Truth and Righteousness Meet, v. 11.
- Important Verses:** 2, 6, 8, 10.
- Figurative Speech:** v. 1 — *brought back the captivity*
v. 2 — *sin covered*
vs. 10-11 — *mercy and truth met . . . righteousness and peace kissed.*

PSALM 86

Courage in Our Affliction in Response to Prayer.

- Author:** David.
Theme : Prayer of Trust (Prayer of an humble and afflicted soul for courage). **Main Idea:** “Courage in Our Affliction in Response to Prayer”.
- Outline:**
- I. Prayer, vs. 1-5.
 - II. Praise, vs. 6-10.
 - III. Prayer and Praise, vs. 11-17.
 - OR —
 - I. A Cry for Help, vs. 1-7.
 - II. God’s Greatness, vs. 8-10.
 - III. Praise of God for the help anticipated, vs. 11-13.
- Lessons:** *I Cry Unto Thee Daily*, v. 3.
The Lord Is Ready To Forgive, v. 5.
In The Day of My Trouble, v. 7.
Teach Me Thy Way, O Lord, v. 11.
I Will Praise Thee With All My Heart, v. 12.
- Important Verses:** 5, 7, 11, 15.
- Figurative Speech:** v. 1 — *bow down thine ear . . . hear me*
v. 17 — *a token for good.*

PSALM 87

The Privilege of Citizenship in God's Nation.

Author: Sons of Korah.

Theme: Attributes of God and His Kingdom (Praise of Zion — **Main Idea:** "Privilege of citizenship in Zion"— Messianic kingdom of reborn Jew and Gentile? Cf. Eph. 3:6.

Outline:

- I. The Praise of Zion (the Jewish *church*), vs. 1-3.
- II. The church universal (Jew and Gentile), vs. 4-7.

— OR —

- I. The Praise of Zion, vs. 1-3.
- II. Zion's Ancient Enemies now share in Citizenship, vs. 4-6.
- III. The Spirit that animates Zion's Festivals, v. 7.

Lesson: *The City of God*, v. 3.

Important Verse: 7. (KJV . . . *singers as the players on instruments*)
(ASV . . . *sing as well as they that dance . . .*)

Figurative Speech: v. 1 — *foundations in the holy mountain*
v. 2 — *loveth the gates of Zion.*

Note: Argument for Instrumental Music in the Church.

- 1. Zion is the church, I Peter 2:3-6.
- 2. *Born in her* — John 3:5.
- 3. *Church* is Feminine; Bride, Rev. 19:7.
- 4. *Lord shall count*, Acts 2:41, 47.
- 5. *Highest establish her*, Mt. 16:18; I Cor. 3:11.
- 6. Prophets foundation of church, Eph. 2:20.

Reply to Fallacies

- 1. I Pet. 2:3-6 does not prove Zion is church (cf. Isa. 28:16).
- 2. John 3:5 *Born in Zion* — Born again, to get *into* spiritual Zion.
- 3. Jerusalem also feminine; Lam. 1:1.
- 4. What do Tyre, Sidon et al mean? v. 4.
- 5. Jerusalem also established by God. Isa. 62:7.
- 6. Need N.T. application of Ps. 87 to the church.
 - a. Mormons use Isa. 4:1ff to justify polygamy (see "c").
 - b. In N.T. two Psalms quote *sing* (Psa. 18:49 in Rom. 15:9; Psa. 22:22 in Heb. 2:12) none quoted *play*.
 - c. Methodists use Ezek. 36:26; Adventists use Isa. 66:22-23.
- 7. cf. ASV — *They that sing as well as they that dance shall say, all my foundains are in thee.*

PSALM 88

Trust God when there seems to be No Answer.

Author: Sons of Korah.

Theme: Suffering (petition to be saved from death) (Complaint of personal suffering; the depth to which one may fall; *The most mournful of all the psalms* — Rawlinson. *Plaintive prayer of a penitent like Job* — Delitzsch. With true divisions — a slow unbroken wail — Rawlinson. **Main Idea:** "Trust God when there seems to be No Answer".

Title : Mahalath: *dancings*, ISBE. *Concerning afflictive weakness* – Alexander.
 Leonoth : *for singing*.

Outline:

- I. A description of the sick man's sufferings, vs. 1-9.
- II. Prayer for mercy and deliverance, vs. 10-18 (Unanswered Questions).

– OR –

- I. A cry for help based on the writer's wretched situation, vs. 1-9a.
- II. Cry repeated, urging help now before it is too late, vs. 9b-18.

Lessons: *Pray All the Time*, vs. 1, 9, 13.
Without Lover or Friend, v. 18.

Important Verses: 1, 9, 13 – When Psalmist prayed.

Figurative Speech:

v. 2 – <i>incline ear</i>	v. 10 – <i>show wonders to the dead?</i>
v. 4 – <i>down into the pit</i> (cf.v.6)	<i>the deceased praise thee?</i>
v. 5 – <i>free among the <u>dead</u></i> (?)	vs. 11-12 – <i>praise from the grave?</i>
v. 7 – <i>afflicted with . . . waves</i>	v. 14 – <i>face hidden</i>
v. 8 – <i>shut up . . . cannot come forth</i>	v. 15 – <i>ready to die from youth up</i>
v. 9 – <i>eye wasteth</i>	vs. 16-17 – <i>wrath, terrors, like waters</i>
	v. 18 – <i>into darkness</i>

PSALM 89

We can Trust God who Is Faithful to His Covenants.

Author: Ethan, Ezrahite.

Theme: Attributes of God and His Kingdom (Messianic? Prayer for renewal of mercies of David – Jehovah's covenant with David and Israel's affliction). **Main Idea:** "We can Trust God who Is Faithful to His Covenants".

Outline:

- I. Promise made to David: the perpetuity of his choice, vs. 1-37.
 - A. Introductory: power and promises of past, vs. 1-4.
 - B. General laudation of the Almighty, vs. 5-18.
 - C. Laudation for what He has done and promised David, vs. 19-37.
- II. Present depression – Protest that God has now spurned the Covenant, vs. 38-52.
 - A. The existing state contrary to promises – a deliberate parallel, vs. 38-45.
 - B. How long is this to continue? God will assuredly make His faithfulness known – a deliberate contrast, vs. 46-52.

– OR –

- I. Praise of God for His manifold mercies, vs. 1-18.
- II. Rehearsal of the Messianic Promise given to David, vs. 19-37.
- III. The sad contrast with the present situation, vs. 38-45.
- IV. Plea for Divine intervention, vs. 46-51.

Lessons: *God Is Greatly to be Feared*, v. 7.
God's Unchangeable Word, v. 34.
What Man Shall Not See Death? v. 48.

Important Verses: 7, 11, 14, 27, 34, 48.

Figurative Speech:

v. 5 – <i>heavens praise</i>
v. 9 – <i>rulest pride of seas</i>
v. 12 – <i>Tabor and Hermon rejoice</i>
v. 13 – <i>mighty arm . . . strong hand</i>
v. 17 – <i>our horn exalted</i> (cf. 24)
v. 21 – <i>my hand, arm, strengthen him</i>
v. 25 – <i>hand on sea and rivers</i>
v. 27 – <i>firstborn = the highest</i>
vs. 36-37 – <i>his seed, throne as sun, moon and sky</i>
vs. 39-40 – <i>crown to the ground . . . hedges broken . . . strongholds ruined</i>
vs. 42-46 – <i>exalted right hand . . . sword . . . battle . . . brightness . . . throne . . . shame</i>
v. 50 – <i>reproach in bosom</i>

BOOK IV (90 – 106)

Book IV – Chiefly anonymous – the historical characteristic is especially pronounced.

PSALM 90

God's Eternity and Man's Frailty.

- Author:** Moses – the only one in the book of Psalms ascribed to him. See Deut. 32, 33.
Theme: Attributes of God and His Kingdom. **Main Idea:** God's Eternity and Man's Frailty".
Outline:
I. Meditation – God's eternity, vs. 1-6.
II. Complaint – Man's transitoriness (because of sin), vs. 7-11.
III. Prayer – For himself and his people, vs. 12-17. (For a speedy restoration of divine favor).
Lessons: *From Everlasting to Everlasting*, v. 2.
The Brevity of Life, vs. 5, 6, 9.
The Days of Our Years, v. 10.
Teach Us to Number Our Days, v. 12.
Work that Endures, v. 17.
Important Verses: 1-12, 17.
Figurative speech: v. 2 – *mountains brought forth*
v. 3 – *turnest man to destruction*
v. 4 – *1000 years as yesterday . . . as a watch in the night*
vs. 5-6 – *flood . . . sleep . . . grass*
v. 9 – *as a tale (sigh).*

PSALM 91

The Man who Trusts in the Lord has Security.

- Author:** Anonymous.
Theme: Comfort (Security of him who Trusts in Jehovah) Liturgical (Some think of it as such because of frequent change of person.) **Main Idea:** "The Lord is my refuge".
Outline:
I. First speaker, vs. 1-2.
II. Second speaker, vs. 3-4.
III. First responds, vs. 5-8.
IV. Second responds, vs. 9-13.
V. Third speaker – mouthpiece for Jehovah, vs. 14-16.
– OR –
I. Assertion of Human Faith, v. 1.
II. Personal affirmation – Confessions of Faith, vs. 2-13.
A. Pronoun *thou*, vs. 2-8.
B. Pronoun *I*, vs. 9-13.
III. God's Promises directed to believer personally, vs. 14-16.
– OR –
I. Security in Jehovah, vs. 1-4.
II. Protection from destruction, vs. 5-13.
III. Jehovah's response, vs. 14-16.
Lessons: *My Refuge and My Fortress*, v. 2.
His Truth Is A Shield, v. 4.
Trampling the Lion and Serpent, v. 13.
He Shall Call – I Will Answer, v. 15.

Important Verses: 2, 11-12, 15-16.

Figurative Speech: v. 1 — *in the secret place . . . under the shadow*
v. 2 — *my refuge . . . fortress*
v. 3 — *deliver . . . from . . . snare of the fowler . . . from the deadly pestilence*
v. 4 — *pinions, wings, shield, buckler*
v. 5 — *terror by night, arrow by day*
v. 6 — *pestilence, destruction*
v. 7 — *thousand and ten thousand fall*
v. 13 — *tread upon lion and adder*

N. T. Usage: vs. 11-12 in Mtt. 4:6; Luke 4:10-11.

PSALM 92

The Wicked flourish to be cut down — The Righteous keep flourishing.

Author: Anonymous.

Theme: Praise and Thanksgiving (*Song for the Sabbath Day*). **Main Idea:** “The Wicked flourish to be cut down — The Righteous keep flourishing”.

Outline:

- I. Basis of praise: God’s greatness and goodness, vs. 1-5.
- II. God’s Justice: The wicked cut off, vs. 6-9.
- III. Prosperity and security of righteous, vs. 10-15.

Lessons: *It is Good To Give Thanks,* v. 1.

Though Wickedness Flourish, v. 7.

The Righteous Flourish Like the Palm Tree, v. 12.

The Righteous Grow Like the Cedar, v. 12.

Fruit in Old Age, v. 14.

Important Verses: 7, 12-14.

Figurative Speech: v. 2 — *(praises) morning and night*
v. 7 — *wicked . . . as grass*
v. 10 — *horn exalted, anointed with fresh oil*
vs. 12-14 — *like palm and cedar trees.*

PSALM 93

The Lord is King.

Author: Anonymous.

Theme: Attributes of God and His Kingdom (majesty of Jehovah — Lord’s Eternal Sovereignty — *The Royal Throne Above the Sea of the Peoples* — Delitzsch). **Main Idea:** “The Lord is King”.

Outline:

- I. Everlasting Throne — Reign of Jehovah, vs. 1-2.
- II. The Voice of the Sea (powers), vs. 3-4.
- III. The Testimonies are Sure, v. 5.

— OR —

- I. The Lord’s Kingship is Eternal, vs. 1-2.
- II. God Rules over All Powers, vs. 3-4.
- III. His Testimonies and House endure Forever, v. 5.

Lessons: *God’s Eternal Throne,* vs. 2-4.

Holiness Becometh God’s House, v. 5.

Important Verses: 1, 2.

Figurative Speech: v. 1 — *clothed with majesty and strength*
v. 3 — *floods lifted up*
v. 4 — *Jehovah on high is mighty*
N. T. Usage: cf. v. 2 with Ps. 45 (Heb. 1:8-9).

PSALM 94

The Comfort of Prayer in the Time of Great Oppression.

Author: Anonymous.

Theme: Imprecatory (An appeal against the delay of God's Judgment. *The consolation of prayer under the oppression of tyrants* – Delitzsch. **Main Idea:** "God who gives intelligent life is alive, and coming in judgment").

Outline:

- I. Complaint at Jehovah's apparent desertion, and the triumph of the enemies, vs. 1-11.
 - A. Cry for vengeance, vs. 1-7.
 - B. Appeal to the enemies (Israel or nations?), vs. 8-11.
- II. Prayer and confident expectation of Jehovah's return and destruction of enemies, vs. 12-23.
 - A. Blessedness of the righteous, vs. 12-19.
 - B. Destruction of the wicked, vs. 20-23.

— OR —

- I. Appeal to God to take the wicked in hand, vs. 1-2.
- II. Description of their wickedness, vs. 3-7.
- III. Instruction to the wicked, vs. 8-11.
- IV. Encouragement to the Righteous, vs. 12-15.
- V. Past experience of God's Faithfulness, vs. 16-19.
- VI. The certainty of the destruction of the wicked, vs. 20-23.

Lessons: *Vengeance Belongeth to God,* v. 1.
 The God of the Ear and Eye, v. 9.
 Blessed with Chastening and Teaching, v. 12.
 In the Multitude of Doubts, v. 19.

Important Verses: 9-10, 12, 19.

Figurative Speech: v. 2 — *lift up thyself* v. 18 — *my foot slippeth*
v. 5 — *they break . . . thy people* v. 20 — *throne of wickedness*
v. 9 — *planted the ear . . . eye* v. 22 — *Jehovah . . . my hightower*
v. 13 — *pit be digged* . . . *the rock of my refuge*

N. T. Usage: v. 11 in I Corinthians 3:20; v. 14 in Romans 11:2.

PSALM 95

The True Praise of God Our Maker.

Author: Anonymous.

Theme: Praise and Thanksgiving (cf. Pss. 95-100) (Liturgical – praise to Jehovah and warning to sinners. Contrast: joy and plaintive; goodness and severity. A psalm full of emotion and feeling.) **Main Idea:** “The True Praise of God Our Maker”.

Outline:

- I. Song of praise, vs. 1-7a.
 - A. Exhortation to praise and worship, vs. 1-2.
 - B. Reasons for praise, vs. 3-7a.
- II. Warning against Waywardness, vs. 7b-11.

Lessons: *Let Us Worship and Bow Down,* v. 6.
Harden Not Your Heart Today, v. 8.
Will We Enter Into God's Rest? v. 11.

Important Verses: 6-11.

Figurative Speech: v. 1 — *make a joyful noise*
v. 4 — *the deep places . . . the heights of the mountains*
v. 7 — *people of his pasture . . . the sheep of his hand*

N. T. Usage: vs. 7-11 in Hebrews 3:7-11, 15; cf. v. 18; 4:3, 5, 7.

PSALM 96

The Whole Earth is Indebted to Praise the Lord.

Author: Anonymous.

Theme: Praise and Thanksgiving (Praise and Call to Worship — Evangelist calling the nations to worship — Similar to Ps. 95; I Chron. 16. cf. 23-34. Delitzsch places psalm in post-exilic period.

Main Idea: "The Whole Earth is Indebted to Praise the Lord".

Outline:

- I. Jehovah — Creator and wonder-worker of old, vs. 1-6.
 - A. Call to nation to praise God and evangelize the nations, vs. 1-3.
 - B. Glory of Jehovah confirms the call, vs. 4-6.
- II. Jehovah present ruler of earth — call to worship Him, vs. 7-10.
- III. Jehovah — the coming Judge of all men, vs. 11-14.

— OR —

- I. A summons to Israel in particular to Praise the Lord, vs. 1-3.
- II. The Reason for Praise: God's Incomparable Greatness, vs. 4-6.
- III. A summons to all people to Praise Jehovah's Kingship, vs. 7-10.
- IV. A call to all created things to praise the Lord, vs. 11-13.

Important Verses: 2, 8-9.

Figurative Speech: v. 11 — *heavens rejoice . . . earth be glad . . . sea roar*
v. 12 — *field be joyful . . . trees . . . rejoice.*

PSALM 97

Confidence because God is in Control.

Author: Anonymous.

Theme: Praise and Thanksgiving (Jehovah's power and dominion — God, the Universal King) **Main Idea:** "Confidence because God is in Control".

Outline:

- I. Majesty of Jehovah, vs. 1-6.
- II. Impression made: confounding the idols, vs. 7-9.
- III. Practical lessons, vs. 10-12.

— OR —

- I. What manner of King the Lord Is, vs. 1-3.
- II. Past evidence of His Mighty Rule, vs. 4-6.
- III. The Twofold reaction His Kingship calls forth, vs. 7-9.
- IV. How the Lord's Saints appropriate this truth, vs. 10-12.

Lessons: *Jehovah Reigns — Let Earth Rejoice,* v. 1.
If You Love God, Then Hate Evil, v. 10.
He Preserves the Souls of the Saints.

Important Verse: 10.

Figurative Speech: v. 1 — *earth rejoice . . . isles be glad*
v. 2 — *righteousness and justice . . . foundation of His throne*
vs. 3-5 — *fire . . . lightnings . . . earth saw and trembled, mountains melted like wax*
v. 6 — *heavens declare his righteousness*
v. 11 — *light is sown for the righteous*
N. T. Usage: v. 1 (cf. Revelation 19:6, 7) v. 7 (Hebrews 1:6).

PSALM 98

Praise Jehovah for He is Righteous.

Author: Anonymous.
Theme: Praise and Thanksgiving . **Main Idea:** "Praise God for His Righteousness".
Outline:
I. The ground of praise, vs. 1-3.
II. The method of praise, vs. 4-6.
III. A Call on all nature to join in the praise, vs. 7-9.
— OR —
I. A Summons to praise God for a mighty work done for Israel, vs. 1-3.
II. How this praise is to be rendered, vs. 4-6.
III. A Summons to all nature to participate in this praise, vs. 7-8.
IV. The specific occasion for all this thanksgiving is finally stated, v. 9.
Lessons: *God Has Done Marvellous Things,* v. 1. (cf. vs. 1, 3)
He Will Judge the World with Righteousness, v. 9.
Important Verse: None noted.
Figurative Speech: v. 1 — *right hand . . . arm . . . victory*
v. 7 — *sea roar*
v. 8 — *floods clap their hands . . . hills be joyful*
N. T. Usage: v. 3. Cf. Luke 1:54 and Acts 28:28.

PSALM 99

Praise the Holy One for He is Faithful to His People.

Author: Anonymous.
Theme: Praise and Thanksgiving (vs. 3, 5, 9 Holy, holy, holy — praise for His fidelity to Israel).
Main Idea: "Praise the Holy One for He is Faithful to His People".
Outline:
I. Greatness and terribleness of God, vs. 1-3.
II. Justice and righteousness of God, vs. 4-5.
III. His mercy and goodness—expressed in response, vs. 6-9.
Lessons: *Holy, Holy, Holy,* vs. 3, 5, 9.
The Lord Reigneth, v. 1.
Forgiveness and Vengeance with God, v. 8.
Important Verses: 1, 3.
Figurative Speech: v. 1 — *sitteth above the cherubim*
v. 5 — *worship at his footstool*
v. 9 — *worship at his holy hill.*

PSALM 100

God Deserves Our Joyful Praise and Gratitude.

- Author:** Anonymous.
- Theme:** Praise and Thanksgiving (Call to all the world to the service of the true God — Delitzsch. Completes the group (91-100). Not a single mournful note in this psalm. No break or division — H. Hailey). **Main Idea:** “God Deserves Our Joyful Praise and Gratitude”.
- Outline:**
- I. Praise Him as Creator, vs. 1-3.
 - II. Praise Him for He is good, vs. 4-5.
- Lessons:** *The Spirit of Worship*, v. 1.
Worthy of Praise! vs. 3, 5.
- Important Verses:** 1-5 (Memorize all)
- Figurative Speech:** v. 3 — *sheep of his pasture* v. 4 — *his gates . . . his courts*
- Note:** Six reasons to Praise God:
- | | |
|--------------------------|---------------------------|
| 1. v. 3 — He is Deity | 4. v. 5 — He is good |
| 2. v. 3 — He created us | 5. v. 5 — He is merciful |
| 3. v. 3 — He sustains us | 6. v. 5 — He is faithful. |

PSALM 101

Ethical Principles for Life and Service.

- Author:** David.
- Theme:** Ethical (Rightful conduct and proper principles of an Israelitish King) **Main Idea:** “Ethical Principles for Life and Service”.
- Outline:**
- I. A Personal Resolution toward Holiness of Life, vs. 1-4. (Principles on which He intends to act in private life).
 - A. His theme: loving-kindness and justice, v. 1.
 - B. Determination: to be blameless in his own life, vs. 2-4.
 - II. A Personal Resolution concerning Holiness of Society, vs. 5-8. (Principles by which he intends to be guided in his government)
 - OR —
 - I. Kindness and Justice are the objectives of a Good Ruler, v. 1.
 - II. This must be in evidence in his own personal behavior, vs. 2-4.
 - III. It must be true in what he requires of those about him, vs. 5-8.
- Lessons:** *Sing of Mercy and Judgment*, v. 1.
My Walk within My House, v. 2.
Choose Well Your Friends, vs. 6, 7.
- Important Verses:** 6, 7.
- Figurative Speech:** v. 5 — *high look . . . proud heart*
v. 8 — *cut off all wicked doers.*

PSALM 102

God Our Refuge during Our Brief Life.

- Author:** Anonymous.
- Theme:** Prayer for Mercy (A sufferer in Babylonian captivity mourning over his afflictions and those of the nation — pours out his complaint before God). **Main Idea:** “God Our Refuge during Our Brief Life”.

Outline:

- I. An appeal to God and a complaint, vs. 1-11.
- II. A confident hope for a speedy deliverance, vs. 12-22.
- III. A contrast between divine strength and human weakness, vs. 23-28.

— OR —

- I. A Cry of suffering and despair, vs. 1-11.
 - A. Invocation expressing isolation from God, vs. 1-2.
 - B. Description of his brief and anguished life, vs. 3-5.
 - C. Misery of being isolated from his fellows, vs. 6-7.
 - D. The outward taunts and vehement curses, vs. 8-11.
 - II. The unchanging and compassionate Lord, vs. 12-22.
 - A. Time to restore Zion has come, vs. 12-14.
 - B. The effect of the restoration on mankind, vs. 15-18.
 - C. The divine nature of the deliverance, vs. 19-22.
 - III. Man's weakness and God's strength contrasted, vs. 23-28.
- Lessons:** *Man's Fragile Life*, vs. 3, 4, 11.
He Regards Our Prayer, v. 17.
Thou Shalt Endure, vs. 25-27.

Important Verses: 2, 11, 12, 17, 25-27.

Figurative Speech: v. 2 — *Hide not thy face . . . incline thine ear*
v. 3 — *smoke . . . firebrand*
v. 4 — *grass . . . forget to eat*
v. 5 — *bones cleave to flesh*
vs. 6-7 — *pelican, owl, sparrow*
v. 9 — *eaten ashes . . . weeping*
v. 11 — *declining shadow . . . grass withers*
v. 14 — *pleasure in her stones . . . pity upon her dust*
v. 20 — *hear the sighing of the prisoner*
vs. 25-27 — *foundations of the earth . . . wax old like a garment . . . change as a vesture*

PSALM 103

Count Your Blessings and Praise God.

Author: David.

Theme: Praise and Thanksgiving (for God's mercies in forgiveness of sins and transgressions).

Main Idea: "Count Your Blessings and Praise God".

Outline:

- I. An outburst of praise for blessings granted, vs. 1-5.
- II. God's loving-kindness toward His people as a whole, vs. 6-14.
- III. Man's weakness and dependence on God, vs. 15-18.
- IV. God's unchanging glory, and a call upon all nature to worship Him, vs. 19-22.

— OR —

- I. The Nature and Evidence of Infinite Grace, vs. 1-10.
- II. The Degree and Quality of God's Mercy, vs. 11-18.
- III. A Call to Universal Praise, vs. 19-22.

— OR —

- I. A Self-exhortation to bless God for all His Benefits, vs. 1-5.
 - II. Exhortation to Israel to bless the Lord, vs. 6-13.
 - III. God's consideration shown for man's frailty, vs. 14-18.
 - IV. Exhortation for all that is in God's Kingdom to bless Him, vs. 19-22.
- Lessons:** *All That is Within Me*, v. 1.
The Lord is Slow to Anger, v. 8.
He Hath Not Dealt with Us After Our Sins, v. 10.

From East to West, v. 12.

Like a Father, v. 13.

As a Flower, v. 15.

Important Verses: 1, 2, 7-19.

Figurative Speech: v. 5 — *youth renewed like . . . eagle*
v. 11 — *heavens are high*
v. 12 — *east from west*
v. 13 — *pities like a father*
v. 14 — *frame — dust*
vs. 15-16 — *as grass — flower.*

PSALM 104

God has Provided Completely for the Varied Needs of His Creatures.

Author: Anonymous.

Theme : Praise and Thanksgiving (Nature poem — Jehovah's greatness and care over His works; Psalmist traces out the creation of Genesis 1:1-2, 3, as a finished work, not always step by step, though this may be recognized) Glory of the natural world. **Main Lesson:** "God has Provided Completely for the Varied Needs of His Creatures".

Outline:

- I. Ascription of Praise to God, v. 1.
- II. The greatness of God seen in nature, vs. 2-32.
- III. Another ascription of praise, vs. 33-35.
 - OR —
 - I. Descriptions of the glory of the natural world, vs. 1-23.
 - A. Majesty and Power of God, vs. 1-4.
 - B. Creation of major terrestrial features of sea and land, vs. 5-9.
 - C. Inauguration of comprehensive water supply for maintenance of life, vs. 10-13.
 - D. Provision of food and of natural means for secure habitation for men and beasts, vs. 14-18.
 - E. Institution of the daily and seasonal rhythm of life and work, vs. 19-23.(Three Principles behind the description:
 - 1. Principle of wholeness or completion
 - 2. Principle of activity and sending forth
 - 3. Principle that man's life is knit together with that of other creatures and yet superior thereto.)
 - II. Meditation, vs. 24-30
 - A. Multiplicity and variety of God's work.
 - B. All creatures dependent on God for food, well-being, experiences of distress, duration of life and renewal of each generation.
 - III. Adoration, vs. 31-35
 - Not merely a creature, or thinker, but one who can praise God acceptably.

Lessons: *God's Garment of Light,* v. 2.

God's Chariot, v. 3.

The Ministry of Angels, v. 4.

The Earth is Full of Thy Riches, v. 24.

I Will Sing As Long As I Live, v. 33.

Important Verses: 1-4, 24, 27-30, 33.

Figurative Speech: v. 2 — *light as . . . a garment*
v. 3 — *clouds his chariot . . . walketh upon the . . . wind*
v. 13 — *water chambers*
v. 27 — *food in due season*
v. 29 — *hidest thy face, they are troubled*

N. T. Usage: v. 4 in Hebrews 1:7.

PSALM 105

God's Mighty Work for His People should Prompt Our Obedience.

- Author:** Anonymous.
- Theme:** Historical (Praise) (Cf. Pss. 105 (To Exodus) 106 (To Exile) 107 (Return). (Hallelujah Psalm cf. 78, 106, 136) Jehovah's wonderful works in behalf of Israel – God's promise to Abraham, Isaac, Jacob fulfilled: the land was given to Israel. vs. 9-11, 44.
Main Idea: "God's Mighty Work for His People should Prompt Our Obedience".
- Outline:**
- I. Introduction – an exhortation to praise, vs. 1-6.
 - II. God's mercies to Israel – from the covenant with Abraham to settlement in Canaan, vs. 7-45.
 - A. Abraham to Jacob, vs. 7-16.
 - B. Joseph and descent into Egypt, vs. 17-25.
 - C. Moses and Aaron: plagues and exodus, vs. 26-38.
 - D. In the wilderness, vs. 39-42.
 - E. Possessing the land, vs. 43-45.
- Lessons:** *God Remembers His Covenants*, v. 8.
He Increased His People Greatly, v. 24.
Why God Blesses His People, v. 45.
- Important Verses:** 8, 44, 45.
- Figurative Speech:** v. 32 – *hail for rain*
v. 40 – *bread of heaven*
v. 41 – *opened the rock*
- N. T. Usage:** vs. 8-9 (cf. Luke 1:72-73); v. 40 (cf. John 6:31).

PSALM 106

God's Continuous Mercies contrasted with Man's Continuous Sins.

- Author:** Anonymous.
- Theme:** Historical – Hallelujah Psalm – (History of Israel's sins, Israel's rebelliousness, Jehovah's deliverance to time of Babylon. **Main Idea:** "God's Continuous Mercies contrasted with Man's Continuous Sins".
Hallelujah Psalms: Begin, or begin and end, or end with *Hallelujah*.
Hallelujah psalms are 106, 111, 112, 113, 135, 146-150 (cf. 78, 105).
- Outline:**
- I. Introduction – Praise and Prayer, vs. 1-5.
 - II. Historical – a confession of sins of the people, vs. 6-46
 - A. In Egypt, vs. 6-12.
 - B. In the wilderness, vs. 13-33.
 - C. In Canaan, vs. 34-46.
 - III. Conclusion – Praise and Prayer, vs. 47-48.
 - OR –
 - I. The Background against which a National confession of sins is to be evaluated, vs. 1-5.
 - II. Confession of the Nation's sins, vs. 6-42.
 - III. The Mercy of God which was in evidence in spite of Israel's sin, vs. 43-46.
 - IV. The Final Plea for restoration of the captives, v. 47.
 - V. A Song of Thanksgiving, v. 48.
- Lessons:** *Leanness of Soul*, v. 15.
Standing In the Breach, v. 23.
Speaking Unadvisedly, v. 33.
He Regards Our Affliction, v. 44.
Gathered to Give Thanks, v. 47.

Important Verses: 15, 24, 33, 38, 44, 47.
Figurative Speech: v. 15 — *leanness of soul*
N. T. Usage: v. 10 (cf. Luke 1:71) v. 14 (cf. I Corinthians 10:6).

BOOK V

LESSON XIII — Psalms 107–150

PSALM 107

Praise God for His Redemption and Teach Others.

Author: Anonymous.
Theme: Victory Song (Song of the redeemed — Thanksgiving for deliverance and triumph over calamities. Israel redeemed out of the land of exile) upon return from Babylon, cf. vs. 1-3).
Main Idea: “Praise God for His Redemption and Teach Others”.

Outline:

- I. Thanksgiving for deliverance, vs. 1-32.
 - A. Thanksgiving for return from Babylon, vs. 1-4.
 - B. Thanksgiving for deliverance from perils of travel, vs. 4-9.
 - C. Thanksgiving for deliverance from prison, vs. 10-16.
 - D. Thanksgiving for recovery from sickness, vs. 17-22.
 - E. Thanksgiving for escape from perils of sea, vs. 23-32.
- II. General account of God’s providential dealings with men, vs. 33-42.
- III. Commendation of the whole subject to the people, vs. 43.

— OR —

- I. A Summons to the redeemed to praise God for His deliverance, vs. 1-3.
 - II. Deliverance pictured in four ways: vs. 4-32
 - A. Lost travellers led to City of Refuge, vs. 4-9.
 - B. Captives due to disobedience, freed from prison, vs. 10-16.
 - C. Recovering after severe illness, vs. 17-22.
 - D. Deliverance from Great Sea Storm, vs. 23-32.
 - III. Conclusion: Fortunes of individuals and Nations are subject to God’s Will, vs. 33-43.
- Lessons:** *Let the Redeemed of the Lord Say So,* v. 2.
Bondage of Rebellion, vs. 10-12.
At Their Wit’s End, v. 27.
The Wise Will Give Heed, v. 43.

Important Verses: 2, 27-28, 43.

Figurative Speech: vs. 4, 7 — *found no city . . . led to a city*
 v. 10 — *sat in darkness bound*
 vs. 14, 16 — *broke their bonds*
 v. 18 — *soul abhorreth food*
 v. 22 — *sacrifices of thanksgiving*
 vs. 26, 27 — *mount up . . . reel*
 v. 32 — *assembly . . . seat*
 vs. 33-37 — *fruitful — desolation*
 v. 41 — *families like a flock*

N. T. Usage: v. 3, cf. Matthew 8:11; Luke 13:29.

PSALM 108

God Helps Us in Trouble when Man Cannot Help.

Author: David.

Theme: Praise and Thanksgiving (God praised and supplicated to give victory.) Evidently these psalms (Pss. 57:7-11; 60:5-12) were joined together for use in temple worship, presumably after the return from captivity. **Main Idea:** "God Helps Us in Trouble when Man Cannot Help".

Outline:

- I. Introduction, vs. 1-5; Substantially 57:7-11.
- II. Body, vs. 6-12; Substantially 60:5-12.
 - OR —
 - I. His preservation and praise — triumphant confidence, vs. 1-6.
 - II. The King seeks confirmation of a promise of victory, vs. 7-13.
 - OR —
 - I. A Resolution to praise God for deliverance, vs. 1-6.
 - II. The Recalling of God's Ancient Promises, vs. 7-9.
- III. Confidence of achieving the conquest of Edom, vs. 10-13.

Lessons: *Praises Among the Nations*, v. 3.

Vain To the Help of Man, v. 12.

Through God We Shall Do Valiantly, v. 13.

Important Verses: 3, 12.

Figurative Speech: v. 4 — *mercy . . . above the heavens, truth . . . unto the clouds*

v. 6 — *save with thy right hand*

vs. 8-9 — *Judah is my sceptre, Moab is my washpot,
Upon Edom will I cast my shoe*

v. 10 — *bring me into the fortified city*

N. T. Usage: cf. v. 3 with Romans 15:9 (Not a quotation, but similar).

PSALM 109

God Will Deal Righteously to Punish Evil.

Author: David.

Theme: Imprecatory (Vengeance invoked upon adversaries; the suffering of righteous men) against Saul, Doeg, Ahithapel, or Shimei. **Main Idea:** "God Will Deal Righteously to Punish Evil".

Outline:

- I. A complaint against enemies, vs. 1-5.
- II. A prayer for their punishment, vs. 6-20.
- III. Prayer and thanksgiving for his own deliverance, vs. 21-31.

Lessons: *I Give Myself to Prayer*, vs. 3-4.

Learning from Thy Help, vs. 26-27.

Important Verses: 8, 17.

Figurative Speech: v. 3 — *compassed . . . with words of hatred*

vs. 9-10 — *children be fatherless . . . vagabonds, his wife a widow*

v. 18 — *into his inward parts like water . . . like oil into his bones*

v. 23 — *shadow when it declineth . . . tossed . . . as the locust*

v. 24 — *knees are weak*

N. T. Usage: v. 8 in Acts 1:20.

PSALM 110

Confidence in Jesus as the Messianic Priest and King.

Author: David.

Theme: Messianic — King's dominion (More often quoted than any other psalm. N. T. maintains David's authorship and divine inspiration of the psalm). **Main Idea:** "Confidence in Jesus as the Messianic Priest and King".

Before studying read: 2 Sam. 23:1-7 (cf. Mt. 22:43-45; Mark 12:35, 37; Luke 20:41-44; Heb. 1:13; I Cor. 15:25).

Outline:

- I. The King's rule, vs. 1-3.
 - A. The appointment — at God's right hand, v. 1.
 - B. The rule in the midst of enemies, v. 2.
 - C. The subjects — willing service, v. 3.
- II. Priest — King: after the order of Melchizedek, v. 4.
- III. The king's triumph and conquest, vs. 5-7.

— OR —

- I. The dual office of the Messiah — King and Priest, vs. 1-4.
- II. His successful warfare briefly, but effectively described, vs. 5-7.

Lessons: *Christ Reigns*, v. 1.

Christ's Unchanging Priesthood, v. 4. (*Our Eternal High Priest*).

Important Verses: 1, 4.

Figurative Speech: v. 1 — *enemies thy footstool*
v. 2 — *rod of strength*
v. 3 — *womb of morning, dew of youth*
v. 6 — *dead bodies . . . through the head*
v. 7 — *drunk of the brook*

N. T. Usage: v. 1 in Mt. 22:44; Mark 12:36; Luke 20:42, 43; Acts 2:34, 35; Heb. 1:13.

v. 4 in Heb. 5:6; 7:17 (cf. 5:10; 7:3, 21)

Cf. Mt. 26:64; Mk. 14:62; 16:19; Lk. 22:69; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; Heb. 10:12, 13; 12:2.

Note: Melchizedek

- A. Historically — Gen. 14:18-20.
- B. Prophetically — Psa. 110:4.
- C. Ideally — Heb. 5-7.

PSALM 111

God Deserves Praise for His Works.

Author: Anonymous.

Theme: Praise and Thanksgiving (Hallelujah, alphabetical; Companion to Ps. 112. Clauses begin with consecutive Hebrew letters). The Work of the Lord: His goodness praised.

Main Idea: "God Deserves Praise for His Works".

Outline:

- I. A Call to Praise God, v. 1.
- II. Ground and object of praise is God's dealing with the people, vs. 2-9.
- III. Conclusion — Fear of the Lord is beginning of wisdom, v. 10.

Lessons: *God's Commandments Are Sure*, v. 7.

God's Name is Holy and Reverend, v. 9.

The Beginning of Wisdom, v. 10.

Important Verses: 7 — 10.

Figurative Speech: v. 6 — *heritage of the heathen*.

PSALM 112

They that Fear Jehovah will Prosper.

- Author:** Anonymous.
- Theme:** Praise and Thanksgiving (Hallelujah, alphabetical; Companion to Psalm 111). Prosperity of him that fears Jehovah. **Main Idea:** "Praise God for His blessings to those who fear Him".
- Outline:**
- I. Introduction: Happiness Arising if Fear Jehovah, v. 1.
 - II. Blessings to Those Who Fear Jehovah, vs. 2-9.
 - III. Fate of the Ungodly, v. 10.
- Lessons:** *Great Delight in God's Commandments*, v. 1.
Not Afraid of Evil Tidings, v. 7.
- Important Verse:** 7.
- Figurative Speech:** v. 4 — *light in the darkness*
v. 9 — *horn exalted*
v. 10 — *wicked . . . shall gnash with his teeth, and melt away*
- N. T. Usage:** v. 9 in II Corinthians 9:9.

PSALM 113

God Deserves Praise for His Unique Greatness.

- Author:** Anonymous.
- Theme:** Praise and Thanksgiving (Hallelujah — Jehovah exalts the humble). **Main Idea:** "God Deserves Praise for His Unique Greatness".
- Outline:**
- I. Majesty of God, vs. 1-4.
 - II. His gracious help to His suffering creatures, vs. 5-9.
— OR —
 - I. A Summons to praise God, vs. 1-3.
 - II. His incomparable Greatness, vs. 4-6.
 - III. Two examples of such Greatness, vs. 7-9.
- Lessons:** *The Lord's Name Is to be Praised*, v. 3.
Who Is Like Unto the Lord our God? v. 5.
Sitting with Princes, v. 8.
A Joyful Mother of Children, v. 9.
- Important Verses:** 3, 9.
- Figurative Speech:** v. 3 — *rising . . . going down of the sun*
v. 6 — *humbleth himself to behold*
v. 7 — *raiseth the poor out the dust . . . dunghill*
v. 8 — *set him with princes*
v. 9 — *barren woman keeps house . . . a joyful mother*

(Pss. 113-118 comprise the *Hallel*, i.e. "praise". These psalms were used during the three festivals, Passover, Pentecost, and Tabernacles — for the new moon also (except New Year), and Dedication. Jesus observed this practice. Cf. Mt. 26:30; Mark 14:26.)

PSALM 114

Praise God for Deliverance and Victory.

- Author:** Anonymous.
- Theme:** Praise and Thanksgiving (Praise of deliverance — Song of the exodus from Egypt Encouragement — by remembering Jehovah's help when in Egypt. **Main Idea:** "Praise God for Deliverance and Victory".
- Outline:**
- I. By deliverance — God acknowledges Israel as His people, vs. 1-2.
 - II. Deliverance attested by miracle, vs. 3-6.
 - III. Nature herself subject of God, vs. 7-8.
- Lessons:** *The Sanctuary and Dominion of God*, v. 2.
Tremble, O Earth, v. 7.
- Important Verse:** None noted.
- Figurative Speech:** v. 3 — *sea fled*
vs. 4,6 — *mountains skipped like rams . . . lambs*
v. 5 — *What ailed thee, O thou sea . . . Jordan*
v. 7 — *Tremble, thou earth*
v. 8 — *turned the rock into a standing water.*

PSALM 115

God Will Vindicate the Honor of His Name.

- Author:** Anonymous.
- Theme :** Attribute of God and His Kingdom (Heathen idols contrasted with Jehovah. Call to God of Israel, the living God, to rescue the honor of His name) "Probably after the Babylonian captivity, but before the rebuilding of the temple" — Alexander. **Main Idea:** "God Will Vindicate the Honor of His Name".
- Outline:**
- I. Jehovah asked to vindicate His Name, vs. 1-3.
 - II. The Nations and Idols vs. Israel and Jehovah, vs. 4-15.
 - A. The importance of idols and their worshippers, vs. 4-8.
 - B. Israel urged to trust Jehovah, vs. 9-15.
 - III. Let the Living Praise Him, vs. 16-18.
 - OR —
 - I. A basic plea for help on the part of the Nation, vs. 1-2.
 - II. God's Power highlighted by the impotence of the idols, vs. 3-8.
 - III. Exhortation to trust in the Lord, vs. 9-11.
 - IV. Assurance of God's Blessings, vs. 12-13.
 - V. Prayer for Blessing, vs. 14-15.
 - VI. Resolve to Bless the Lord, vs. 16-18
- Lessons:** *Glory to Thy Name*, v. 1.
Like Their Idols, vs. 4-8.
The Earth God gives To Us, v. 16 (I Cor. 3:30, 31).
- Important Verses:** 1, 4-8, 12.
- Figurative Speech:** v. 4 — *idols . . . work of men's hands*
v. 5 — *mouths speak not, eyes see not*
v. 6 — *ears hear not, noses smell not*
v. 7 — *hands handle not, feet walk not, throat speaks not*
v. 8 — *They who make them are like unto them*
v. 9 — *the Lord . . . their shield*
v. 16 — *heavens are the Lord's . . . the earth given to . . . men*
v. 17 — *dead praise not the Lord.*

PSALM 116

Grateful for God's Preservation.

- Author:** Anonymous.
- Theme:** Praise and Thanksgiving (of one who has escaped sickness and death). **Main Idea:** "Grateful for God's Preservation".
- Outline:**
- I. Jehovah praised for deliverance, vs. 1-2.
 - II. The nature of the deliverance, vs. 3-8.
 - A. Description of the suffering, vs. 3-4.
 - B. Deliverance, vs. 5-8.
 - OR —
 - I. A summary of the Psalmist's experience, vs. 1-11.
The payment of his Vows, vs. 12-19.
- Lessons:** *I Will Call As Long As I Live*, v. 2.
Rest For Our Soul, v. 7.
The Message of Faith, v. 10.
What Shall I Render to the Lord? v. 12.
Precious In God's Sight, v. 15.
- Important Verses:** 7, 10, 12, 15.
- Figurative Speech:**
- v. 2 — *inclined His ear unto me*
 - v. 3 — *cords of death . . . pains of Sheol*
 - v. 7 — *Return unto thy rest, O my soul*
 - v. 8 — *soul from death . . . eyes from tears . . . feet from falling*
 - v. 13 — *the cup of salvation*
 - v. 17 — *the sacrifice of thanksgiving*
- N. T. Usage:** v. 10 in II Corinthians 4:13.
v. 11 in Romans 3:4.

PSALM 117

God's Blessings to Israel Should Cause All Men to Praise Him.

- Author:** Anonymous.
- Theme:** Praise and Thanksgiving (Shortest chapter in Bible — Used as doxology likely).
Main Idea: "God's Blessings to Israel Should Cause All Men to Praise Him".
- Outline:** Doxology of praise by all nations, vs. 1-2.
- I. Exhortation for all Nations to Praise God, v. 1.
 - II. Reasons for God to be Praised, v. 2.
- Lesson:** *Praise the Lord, All Nations*, vs. 1-2.
- Important Verse:** None noted.
- Figurative Speech:** None noted.
- N. T. Usage:** v. 1. in Romans 15:11.

PSALM 118

Praise God for His Mercy.

- Author:** Anonymous.
- Theme:** Praise and Thanksgiving (Thanksgiving for Jehovah's saving goodness. Expressive of a people's spiritual elation, is a processional song for varied voices. It points to a festive

approach to the temple gates and a subsequent entrance into the court of the priests as far as the altar of burnt offering.

"This is my own psalm which I specially love. Though the entire Psalter and the Holy Scriptures are indeed very dear to me as my sole comfort and my very life, yet I have come to grips with this psalm in a special sense, so that I feel free to call it my very own. For it has done me great service on many an occasion and has stood by me in many a difficulty when the emperor, kings, wise men and clever, and even the saints were of no avail . . ."

— Martin Luther, in his Introduction to this psalm.

Main Idea: "Praise God for His Mercy".

Outline:

- I. The song of the festive procession ascending with animals for sacrifice, vs. 1-18.
 - A. Call to praise, vs. 1-4.
 - B. Occasion: Jehovah's deliverance, vs. 5-18.
- II. Stands at the gate and calls for admittance, v. 19.
- III. The song of the body of Levites who receive the procession, vs. 20-27.
- IV. Concluding song of them all, vs. 28-29.

— OR —

- I. The Thanksgiving of the Assembly as it approaches the Temple, vs. 1-18.
- II. The Blessing that is bestowed upon the worshipping throng, vs. 19-28.

Lessons: *The Lord Is On My Side*, v. 6.
It is Better to Trust the Lord, v. 8.
Chastened Unto Life, v. 18.
The Chief Corner Stone, vs. 22-24.
This Day Hath God Made — Rejoice, v. 24.

Important Verses: 6, 8, 18, 22-24, 26.

Figurative Speech: v. 5 — *set me in a large place*
v. 10 — *all nations compassed me about*
v. 12 — *compassed me about like bees . . . quenched as the fire of thorns*
vs. 15-16 — *God's right hand*
vs. 22-24 — *stone which the builders refused—headstone, day which the Lord hath made*
v. 27 — *showed us light . . . bind sacrifice to horns of altar*

N. T. Usage: v. 6 in Hebrews 13:6, cf. Romans 8:31.
v. 18 cf. 2 Corinthians 6:9b.
vs. 22-24 in Mt. 21:42; Mark 12:10, 11; Luke 20:17; Acts 4:11; 1 Pet. 2:4, 7; cf. Eph. 2:20.
v. 26 cf. Mt. 21:9; 23:39; Mark 11:9; Luke 13:35; 19:38; John 12:13.

PSALM 119*

Love the Lord and His Word.

Author: Anonymous.

Theme: Praise and Thanksgiving (A eulogy to the Law and Word of God). "The golden ABC of praise of the Word of God".

Apparently by a young man, cf. 9, 99, 100, under a hostile government; he is afflicted for the Word of God, even by priests and kings, cf. 22, 23, 46, 61, 69, 78, 86, 161.

The excellency of the law is considered in almost every possible aspect — Rawlinson.

Probably written as a manual for meditation and personal improvement — Alexander.

All verses make some allusion to the law, word, saying, etc., except 84, 90, 121, 122, 132.

22 Stanzas of 8 verses each. Alphabetical — Each verse begins with the letter of the stanza.

Also the word *Jahve* is found 22 times in the psalm.

Synonyms for *law*:

1. Torah — the *law itself*. God's law in the widest sense. vs. 1, 18.

2. Testimonies — God's commands, *witness to His character*; general principles of action. vs. 2, 14.
3. Judgments — judicial pronouncements. vs. 75, 120.
4. Statutes — once *ordinances, enactments of God*; social regulations. vs. 5, 8.
5. God's word or words — *utterances spoken or written* by God. vs. 9, 11.
 - a. *dabhar* — the declared will of God, His promises, decrees, etc.
 - b. *imra* — the word or speech of God as it is brought to light amongst men.
6. Precepts — Instructions to men to direct their conduct; particularly *rules of conduct*. vs. 4, 15.
7. Commandments — *Only slightly different from "precepts"*, wider, is all; religious principles. vs. 6, 10.
8. Promise — extending to all God's utterances. vs. 38, 41.
9. Way or ways — *prescribed lines of conduct*. vs. 3, 15.
10. Ordinances — Statutes; *the right judgments* which should operate in human relationships. vs. 7, 13.

Emphases in Psalm regarding God's Word:

1. Thanksgiving for it.
2. Prayer that it be faithfully kept.
3. Find comfort from it in trying times.
4. Prayer for steadfastness.
5. Prayer that God will not forsake His servant.
6. Overthrow of the ungodly sought.
7. Praise for various aspects of the law.
8. Prayer for understanding.
9. Prayer for ability to keep it.

Outline:

- I. The Way of the Lord is Good, vs. 1-8.
 - II. Prayer for the Lord's help, vs. 9-24.
 - III. A plea for strength, vs. 25-40.
 - IV. A plea for power, vs. 41-56.
 - V. Devotion to the Torah, vs. 57-72.
 - VI. A plea for light, vs. 73-88.
 - VII. O, How I Love Thy Law, vs. 89-104.
 - VIII. Thy Word a Lamp, vs. 105-120.
 - IX. Above fine gold, vs. 121-136.
 - X. Upright are Thy judgments, vs. 137-152.
 - XI. Seven Times a Day, vs. 153-168.
 - XII. Let My Soul Live, vs. 169-176.
- OR —
- I. The Joy of Walking in the Lord's Precepts, vs. 1-8.
 - II. His Resolve to keep God's Ordinances faithfully, vs. 9-16.
 - III. Faithful adherence to God's Law affords strength in persecution, vs. 17-24.
 - IV. In the midst of affliction He seeks Deeper Insight into God's Word, vs. 25-32.
 - V. Prayer for Understanding and Guidance, vs. 33-40.
 - VI. Prayer for Grace and Courage, vs. 41-48.
 - VII. Word of God sustains him in the midst of Affliction and Opposition, vs. 49-56.
 - VIII. Psalmist busies himself with God's Word in the Fellowship of God's Saints, vs. 57-64.
 - IX. God's Goodness drives the Psalmist closer to the Word, vs. 65-72.
 - X. God's Deliverance of His servant is a mighty comfort to other Saints, vs. 73-80.
 - XI. In the midst of Persecution he hopes in God's Word, vs. 81-88.
 - XII. Psalmist praises the Immutability of God's Word which has upheld him, vs. 89-96.
 - XIII. The Law of God, if Truly Loved, Imparts Wisdom, vs. 97-104.
 - XIV. He vows fidelity to the enlightening Word of God, under all circumstances, regardless of the cost, vs. 105-112.

- XV. Prayer for Strength to remain loyal to the Word in the face of much opposition, vs. 113-120.
- XVI. God's Faithful Servant commits his cause into God's Hands and clings steadfastly to the Word of God, vs. 121-128.
- XVII. God's Wonderful Testimonies confer many Blessings: Therefore they are to be faithfully kept, vs. 129-136.
- XVIII. The Righteousness, Purity, and Truth of God's Law command the Psalmist's deepest love and reverence, vs. 137-144.
- XIX. With trouble on every side, the Psalmist continually turns to God in Prayer and guides his steps by the unfailing Word, vs. 145-152.
- XX. In the midst of wicked enemies he looks to God to "Revive" him, vs. 153-160.
- XXI. He has both loved and kept God's Law, vs. 161-168.
- XXII. Prayers for Insight, vs. 169-176.
- Lessons:** *Freedom From All Shame*, v. 6.
How Shall a Young Man Cleanse His Way, v. 9.
Hiding God's Word In My Heart, v. 11.
Open Thou Mine Eyes, v. 18.
Walking in Liberty, v. 45.
My Comfort In Affliction, vs. 49-50.
Blessed Companionships, v. 63.
Before I Was Afflicted I Went Astray, v. 67.
It is Good For Me That I Have Been Afflicted, v. 71.
My Eyes Fail For Thy Word, v. 82.
God's Faithful Word, v. 89.
O, How I Love Thy Law! v. 97.
More Understanding Than the Ancients, v. 100.
Sweeter Than Honey, v. 103.
How to Gain Understanding, v. 104.
A Lamp To My Feet, v. 105.
An Inclined Heart – Towards What Is Your Heart Inclined? v. 112.
Above Fine Gold, v. 127.
When God's Word Enters, v. 130.
Order My Steps In Thy Word, v. 133.
Tears For The Lost, v. 136.
Thy Law Is The Truth, vs. 142, 151.
Mornings and Evenings With the Bible, vs. 147-148.
Truth in the Sum, v. 160.
Finding Great Treasure, v. 162.
Do You Desire Great Peace? v. 165.
Seek Thy Straying Servant, v. 176.
- Important Verses:** 6, 9, 11, 18, 49, 50, 67, 71, 89, 97, 104, 105, 128, 130, 136, 142, 147, 148, 160, 165, 172.
- Figurative Speech:** v. 14 – *rejoiced . . . as much as in all riches*
v. 19 – *I am a sojourner*
v. 20 – *My soul breaketh for the longing*
v. 25 – *My soul cleaveth unto the dust*
v. 28 – *My soul melteth for heaviness*
v. 45 – *I shall walk at liberty*
v. 54 – *songs in the house of my pilgrimage*
v. 61 – *cords of the wicked*
v. 70 – *heart is as fat as grease*
v. 72 – *law . . . is better . . . than thousands of gold and silver*
v. 81 – *my soul fainteth*
v. 82 – *mine eyes fail*
v. 83 – *like a wineskin in the smoke*

- v. 100 — *I understand more than the aged*
- v. 103 — *sweeter than honey*
- v. 119 — *Thou puttest away all the wicked . . . like dross*
- v. 126 — *It is time for Jehovah to work*
- v. 131 — *panted . . . longed for thy commandments*
- v. 136 — *Streams of water run down mine eyes*
- v. 140 — *word is very pure ('tried', refined)*
- v. 143 — *Trouble and anguish have taken hold*
- v. 162 — *I rejoice . . . as one that findeth great spoil*
- v. 176 — *gone astray like a lost sheep*

N. T. Usage: v. 137 Cf. Revelation 16:7; 19:2.

Psalms 120-134 Songs of Ascents or Degrees.

Fifteen of these. Various explanations, none of which is satisfactory. It is impossible now to know.

1. From Babylonian captivity — but refuted by those of David and Solomon. Four ascribed to David, one to Solomon.
2. Pilgrimages to Jerusalem at the 3 yearly feasts.
4. Steps in the court, from women to men; but no evidence of such.
5. *Ascents* or *steps*, a musical term. Steps in music.

PSALM 120

A Prayer for Help Against Slander.

Author: Anonymous.

Theme: Prayer for Deliverance (Complaining — Song of ascents; Pilgrim psalm which shows one desiring Jehovah's help from the deceiver and those against God). **Main Idea:** "A Prayer for Help against Slander".

Outline:

- I. A cry unto Jehovah for deliverance from the lying lips and deceivers, vs. 1-4.
- II. God's protection and deliverance from those living in Meshach and Kedar, vs. 5-7.
 - A. He had dwelt with them.
 - B. His desires were for peace; theirs for war.

— OR —

- I. Turning to God when distressed by slander, vs. 1-2.
- II. Suggesting the just punishment of the slanderers, vs. 3-4.
- III. A mild lament over an unhappy lot, vs. 5-7.

Lesson: *God's Answer to a Distressed Cry*, v. 1.

Important Verse: 1.

Figurative Speech: v. 4 — *sharp arrows . . . coals of juniper.*

PSALM 121*

God Helps and Keeps His Servants.

Author: Anonymous.

Theme: Comfort (Song of Ascents — As one journeys to Jerusalem, God is his keeper).

Main Idea: "God Helps and Keeps His Servants".

Outline:

- I. The Source of Help, vs. 1-2.
 - A. Not from the mountains.
 - B. It is from Jehovah.

- II. God is the keeper of all Israel, vs. 3-7.
 - A. God always awake and cares for His possession.
 - B. Jehovah is one's keeper in all walks of life, whether in sleep or awake.
 - III. God's protection for His people, v. 8.
 - OR —
 - I. God, our Source of Help, vs. 1-2.
 - II. God the keeper of Israel in all circumstances, vs. 3-8.
- Lessons:** *From Whence Cometh Help?* v. 1.
God Never Sleeps, v. 4.
From This Time Forth, v. 8.
- Important Verses:** 1—8.
- Figurative Speech:**
- v. 1 — *eyes to the hills*
 - v. 3 — *foot not moved*
 - v. 4 — *keeper does not sleep*
 - v. 5 — *Lord is thy shade*
 - v. 6 — *sun and moon not smite*
 - v. 8 — *going out — coming in.*

PSALM 122*

Love Dearly and Pray Fervently for God's People.

- Author:** David.
- Theme:** Prayer for Help (Song of Ascents — David's strong love for Jehovah — As Israelites went up to Jerusalem, they prayed for the peace in Jerusalem, the city of their God).
- Main Idea:** "Love Dearly and Pray Fervently for God's People".
- Outline:**
- I. Anxiety for a visit to Jerusalem, v. 1.
 - II. The Entering into the city, vs. 2-5.
 - A. There the tribes assemble.
 - B. The thrones of David's house are there.
 - C. Judgment is in Jerusalem.
 - III. A prayer for peace in Jerusalem, vs. 6-9.
 - A. All depend upon it.
 - B. The writer seeks its good.
- Lessons:** *Glad to Enter the House of God,* v. 1.
Pray for the Peace of Jerusalem, v. 6.
For the Sake of My Brethren, v. 8.
- Important Verses:** 1, 6—9.
- Figurative Speech:** v. 2 — *feet . . . within thy gates* v. 7 — *walls — palaces.*

PSALM 123

Life Should Have An Upward Look.

- Author:** Anonymous.
- Theme:** Prayer for help (Lift eyes, expression is now bolder — as they visit Jerusalem their prayers for mercy from their God — Song of ascents). **Main Idea:** "Life Should Have an Upward Look".
- Outline:**
- I. They look unto Jehovah, vs. 1-2.
 - A. As a servant to His master.
 - B. As a maid to her mistress.

- II. Their Petition is for mercy, vs. 3-4.
 - A. We are filled with contempt.
 - B. We are filled with the scoffing of those that are at ease.
 - C. Filled with the contempt of the proud.
- OR —
- I. An expression of complete submission to God till He be pleased to help, vs. 1-2.
- II. An earnest plea for help from contemptuous treatment, vs. 3-4.
- Lessons:** *Our Eyes Look Unto the Lord,* v. 2.
Have Mercy Upon Us, O Lord, v. 3.
- Important Verse:** 2.
- Figurative Speech:** v. 2 — *eyes of servants . . . a maid . . . our eyes.*

PSALM 124

Praise God for Escape from Peril.

- Author:** David.
- Theme:** Praise and Thanksgiving (Song of Ascents). **Main Idea:** “Praise God for Escape from Peril”.
- Outline:**
 - I. Danger and deliverance, vs. 1-5.
 - II. Praise to God for deliverance, vs. 6-8.
- Lessons:** *Our Soul Is Escaped,* v. 7.
Help In Jehovah's Name, v. 8.
- Important Verse:**
- Figurative Speech:**
 - v. 3 — *swallowed up*
 - v. 4 — *waters overwhelmed . . . streams gone over*
 - v. 5 — *proud waters*
 - v. 6 — *prey to their teeth*
 - v. 7 — *as a bird . . . snare is broken*
 - v. 8 — *help is in the name of Jehovah.*

PSALM 125

Trust God for Protection.

- Author:** Anonymous.
- Theme:** Comfort (Includes also prayer and threatening. God is good to His people; Song of Ascents — the result of complete trust in Jehovah on their trip).
Main Idea: “Trust God for Protection”.
- Outline:**
 - I. The help to those who trust in Jehovah, vs. 1-2.
 - II. Warning against Wickedness, v. 3.
 - III. Petition to Jehovah, vs. 4-5.
- OR —
- I. The security of those who trust in the Lord, vs. 1-3.
- II. A Prayer for them and for the removal of the wicked, vs. 4-5.
- Lesson:** *As Though Surrounded By Mountains,* (Jehovah is Round About His People), vs. 1-2.
- Important Verse:** 2.
- Figurative Speech:**
 - v. 1 — *as Mount Zion*
 - v. 2 — *as the mountains are round about*
 - v. 3 — *the rod (sceptre) of the wicked*.

PSALM 126

Trust God when Rebuilding from Trouble.

Author: Anonymous.

Theme: Praise and Thanksgiving (Thanksgiving, complaint, bitter-sweet. After return from captivity, 536–516 B.C. A prayer for full restoration.) **Main Idea:** “Trust God when Rebuilding from Trouble”.

Outline:

- I. God is Praised for their Deliverance from Captivity, vs. 1-3.
- II. Agony of sowing eased by Hope of Joyful Harvest, vs. 4-6.

Lessons: *The Lord Has Done Great Things For Us*, v. 3.
Sowing In Tears – Reaping in Joy, vs. 5-6.

Important Verses: 3, 5–6.

Figurative Speech: v. 1 — *like them that dream*
v. 2 — *laughter, singing*
v. 4 — *as the streams in the South*
v. 5 — *sow in tears . . . reap in joy*
v. 6 — *with joy, bring his sheaves.*

PSALM 127

All Effort without God is Vain.

Author: Solomon (see also 72).

Theme: Comfort (Contented trust in God brings prosperity, more than a fussy labor or activity. Song of Ascents). **Main Idea:** “All Effort without God is Vain”.

Outline:

- I. Human building is vain unless God builds it, vs. 1-2.
- II. Happy is the man with a large family, vs. 3-5.

Lessons: *Except the Lord Build the House*, v. 1.
Children Are An Heritage of the Lord, v. 3.

Important Verses: 1, 3.

Figurative Speech: v. 1 — *Jehovah build the house . . . keep the city*
v. 2 — *rise up early . . . sit up late . . . bread of sorrows*
v. 3 — *children are an heritage of the Lord*
v. 4 — *as arrows*
v. 5 — *quiver full.*

PSALM 128

Home Joys Grow out of the Fear of the Lord.

Author: Anonymous.

Theme: Comfort (Song of Ascents – Blessedness of domestic life – a theme scarcely touched by any other psalmist – Blessedness of the fear of Jehovah). **Main Idea:** “Home Joys Grow out of the Fear of the Lord”.

Outline:

- I. Blessings of the God-fearing man in work and love, vs. 1-3.
 - A. Eat the labor of thy hands, v. 2.
 - V. Wife . . . a fruitful vine, v. 3.
- II. Blessings of God-fearing man in national and family prosperity, vs. 4-6.
 - A. Sphere of Lord’s blessing is peculiarly related to Zion where Jehovah is enthroned.
 - B. Welfare of family is inseparable from prosperity of Jerusalem.

— OR —

- I. The Blessing viewed from the aspect of individual family life, bs. 1-4.
- II. The Blessing prayed for from the aspect of national prosperity, vs. 5-6.

Lesson: *Basis For A Happy Home.*

Important Verses: 1, 3.

Figurative Speech: v. 2 — *eat the labor of thy hands*
v. 3 — *wife . . . as a fruitful vine, children like olive plants*
v. 6 — *see thy children's children.*

PSALM 129

God's Help assures God's Victory.

Author: Anonymous.

Theme: Imprecatory (Song of Ascents — prayer for overthrow of Zion's enemies).

Main Idea: "God's Help assures God's Victory".

Outline:

- I. Retrospect, vs. 1-4 (Past history of Israel).
- II. Anticipation, vs. 5-8 (Prayer against the present haters of Zion).

— OR —

- I. A Confident Affirmation that the enemy has not prevailed, vs. 1-4.
- II. A Definite Conclusion drawn — Zion's enemies shall perish, vs. 5-8.

Lesson: *Afflicted, But Delivered.*

Important Verse: 2.

Figurative Speech: v. 3 — *plowed upon my back*
v. 4 — *cut . . . the cords of the wicked*
vs. 6-7 — *grass upon the housetops . . . mower . . . sheaves.*

PSALM 130

Hope because God Forgives Iniquities.

Author: Anonymous.

Theme: Comfort (Song of Ascents — Hope which springs from forgiveness — sinned, punished, seeks forgiveness, now hope; lifted from the depths) "A cry of Israel in extreme distress, apparently a captivity song" — Rawlinson. **Main Idea:** "Hope because God Forgives Iniquities".

Outline:

- I. Prayer based upon God's mercy, vs. 1-4.
- II. Expectant faith quickened by waiting upon God, vs. 5-8.

— OR —

- I. How the assurance of forgiveness was reached, vs. 1-4.
- II. Psalmist's attitude after this experience and his counsel to Israel to adopt the same attitude.

Lessons: *If God Marks Our Sins,* v. 3.
My Soul Waits For The Lord, vs. 5-6.

Important Verses: 3 — 5.

Figurative Speech: v. 1 — *out of the depths* v. 6 — *watch for the morning.*

PSALM 131

Trust Humbly in the Lord.

Author: David.
Theme: Prayer for trust (Childlike trust in Jehovah — Song of Ascents). “One of the great gems of the Psalter” — Leupold. **Main Idea:** “Trust Humbly in the Lord”.
Outline: Humility of the psalmist expressed, vs. 1-3.
— OR —
I. Pride put aside, v. 1.
II. Humility explained, v. 2.
III. Lesson to be learned, v. 3.
Lesson: *As A Weaned Child*, v. 2.
Important Verse: 1.
Figurative Speech: v. 1 — *eyes lofty* v. 2 — *as a weaned child*.

PSALM 132

Prayer for God's Blessing upon His Dwelling Place.

Author: Anonymous.
Theme: Praise and Thanksgiving (Song of Ascents — Well suited as a pilgrim song, prayer for Jehovah's blessing upon the sanctuary, temple). **Main Idea:** “Prayer for God's Blessing upon His Dwelling Place”.
Lesson: *Hope Because of God's Oath*, v. 11.
Important Verse: 11.
Figurative Speech: v. 4 — *not give sleep to mine eyes . . . slumber to mine eyelids*
v. 7 — *worship at his footstool*
v. 15 — *satisfy her poor with bread*
v. 16 — *clothe her priests with salvation, cf. v. 9.*
v. 17 — *horn of saved to bud . . . prepared a lamp*
v. 18 — *enemies will I clothe with shame*
N. T. Usage: v. 11 in Acts 2:30 cf. Luke 1:32.

PSALM 133

The Excellency of Brotherly Unity.

Author: David.
Theme: Song of Love (Song of Ascents — Excellence of brotherly unity, communal sympathy and brotherly kindness; Jerusalem and pilgrimages kept the unity realized). **Main Idea:** “The Excellency of Brotherly Unity”.
Outline:
I. Advantages emphasized of a close and compact settlement, vs. 1-3.
A. As oil on head — covers whole body; therefore society.
B. As refreshing dew — heavy on human, also on Zion.
— OR —
I. Praise for Unity, v. 1.
II. Two comparisons, vs. 2-3.
Lesson: *Brotherly Unity*, v. 1.
Important Verse: 1.
Figurative Speech: v. 2 — *like precious oil* v. 3 — *like dew of Hermon*.

PSALM 134

God Deserves Our Praise at All Times.

- Author:** Anonymous.
Theme : Praise and Thanksgiving (Song of Ascents — Closes the Group; Praise of the night watchers, or services in temple at night. Cf. I Chron. 9:33). **Main Idea:** “God Deserves Our Praise at All Times”.
Outline:
 I. Call for night servants to bless the Lord, vs. 1-2.
 II. Prayer for Lord to bless them in return, v. 3.
Lessons: *Standing in God's House by Night*, v. 1.
 Bless the Lord — The Lord Bless Thee, vs. 2-3.
Important Verse: None noted.
Figurative Speech: None noted.

PSALM 135

Bless the Only True Lord for His Mercy to Israel.

- Author:** Anonymous.
Theme : Praise and Thanksgiving (Hallelujah Psalm — a song of praise to Jehovah. Vanity of idols; praise for Jehovah's wonderful works) “Centralized worship under Ezra's leadership” — Hailey. **Main Idea:** “Bless the Only True Lord for His Mercy to Israel”.
Outline:
 I. Prologue — Praise to God for having chosen Israel, vs. 1-4.
 A. Israel's privileges in worship, vs. 1-2.
 B. The divine election of Israel, vs. 3-4.
 II. Praise to Him for His greatness, vs. 5-14.
 A. In nature, vs. 5-7.
 B. In history, vs. 8-12.
 C. His name endures, vs. 13-14.
 III. His infinite superiority to idols, vs. 15-20.
 IV. Benediction, v. 21.
 — OR —
 I. A summons to Praise the Lord, vs. 1-4.
 II. He is to be blessed for His Works in Nature, vs. 5-7.
 III. He is to be blessed for His Works done for His People, vs. 8-14.
 IV. The utter vanity of idols, vs. 15-18.
 V. A concluding summons to Praise the Lord, vs. 19-21.
Lessons: *Our Lord is Above All Gods*, v. 5.
 Thy Name, O Jehovah, Endureth Forever, v. 13.
 God Will Judge His People, v. 14.
 Like the Gods We Serve, vs. 16-18.
Important Verses: 5, 13, 14, 18.
Figurative Speech: v. 7 — *vapors, lightnings, wind out of his treasures*
 vs. 16-18 — *mouths, eyes, ears, . . . like unto them*
N. T. Usage: v. 14 (cf. Deut. 32:36) in Hebrews 10:30.
 Cf. also: v. 1 (Ps. 113:1); v. 2 (Ps. 134:1); v. 4 (Ex. 19:5; Deut. 7:6); v. 5 (Ex. 18:11);
 v. 7 (Jer. 10:13); vs. 10-12 (Ps. 136:17-22); vs. 13-18 (Isa. 44:12-20; Jer. 10:6-10); vs. 15-20 (Ps. 115:4-11).

PSALM 136

Thank God for His Enduring Kindness.

Author: Anonymous.

Theme: Historical (Thanks for Jehovah's goodness to Israel — Creation to Canaan. Responsive reading, cf. 118. Different from all other psalms. Each verse closes with, *For His Loving kindness endureth forever*. Called "*the great Hallel*" in distinction from the Hallel of Egypt. Pss. 113-118). **Main Idea:** "Thank God for His Enduring Kindness".

Outline:

- I. Invitation to praise Jehovah, vs. 1-3.
- II. As God of nature or creation (doing wonders), vs. 4-9.
- III. As deliverer of Israel from Egypt (as Lord of Lords), vs. 10-16.
- IV. As conqueror of enemies (God of Gods), vs. 17-24.
- V. As provider of all (Lord is good), vs. 25-26.

Lessons: *The Lord is Good*, v. 1.
His Loving Kindness Endureth Forever.

Important Verse: 1.

Figurative Speech: v. 6 — *spread forth the earth above the waters*
v. 12 — *strong hand, stretched out arm*.

PSALM 137

The Heartache of being Cut Off from God.

Author: Anonymous.

Theme: Thirst for God (Song of Exile — Experience of the captivity — Most striking and direct reminiscence of Babylonian exile in book of Psalms) (cf. Psalm 42). **Main Idea:** "The Heartache of being Cut Off from God".

Outline:

- I. Picture of unhappy condition of exiles, vs. 1-4.
- II. Feelings of psalmist's own heart, vs. 5-9.
 - A. Intense love for Jerusalem, vs. 5-6.
 - B. Intense hatred for Edom and Babylon, vs. 7-9.

— OR —

- I. Misery of the Exiles in Babylon, vs. 1-3.
- II. Jewish captives' unswerving allegiance to Jerusalem, vs. 4-6.
- III. Curse upon Edom and Babylon, vs. 7-9.

Lessons: *When We Remembered Zion*, v. 1.
If I Forget Jerusalem, vs. 5-6.
Above My Chief Joy.

Important Verses: 1, 4 — 6.

Figurative Speech: v. 2 — *harps upon willows*
v. 4 — *Lord's song in strange land?*
v. 5 — *right hand forget*
v. 6 — *tongue cleave*
v. 9 — *dasheth thy little ones*.

PSALM 138

Thank God for His Lovingkindness to the Lowly.

- Author:** David — First of a series of eight psalms ascribed to David.
- Theme:** Praise and Thanksgiving (Thanks for Jehovah's favor). **Main Idea:** "Thank God for His Lovingkindness to the Lowly".
- Outline:**
- I. God's goodness as experienced already, vs. 1-3.
 - II. The nations will recognize Jehovah's greatness, vs. 4-5.
 - III. Favors of Jehovah will be bestowed, vs. 6-8.
- OR —
- I. Psalmist praises God for His Goodness, vs. 1-3.
 - II. The Kings of the Earth share in this praise, vs. 4-6.
 - III. The certainty of God's Faithfulness in performing His Promise, vs. 7-8.
- Lessons:** *I Will Give Thanks With My Whole Heart*, v. 1.
God Answered My Call, v. 3.
Great Is The Glory of Jehovah, v. 5.
God Resists the Proud and Respects the Humble, v. 6.
- Important Verses:** 3, 6.
- Figurative Speech:** v. 1 — *before the gods will I sing praises*
v. 6 — *Jehovah is high . . . respect unto the lowly*
v. 7 — *stretch forth thy hand . . . thy right hand.*

PSALM 139

God Deserves Our Praise because of His Great Attributes.

- Author:** David.
- Theme:** Praise and Thanksgiving. **Main Idea:** "Praise for God's Omniscience, Omnipresence, and Omnipotence".
- Outline:**
- I. Omniscience of God, vs. 1-6 (cf. v. 6)
 - II. Omnipresence of God, vs. 7-12 (cf. v. 7)
 - III. Omnipotence of God, vs. 13-18 (cf. v. 14)
 - IV. A Supplication to God, vs. 19-24 (cf. 23-24)
- OR —
- I. Man in the face of God's Omniscience, vs. 1-6.
 - II. Man in the face of God's Omnipresence, vs. 7-12.
 - III. Man as the Work of God's Hands, vs. 13-18.
 - IV. Prayer that God might overthrow the wicked and test the sincerity of the Writer, vs. 23-24.
- Lessons:** *Acquainted With All My Ways*, v. 3.
Where Shall I Go From Thy Presence? v. 7.
Darkness Hides Not, v. 12.
I Am Fearfully and Wonderfully Made, v. 14.
Precious Thoughts, v. 17.
Search Me and Lead Me, vs. 23-24.
- Figurative Speech:** v. 2 — *downsitting and uprising*
v. 3 — *my path . . . lying down*
v. 5 — *beset me behind and before*
v. 8 — *my bed in Sheol*

v. 9 — *take wings . . . the sea*
 vs. 15-16 — *wonderfully made . . . substance not hid*
 vs. 17-18 — *thoughts . . . more than sand*
Note: Does God have a life plan for each of us? Jer. 18; 2 Tim. 2:19-20; Isa. 10:44, 45; Amos; Daniel 3, 4, 5; Eph. 4:21.

PSALM 140

Trust God When Facing Persecution.

Author: David.
Theme: Prayer for deliverance and protection (David in great straits threatened by violent enemies).
Main Idea: “Trust God When Facing Persecution”.
Outline:
 I. Threatened by violent enemies, against whom he prays, vs. 1-5.
 II. Prays for strength, vs. 6-8.
 III. Confident anticipation of judgment against wicked, and that the cause of righteous will be vindicated, vs. 9-13.
Lessons: *The Tongue of a Snake*, v. 3.
Hounded by Evil, v. 11.
Jehovah Will Maintain the Cause of the Afflicted, v. 12.
Important Verses: 3, 12.
Figurative Speech: v. 2 — *gathered together for war*
 v. 3 — *tongue like a serpent . . . adder's poison*
 v. 5 — *hid a snare . . . spread a net . . . set gins*
 v. 7 — *Thou hast covered my head in the day of battle*
 v. 10 — *burning coals fall upon them . . . cast into the fire . . . deep pits*
 v. 11 — *evil shall hunt the violent man*
N. T. Usage: v. 3 in Romans 3:13.

PSALM 141

Evening Prayer for Sanctification and Protection.

Author: David.
Theme: Prayer for deliverance and protection — asks for strength of purpose amidst difficulties. Feels he is imperiled by hidden forces beyond his control. **Main Idea:** “Evening Prayer for Sanctification and Protection”.
Outline:
 I. Prayer for deliverance from power of temptation, vs. 1-4.
 A. Introduction, vs. 1-2.
 B. Precaution against ungodliness, vs. 3-4.
 II. Comfort in affliction and chastisement, vs. 5-7.
 III. Prayer of consecration — For deliverance from snares of enemies, vs. 8-10.
 — OR —
 I. Plea to be heard, vs. 1-2.
 II. Petition to be guarded against ill-advised words and wicked deeds, vs. 3-7.
 III. A Final Plea for protection, and for the downfall of the wicked, vs. 8-10.
Lessons: *Keep the Door of My Lips*, v. 3.
Avoid Their Dainties, v. 4.
Lead Me Not, vs. 3-4.
My Eyes Are Unto Thee, v. 8.

Figurative Speech:

v. 2	—	<i>prayer . . . as incense</i> <i>lifting up of my hands as the evening sacrifice</i>
v. 3	—	<i>set a watch . . . before my mouth . . . the door of my lips</i>
v. 6	—	<i>judges are thrown down by the sides of the rock</i>
v. 7	—	<i>bones are scattered</i>
vs. 9-10	—	<i>snares . . . gins . . . nets.</i>

Seek God's Help when Dejected and Rejected.

Theme: Prayer for deliverance and protection (prison psalm – David in cave of Adullam – I Sam. 22:1; 24:3, or Engedi). **Main Idea:** “Seek God’s Help when Dejected and Rejected”.

- I. Complaint — or description of danger, vs. 1-4.
- II. Prayer for deliverance, vs. 5-7.

— OR —

- I. His plea, vs. 1-3a.
- II. His path, vs. 3b-5.
- III. His prison, vs. 6-7.

— OR —

- I. A cry to God for help, vs. 1-2.
- II. Confidence in the midst of distress, vs. 3-5.
- III. A renewed, and more hopeful cry, vs. 6-7.

Lessons: *God Knows Our Path,* v. 3.
No Man Cared For My Soul, v. 4.
Freed, To Give Thanks, v. 7.

Figurative Speech: v. 3 — *hidden a snare for me* v. 7 — *Bring my soul out of prison.*

A Plea for God to Hear Our Cry for Deliverance and Guidance.

Theme: Prayer for deliverance and protection (Lord, Hear my cry!). **Main Idea:** “A Plea for God to Hear Our Cry for Deliverance and Guidance”.

- I. A complaint, vs. 1-6.
- II. A prayer for mercy, vs. 7-12.
 - OR —
- I. The platform of prayer, vs. 1-7a.
- II. The program of deliverance, vs. 7b-12.
 - OR —
- I. His perilous situation, vs. 1-3.
- II. His reaction, vs. 4-6.
- III. Prayer for deliverance, vs. 7-9.
- IV. Prayer for rehabilitation, vs. 10-12.

Lessons: *No Man Living Is Righteous*, v. 2.
Thirsty As A Weary Land, v. 6.
Teach Me To Do Thy Will, v. 10.

Important Verses: 2, 6, 10.

Figurative Speech: v. 3 — *smitten my life down to the ground . . . made me to dwell in darkness*
v. 6 — *my soul thirsteth . . . as a thirsty land*
v. 7 — *hide not thy face . . . down into the pit*

N. T. Usage: v. 2 Cf. Romans 3:20; I Cor. 4:4; Gal. 2:16.

PSALM 144

The Blessedness of Belonging to the Lord.

Author: David.

Theme: Prayer for deliverance and protection (Praise and prayer intermingled — From peril to prosperity). **Main Idea:** “The Blessedness of Belonging to the Lord”.

Outline:

- I. Thanksgiving for past protection, vs. 1-4.
- II. Prays for deliverance from present danger, vs. 5-8.
- III. Anticipation of a favorable answer, vs. 9-11.
- IV. The happy people whose God is Jehovah, vs. 12-15.

— OR —

- I. A Grateful Prayer for deliverance uttered by the King, vs. 1-8.
- II. A Vow to praise the Deliverer, vs. 9-11.
- III. A Prayer for the prosperity of the Nation, vs. 12-15.

Lessons: *What is Man?* vs. 3-4.
A Happy People, v. 15.

Important Verses: 3, 4, 12, 15.

Figurative Speech: v. 1 — *teacheth my hands to war . . . fingers to fight*
v. 2 — *fortress, hightower, shield*
v. 4 — *His days are as a shadow*
vs. 5- 8 — *Bow thy heavens . . . touch the mountains . . . arrows . . .
a right hand of falsehood (Cf. v. 11)*
vs. 12-14 — *sons as plants . . . daughters as cornerstones . . . garners full . . .
sheep bring forth . . . oxen well-laden.*

PSALM 145

The Goodness and Righteousness of God.

Author: David.

Theme: Praise and Thanksgiving (Concludes David's psalms. Alphabetical, with NUN, 14th letter missing.) **Main Idea:** “The Goodness and Righteousness of God”.

Outline:

- I. Israel's God is King of all the earth, v. 1.
- II. All the people will talk of thee and thy kingdom, vs. 2-21.
— OR —
- I. Resolve to bless the Lord forever, vs. 1-2.
- II. His incomparable Greatness the theme for all generations to come, vs. 3-7.
- III. Praise for His Grace and Mercy, vs. 8-9.
- IV. The Kingdom of the Lord praised by all His Works, vs. 10-16.
- V. God's Readiness to hear Prayer especially comforting, vs. 17-21.

Lessons: *Gracious, Merciful, Slow to Anger, Good to All*, vs. 8-9.
God's Everlasting Dominion, v. 13.
All Eyes on God, vs. 15-16.
God Is Near, v. 18.

Important Verses: 3, 8, 9, 13, 15-16, 18.

Figurative Speech: v. 10 — *all thy works shall praise thee*
v. 14 — *Lord upholdeth all that fall . . . that are bowed down*
vs. 15-16 — *eyes of all wait upon thee . . . Thou openest thine hand . . .*

PSALM 146

Blessed is the Man Who Hopes in the Lord.

Author: Anonymous.

Theme: Praise and Thanksgiving (Pss. 146-150 all Hallelujah psalms. Jehovah an abundant helper).
Songs of the return from captivity — quoted by Hailey. **Main Idea:** “Blessed is the Man Who Hopes in the Lord”.

Outline:

- I. The happiness of those who trust in God, vs. 1-5.
 - A. God, object of praise, vs. 1-2.
 - B. Rely not on men, vs. 3-4.
 - C. Happiness of reliance on God, v. 5.
- II. The Reason: drawn from the divine perfections, vs. 6-10.

— OR —

 - I. A Summons to praise God, vs. 1-2.
 - II. Put no trust in Princes, vs. 3-4.
 - III. Hope in the Lord, vs. 5-9.
 - IV. The Lord's Unending Kingship, v. 10.

Lessons: *As Long As I Live*, v. 2.
The Upside Down Wicked, v. 9.

Important Verses: 2, 4.

Figurative Speech: v. 4 — *he returneth to his earth* v. 9 — *the wicked he turneth upside down*.

PSALM 147

Praise God who Restores and Prospers Us.

Author: Anonymous.

Theme: Praise and Thanksgiving (Hallelujah — Praise for Jerusalem's restoration and prosperity).
Usually assigned to the time of the dedication of the city walls (cf. Neh. 12:27-43; 7:1-3) — Rawlinson. **Main Idea:** “Praise God who Restores and Prospers Us”.

Outline:

- I. God's goodness praised in creation, vs. 1-11.
- II. His goodness praised among His people, vs. 12-20.

— OR —

 - I. Praise the Lord who builds Jerusalem and controls the Heavens, vs. 1-6.
 - II. Praise the Lord who governs the earth and helps those who fear Him, vs. 7-11.
 - III. Praise the Lord for what He has done for Zion, vs. 12-20.

Lessons: *God Heals the Broken Hearted*, v. 3.
God Looks at Hearts, Not Legs, vs. 10-11.
The Swift Running Word, v. 15.
Only With Israel, vs. 19-20.

Important Verses: 4, 15, 19-20.

Figurative Speech: v. 2 — *gathereth the outcasts*
v. 3 — *healeth broken in heart . . . bindeth up their wounds*
v. 4 — *calleth (stars) by their names*
v. 10 — *no pleasure in the legs of a man*
v. 15 — *His word runneth very swiftly*
v. 16 — *snow like wool*
v. 17 — *ice like morsels*
v. 18 — *sendeth out his word, and melteth them.*

PSALM 148

Let the Whole Creation Praise the Lord for His Mercy to His People.

Author: Anonymous.

Theme: Praise and Thanksgiving (Hallelujah — *The Joy Song of Creation* — Rawlinson).

Main Idea: “Let the Whole Creation Praise the Lord for His Mercy to His People”.

Outline:

- I. Praise Him — Creatures above the earth, vs. 1-6.
- II. Praise Him — Creatures of the earth, vs. 7-12.
 - A. Creatures of earth, deep, and heights, vs. 7-10.
 - B. Men, vs. 11-12.
- III. Motive for the psalm, vs. 13-14.

Lessons: *Why Praise the Lord.*

His Creation, His Exaltation.

Important Verse: 5.

Figurative Speech: v. 1ff — *nature personified in praising God*
v. 5 — *praise the ‘name’ of the Lord*
v. 14 — *exalteth the horn of His people.*

PSALM 149

Praise God for Present and Future Victory.

Author: Anonymous.

Theme: Praise and Thanksgiving (Hallelujah — Praise for mercies). **Main Idea:** “Praise God for Present and Future Victory”.

Outline:

- I. Exhortation for Israel to praise God, vs. 1-3.
- II. Basis for Praise, vs. 4-9.
 - OR —
 - I. The Faithful are exhorted to praise God for victory achieved, vs. 1-4.
 - II. The Faithful are exhorted to praise God for victory anticipated, vs. 5-9.

Lessons: *God’s Pleasure In His People,* v. 4.

Beauty For The Meek, v. 4.

Important Verses: 2, 6.

Figurative Speech: v. 4 — *beautify the meek with salvation*
v. 5 — *sing for joy upon their beds*
v. 6 — *praises of God be in their mouth, and a two-edged sword in their hand*
v. 8 — *bind their kings with chains . . . nobles with fetters of iron.*

PSALM 150

Let Everything that has Breath Praise the Lord.

Author: Anonymous.

Theme: Praise and Thanksgiving (*The Grand finale of the spiritual concert.*)

Main Idea: "Let Everything that has Breath Praise the Lord".

Outline:

- I. Where to Praise God, v. 1.
- II. Why praise God, v. 2.
- III. How praise the Lord, vs. 3-5.
- IV. Who Shall Praise, v. 6.

Lesson: *Praise Ye The Lord*, vs. 1-6.

Important Verse: 6.

Figurative Speech: v. 1 — *in the firmament of His power*
v. 6 — *everything that hath breath.*

