

LEARNING FROM THE PSALMS

Chapter

1. Righteous man – man of God – delights in the law of the Lord (1:2). This Psalm is a great comparison of the man of God and the ungodly man.
2. We are to serve the Lord with fear and rejoice with trembling. One is to kiss the Son of God out of loyalty, love, devotion, gratitude, joy, adoration and worship with a believing and agreeing kiss (2:11-12). Both the King and the Son are presented in this Psalm.
3. “A morning hymn of one in distress – but confident in God.” (Keil & Delitzsch). God: my shield, glory, lifter-up of my head (3:2). One who gives me confidence to face innumerable enemies (3:6).
4. God has “enlarged” me (4:1), or “given me room – a feeling of freedom, release” (Barnes Notes). He has made room for me – I am no longer imprisoned. See II Cor. 3:17 and Isaiah 61:1.
5. This one centers on the deeds of the ungodly (4-6): leasing (lying, falsehood, deceit) (9) – their throat an open sepulchre – have rebelled against God (10). See Psa. 88:10-12.
6. In death: no memory, no remembrance of God (5), no giving thanks from the grave. My eye is “consumed” (Heb: aash/shaah = blasted, withered, sunk in” (Clarke); “to fall in as in pining or wasting away from care, anxiety & sorrow – exhausting itself – grown dim – losing its sight” (Barnes Notes). Grief tied in with vexing which is mentioned 3 times. See Psa. 31:10.
7. God portrayed as one of anger (6,11), to judge people (8), establishes the just (9), saves the upright (10), judges the righteous (11), has prepared His bow (12), and instruments of death (13), ordained arrows for use against the persecutors (13), God of righteousness (17).
8. Psalm of praise unto God: the Creator (3, 6-8), our creator (4-5). Posed is one of the most important questions for men to ponder: “What is man, that Thou art mindful of him?” and “What is the Son of man, that Thou visitest Him?” (4).
9. I will praise Thee, O Lord, with my whole heart; I will show forth Thy marvelous works” (9). With the whole heart – nothing less will suffice – no room for devotion to anyone else or anything else! See Eph. 6:5, Col. 3:22, Acts 4:32. “
10. Key questions addressed to God are found in verse 1: “Why standest Thou afar off, O Lord? Why hidest Thou ..in times of trouble?” And

- “Why do the wicked condemn God?” Then David goes into detail in describing the ways of the wicked (2-11). See also Psalm 12:1, 8 on the positive side with affirmations of faith (14, 16-18).
11. See the love God has for the righteous (7), and the hatred He holds toward the wicked (5). Portion of the wicked: snares, fire, brimstone, and a horrible tempest (6).
 12. In this evil world – evil age – we must agree with the Psalmist; “The wicked walk on every side” – all around us. Our Lord Jesus Christ said, “They are in the world – but not of it.” Today the vilest of men are exalted – reap all kinds of rewards – make the big bucks because this world is all screwed up & has no moral or spiritual values.
 13. Begins with three “how long” questions (1-2). A short Psalm (6 verses); but most of it deals with his questioning God if He had forgotten him or was in hiding. The Psalm ends with a statement of trust and praise to Him who had dealt bountifully with him (6).
 14. Who is the fool? The one who said there is no God! The corrupt one. Verse three deals with the universality of sin. But God is in “the generation” of the righteous (5). David expresses hope: “Oh that the salvation of Israel *were come* out of Zion! (7) Certainly answered in a positive way in later Psalms, prophecies, and other Scriptures.
 15. A still shorter Psalm (5 verses) with more probing questions: “Who shall abide in Thy tabernacle?” and “Who shall dwell on Thy holy hill?” The answer is found in verses 2-5; the righteous man – the man of God.
 16. “The Lord is my portion – the portion of my inheritance” (5). See Mark 10:17 and couple that with John 3:16. My inheritance – eternal life of which the Lord is the heart, core, and essence – source of it – power of it and the hope of it. The Lord is also my daily sustenance and strength. Note especially the concluding verse (11): “Thou wilt show me the path Of life: in Thy presence *is* fullness of joy; at Thy right hand *there are* pleasures forever more.”
 17. David says (3), “I am purposed *that* my mouth shall not transgress.” That is part and parcel of living a sin-free, godly, or righteous life. See what James (3:3-10) says concerning the tongue. And verse 15 – a verse to really treasure – a verse that will keep inspiring one in his daily struggle to go God’s way and to do His will: “As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake with Thy likeness.
 18. Unger (revised by G. N. Larson) says, “David as a prophet here predicts Christ’s experience of death (1-6) and God’s manifest power and glory in Christ’s behalf (7-18). He speaks not only of raising Him from the dead

- but giving Him glory (19-27), subduing His enemies (28-42), and making Him ‘head of the nations’” (45-50). Now study v. 21. How many can truthfully say, “I have kept the ways of the Lord” ? And (23) “I kept myself from mine iniquity.” – from practicing or going back to my sins.
19. This Psalm centers on the evidences of God: His creation – esp. the heavens and their orbits (1-6); His perfect, redeeming, converting, enlightening, and forever enduring laws and statutes and judgements (7-11). The Psalm ends with an earnest prayer. Note the progression from secret faults (errors) to willful and deliberate or “presumptuous” sins to great transgressions (12-13).
 20. What God does for His children – His family on earth: A. Hears them in days of trouble B. Defends them C. Sends them help D. Strengthens them E. Remembers them and their offerings F. Accepts their sacrifices G. Grants them according to their hearts H. Fullfills all their counsel and petitions I. Saves His anointed Find an interesting comparison in verses 5, 7-8: see “Some.....but we.”
 21. Zero in on verse 3. “Thou preventest him with blessings of goodness” can mean: You have surprised him – have far exceeded his expectations – have stopped him in his tracks making any further pleas unnecessary. See also His wonderful blessings (2, 3b, 4, and 6).
 22. One cannot escape it. What stands out are the obvious prophetic statements about Jesus Christ, our Messiah, and God’s suffering Servant/Son: What He would confront, how He would feel forsaken (1), that He would be scorned (7), His hands & feet would be pierced (16), lots cast for His garments (18), and a “seed” to serve Him (30).
 23. A Presentation of Christ our Lord as: First as the great shepherd who gives rest (in green pastures) and who satisfies our thirst (at the still waters;) Secondly as our great and gracious host who does all He can to restore and nourish our souls (in paths of righteousness and at the prepared table), and who anoints us (with oil). This beautiful Psalm ends with an affirmation of ongoing faith (6).
 24. Meet the great Creator God (1-2), the God of our salvation (5), the King of glory (7-10) (six references to this last title), the Lord strong and mighty (8), and, finally, the Lord of hosts (10). So one meets here the originator & owner of the universe, the source of salvation, the source of strength, the source of true defence, and the God of all mankind.
 25. This one opens with, “Unto Thee, O Lord, I do lift up my soul.” And then David “bares” his soul. Most of this Psalm is then a prayer except for verses 8-10 & 14, but still David uses statements of faith directed to God rather than just teaching us about Him. The Psalm is truly a great

- Prayer. Meditate especially on verses 5, 15, & 20.
26. Loving dedication to God and His way is here noted (3-5, 8, 11-12) as David remains in a prayerful mode as revealed in chapter 25. We see his openness to God and His divine scrutiny in verse 2. "Examine me, O Lord, and prove me; try my reins and my heart." You find also another "but as for me" text or reference (11).
 27. The First verse offers a statement of faith: "The Lord is my light and my salvation and the strength of my life." You also have with each of those statements a question. Both questions can be answered, "no one." The last verse is what the Psalmist says to us and all who read his Message: "Wait on the Lord: be of good courage and He shall strengthen your heart. Wait, I say, on the Lord." Above all, study verses 4-5.
 28. In this Psalm we find an emphasis on the Lord being our source of (spiritual) strength (7-8). "The Lord is their strength, and He is the saving strength of His anointed." So, in the same way, the apostle Paul could say, "I can do all things through Christ who strengtheneth me." (Phil. 3:14)
 29. No doubt about what was on the Psalmist's mind when he was penning this Psalm! "The voice of the Lord" is mentioned 7 times: The voice of the Lord is upon the waters (3). The voice of the Lord is powerful (4). The voice of the Lord is full of majesty (4). The voice of the Lord divides the flames of fire (7). The voice of the Lord shakes the wilderness (8). The voice of the lord makes the hinds to calve (9).
 30. Verse 5 stands out in this Psalm. When we are confronted by God's anger or discipline we can be assured of the following: "His anger *endureth* but a moment; in His favour is life; weeping may endure for a night, but joy *cometh* in the morning." David must have been feeling God's anger, for in verse 7, he says, "Thou did's't hide Thy face, and I was troubled."
 31. Read the last half of verse 5 – another statement of committal that was prophetically given here and then uttered by Jesus Christ on the cross. See Luke 23:46. What could be the high point of this Psalm is the pinion of praise (19-21) which begins, "Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee, *which* Thou hast wrought for them that trust in Thee before the sons of men!" The Psalm closes with this admonition: "Be of good courage (see Psalm 27:4-5), and He shall strengthen your heart, all ye that hope in the Lord" (24).
 32. This begins with two well known "blessed is" verses. Forgiveness is truly a blessing from God. Not having sins imputed to us is another blessing (1-2). Study closely the flow of the Psalmist's thoughts in verses

- 3-7: Silence and not being repentant and knowing no peace; admitting his sins and experiencing forgiveness and finding peace and calm; finally finding confidence and assurance in God who is his hiding place and feeling that he is compassed about with “songs of deliverance.”
33. After beginning with calls for praise (1-3), the Psalmist outlines the wonderfulness and greatness of God and how mankind should relate to the Eternal (4-15). See especially verses 5-6, 8, & 13. Briefly: His word is right (4a). He works in truth (4b). He loves righteousness (5a). Evidence of His goodness is everywhere in the world (5b). He spoke and all was created (6, 9). He has His way in the waters of the world (7). He keeps an eye on all mankind (13-14). He chooses people to be His Own (13). Then He works with them to fashion them the way He wants them (15). Indeed, “Blessed is the nation whose God is the Lord and the people He has chosen” (and called to be in His family) (12)!
34. A Psalm full of good advice: Magnify the Lord and exalt His name (3). Taste and see that the Lord is good (8). Fear the Lord (9). Keep your tongue from evil – from speaking guile (13). Depart from evil – leave it behind you and go on with your new life (14a). Seek peace and pursue it (14b). For key verses see 18 – 19: “The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous, but the Lord delivereth him out of them all.”
35. Upon those false witnesses who falsely accused David (11); that rewarded him evil for good (12); that rejoiced in his adversity (15); that were hypocritical mockers that gnashed at him with their teeth (16); that devised deceitful matters and who would not let him have any peace (20); that bellowed and roared at him (21); and that rejoiced when he was hurt (26); -- Upon his persecutors and enemies David asked the Lord to: plead for him (1), fight against them (1), go against them with the shield, buckler, and spears to stop them (2-3), confound them (4), shame them (4), turn them back (4), confuse them (4), make their way dark & slippery (6), persecute them (6), allow destruction to come upon them: and not let them rejoice over him (24). He ultimately asked that they be converted – brought to praise and magnify the Lord (27).
36. After listing the sins of the wicked (1-4) the Psalmist focuses in on God and His mercy (5), faithfulness (5), righteousness (6), judgements (6), lovingkindness (7), Him as the fountain of life (9), and His light (9) in a great pinion of praise. Verses 7 and 10 can be linked together. “How excellent *is* Thy lovingkindness, O God! Therefore the children of men put their trust under the shadow of Thy wings (7). Continue Thy lovingkind-

- ness unto them that know Thee; and Thy righteousness to the upright in heart” (10).
37. A teaching Psalm with admonitions to: Fret not because of evil doers (1, 7); Trust in the Lord (3); Delight yourself in the Lord (4); Commit your way unto the Lord (5); Rest in the Lord and wait patiently for Him (7, 34); Cease from anger and forsake wrath (8); Keep the way of the Lord (34); Mark the perfect and behold the upright (37). With each admonition the Psalmist added promises of blessings from the Lord. The promise that the upright shall inherit the land/earth is brought out five times (9, 11, 18, 22, & 29).
 38. A Psalm written perhaps by David in his later (senior) years or at a time when he felt the weight and consequences of unconfessed sin – especially in the frailties of the flesh (3-17): tired bones (3); wounds that would not heal but stunk (5); bowed down greatly (5); loins full of loathsome disease (7); being feeble and broken (8); a heart disquieted (8); failing strength (10); the light gone from his eyes (10); disdained by his lovers, friends, and kinsmen (11); feeling as one deaf and dumb (12); and then full of sorrow continually (17).
 39. Certainly a different type of Psalm – one in which David’s thoughts dwelt on the frustrations of his life coupled with prayer (4-13). Topics include the measure or length of life (4-5), the uncertainty of life – vanity (5, 6, 11), and a sense of being punished for iniquity (10-11). Key verses might be 4, 5, and 12. Verse 12 is a moving one: “Hear my prayer, O Lord, and give ear unto my cry; hold not Thy peace at my tears: for I *am* a stranger with Thee, *and* a sojourner, as all my fathers *were*.”
 40. A pivotal, very profound, and prayerful Psalm. Rather than dwelling on his problems, David focuses on God and His blessings (1-5). He stresses his desire (and delight in) doing God’s will (6-9), God’s character and banner of love is brought out in His righteousness, faithfulness, salvation, lovingkindness, and tender mercies (10-11). The Psalm ends with personal pleas for deliverance (12-17). Certainly David had the Holy Spirit dwelling in him. See verse 8 and also see Jeremiah 31:33.
 41. David surely penned this Psalm when he was laid up with some disease or illness. Of special note would be verses 4 and 10. “I said, Lord, be merciful unto me: heal my soul; for I have sinned against Thee” (4). “but Thou, O Lord, be merciful unto me, and raise me up....” (10). The connection between sin and sickness is made here as well as in James 5:13 – 16. Verse 13 ends the Psalm with a statement of praise.
 42. Certainly this Psalm could be coupled with the last one. His soul “pants” (yearns) for God (1-2). His tears flow night and day (3). His soul is cast

- down (5-6, 11). He realizes that God is “the help of my countenance” (5) or “the health of my countenance” (11). Note also the reference to a sword in my bones (10). Questions are raised not only by his enemies but also by the Psalmist, himself (3, 5, 9-11). It is said that this Psalm contains a cure for spiritual depression.
43. Another very short Psalm of only 5 verses but so packed with emotion, prayer, as well as praise to God. Considering the questions raised in verse 2 and especially verse 5, one could very well claim that this Psalm ought not to have been divided from the last one. The first words of appeal to the highest and most supreme court – to God Himself; “Judge me (literally – vindicate me) – plead my cause.” Verse 3 is profound and one very well known verse; “O send out Thy light and Thy truth: let them lead me: let them bring me unto Thy holy hill, and to Thy tabernacles.” That is followed by a vow that he would go to the altar to praise God “my exceeding joy” (4). Review Psalm 24:3-5.
44. Not a psalm for the faint-hearted or for the person who is of shallow faith and does not understand God’s word. Most of the content of this Psalm deals with discouragements and must have come from David at a time when he was questioning God. It begins with how God had worked to save His people (1-6). Then: he feels God has cast them off – shamed them (9), deserted their armies (9-10), scattered them (11), sold them out (12), and made them a reproach (13-14). All this brought David confusion and shame (15). The chapter ends with David’s attempt at reasoning it out. Was it because of their sins? Why is God asleep? Why is He hiding and why has He forgotten them (17-25)? It concludes with a brief prayer, “Arise for our help, and redeem for Thy mercies’ sake” (26). His mercy – His grace. The God of the Old Testament was a God of love.
45. An entirely different story is this Psalm! It begins, “My heart is inditing a good matter” – literally “boiling, bubbling up.” The Psalmist was all stirred up over a good matter or good news. God is fair and has poured out His grace (2). His throne is forever and He rules with His sceptre (6). See Psalms 47:7-8 and 103:19. He loves righteousness and hates wickedness (7). In closing, David vows to see that God’s name is remembered and that He is praised forever (17). Throughout this Psalm are Messianic overtones (2-8, 11-16). Refer back, also, to the Messianic prophecy quoted in Romans 8:36 and is alluded to in Isaiah 53:7. See also Acts 5:41.
46. That God is our refuge is brought out three times (1, 7, & 11) and is the dominant theme of this Psalm. Therefore God’s children are not to fear even in end-time events many of which are detailed by the Psalmist:

“The earth is removed” and the mountains “are carried into the midst of the sea” (2); “Waters thereof roartroubled.....mountains shake with swelling” (3); “A river, and its streams.....make glad the city of God” (4); “God is in the midst of her” (5); “The heathen rage – kingdoms are moved, earth melts” (6); divinely made desolations on the earth (10); and a final end to wars (9). A thorough study would refer to what the prophets - esp. Isaiah & Ezekial – have said and would list references in II Peter and the book of Revelations as well as things Jesus said in the gospels.

47. How awesome is our God (2)! Note: “A great King over all the earth.” Read also verses 7 & 8. Study Psalm 83:18, Rev. 19:1, 6, 16, 2:27, 19:15. Verse 3 of this Psalm says, “He shall subdue the people under us, and the nations under our feet.” Compare this with Psalm 8:6, I Cor. 15:27 and Eph. 1:22. Note especially what is said concerning praise to God. “Sing ye praises with understanding” (7). One must praise Him with only great emotion but also with understanding.
48. There can be little doubt about the prominent theme in this Psalm – the City of God! In a study of the first 13 verses you will find (it only has 14 verses) David alluding to or making direct reference to it in every verse. Key verses are 2 and 8. “Beautiful for situation, the joy of the whole earth is Mount Zion.” See Psalm 50:2. Jerusalem is so important to several major religions. David calls it “the city of the great King” (2). Verse 8 makes the bold claim that God will establish it forever (8). Rome the eternal city? No, Zion – the city of God. Not just the holy city. Read also Rev. 21:1-5, 10-27, & 22:1-5.
49. A compelling message that must be heard! Hear ye, hear ye! Extra Extra! Read all about it! All the world – all people, rich & poor – all races! (See verse 2) Then the Psalmist expounds, teaches and admonishes all men. He confronts the rich with the foolishness in trusting in their wealth and for reveling in their honor and fame. All for nought! The rich and mighty have to face death just as do the poor. Redemption is only possible if one puts individual faith and trust in God.
50. Here is a powerful Psalm! It speaks of God’s greatness - Who is able to call to heaven and earth (1-4), Who lays claim to ownership of the earth – of every beast and animal and all the earth’s fulness (10-12)! Consider the seas – their depths & the teeming life within them! Consider the mountains and all the rich storehouse of ores and minerals! Consider all the forests teeming with lush vegetation & wildlife! All belongs to God! He is the judge of His people and of the wicked (4-22)! Note the closing verse: “Whoso offereth praise glorifieth Me: and to him that ordereth *his*

- conversation *aright* will I show the salvation of God.
51. A prayer of and for the penitent. We see here that a sinner who is truly penitent will acknowledge his personal sinfulness. See verses 1-5 & 9 where David refers to “my transgressions”, “my iniquity”, “my sin”, “I have sinned”, “I have done this evil.” What does David ask for? For cleansing (2, 7, 10), for God to blot out his sins (1 & 9), for God to make or enable him to once again hear joy and gladness (8, 12), for a clean heart (10), for a right spirit (10), for God not to remove His Spirit and not to cast him away from His presence (11), for God to open his lips so that he could rightly praise Him and also so that he could teach others that they might be converted (13-15) and for a recognition of and submission to God’s will (16 – 19).
 52. Note the introductory remarks in the Bible for this Psalm. David is led, by inspiration, to talk about his sins. He presses the issue of his sins in verses 1-4, and 7. He is to face God’s punishment (5). But David clings to God’s mercy (8), and vows to praise Him forever (9).
 53. To believe as an athiest is foolish (1). The second verse speaks about God’s search for those that understood Him and that sought after Him. Then comes the statement that supports the doctrine of universal sin and that is quoted in Romans 3:12. This short Psalm ends with a cry of yearning, “O that salvation of Israel *were come* out of Zion!” See the rest of verse 6. Above all, refer to Isaiah 2:3, 35:10, 46:13, 51:11 and 59:20.
 54. Sharing a thought that came to me as I studied the first verse: “Save me, O God, by Thy great name.” The name – Jesus Christ – God’s Son who is very God Himself – is the name by which we are saved. There is no other name in heaven or on earth by which one may be saved. Read Acts 4:12, Ephesians 1:21, II Timothy 2:19 and Revelation 2:13. Then the psalmist continues, “and judge me by Thy strength.” I am glad for that because He realizes my weaknesses and sees how much I need His strength. Yes, He is our helper (4) and upholds the souls of those that trust in Him.
 55. In this prayer David puts forth his complaint against his enemy/enemies. He rightfully labels it “the oppression of the wicked” (3). The wicked man is guilty of hatred (3, 12), of violence and strife (9-11), of having no fear or respect for God (19), of being a covenant breaker (20), and of being bloody and deceitful (21-23). David’s yearnings are exposed in verses 6–8, 12b, 9, 15 & 23. Confidence in God’s deliverance comes out in this Psalm (16–19, 22–23).
 56. Even though the psalmist is aware of what his enemies do to him (1–6) - note especially the referance to daily oppression in the first verse – yet

we see expressions of trust (3, 4, 11), of praise to God (10, 12), and hope of deliverance from fear and from death (4, 13). Verse 8 is a very moving one. “Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?”

57. We learn in this Psalm that our God is the “most high” God (2, 5). No one can go any higher or be exalted as high. He is the one in whom we can find refuge, safety, peace, security, defence, etc. (1). He works – does all things – performs – all for us (2). He shall send from heaven and save those that trust in His mercy (3). He shall send forth to us His mercy and truth (3). His mercy and truth are great (10). Therefore, even though the wicked may appear vile and may make all kinds of trouble – do every thing to shake up the believer (3-6), David could say, “My heart is fixed, O God. My heart is fixed: I will sing and give praise (7-9).
58. In this chapter you will find three important truths about sin. Evil and wicked works have their source, origin or beginning in the heart (2). Furthermore, the wicked “are estranged from the womb” (3). So, from birth we manifest our innate bent or compulsion to sin. The influence and affect of sin can be very dangerous – like poison (4-5) and people that do evil things should not be our close companions. They are not to be trusted. One person’s evil hurts others!
59. This prayer for deliverance (1-2) from David’s enemies ends up with an emphasis on God being ‘my defense’ (9, 16 & 17), ‘my mercy’ and my ‘shield’ (11), and ‘my refuge’ (16) as well as ‘my strength’ (17). He calls on God to awaken and to come to his help so that He might confront all the heathen (5), to scatter them (11), to bring them down (11), as well as to “consume them” in His wrath (13). Why should they be punished? He charges them with being workers of iniquity, bloody men, people who manifest rude behavior, pride, and with cursing (2-12). He closes with vows to sing of God’s power and mercy (16-17).
60. There are some unique and profound references in this chapter. God has caused the earth to tremble (2). He has shown His people “hard things” and has made them to drink “the wine of astonishment” (3). David also says in verse 4, “Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth.” What God has spoken is chronicled in verses 6-9. Verse 7 is most notable. “Gilead is mine, and Manasseh is mine: Ephraim also *is* the strength of mine head; Judah *is* My lawgiver.” This Psalm closes with with a contrast that is very moving. “Vain *is* the help of man. Through God we shall do valiantly” (11-12).
61. Here the psalmist directs our minds to some positive faith building approaches to God. “Lead me to the rock that is higher than I” (2). A

- rock – strong solid object that may be immovable that I can cling to – that can keep me from falling – behind which one can find refuge. “Thou hast been a shelter for me” (3). See also Psalm 62:2. A protection in the midst of a storm – from unruly elements or even violent men. “And a strong tower from my enemy” (3), a sure means of defense. “I will trust in the covert (cover) of Thy wings” (4). An umbrella-like protection – source of shade from intense heat – or even a means of providing a buffet from strong winds.
62. Three times David refers to God as his rock – his defence (2, 6, 7) and his salvation. He implores us to, “Trust in Him at all times. Pour out your hearts before Him” (8) and he assures us that He, the eternal God, “*is* a refuge” for us. We are not to trust in riches (10). Verse 9 speaks clearly about the vanity of men. “Surely men of low degree *are* vanity, and men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.” In other words, weighed on God’s scales of righteous judgement, they are all lighter than air.
63. What dominates this relatively short Psalm is the frequent reference to how David sought after God. Notice, specially verses 1-2 & 6-8. He says, “Early will I seek Thee. My soul thirsteth for Thee, my flesh longeth for Thee in a dry land, where no water is.” The reason for this longing is brought out in the second verse. He also meditates in the night watches as he seeks after God. Then we focus on verse 8. “My soul followeth hard after Thee.” He also seeks to find the shadow of His wings, for there he will rejoice (7).
64. We can’t help but learn of the inner working of the mind of the wicked in this Psalm. A drastic contrast to the last one! David refers to “the secret counsel of the wicked” (2). They plot for an “insurrection.” Note verse 5. “They encourage themselves *in* an evil matter: they commune of laying snares privily; They say, ‘Who shall see them?’” Beloved, God does! “They search out iniquities; they accomplish a diligent search: both the inward *thought* of every one *of them* and the heart *is* deep” (6). So deeply involved and committed to doing evil! They are totally consumed in it! Note, in contrast, what is said about the righteous in the tenth verse.
65. The psalmist here presents the great Creator God as the world’s sustainer and provider. That is the essence of verses 4-13. He is the God of our salvation (5), the God of creation (6-8), the God who sustains or maintains the earth with needed showers (9-10) and the God who provides for His people (11-13). The key verses are definitely 4 and 5. “Blessed *is the man whom* Thou chooseth, and causeth to approach *unto Thee, that* he may dwell in Thy courts: we shall be satisfied with the goodness of

Thy house, *even* of Thy holy Temple (4). By terrible (or awesome) things in righteousness wilt Thou answer us, O God of our salvation: *who art* the confidence of all the ends of the earth, and of them that are afar off *upon the sea*" (5).

66. This Psalm is full of praise and tribute to God. Verses 1-4, 8-15 & 20 are praise verses. In them, of course, David is talking to God – praising Him. Each section ends with the word ‘Selah.’ In verses 5-7 David talks to us urging us to “come and see the works of God” and tells us how God has used His almighty power. In verses 16-19 we are told to “come and hear.” David’s approach in this section is more personal. Each of these latter sections also ends with ‘Selah.’ The universal appeal for praise is manifest especially in verses 1-4 with “all ye lands” and “all the earth.”
67. This short Psalm of only seven verses has a universal appeal. David begins by praying for God’s mercy and blessing (1). Then his concern turns to the ‘way of the Lord’ that it might be known “upon earth,” and “His saving health among all nations” (2). Oh that “the people” would praise God – “all the people” (3, 5) – that the nations would come to “sing for joy” (4) – that God would judge them righteously and someday govern “the nations upon the earth” (4). Then, he says, the earth will yield her increase and realize God’s blessing. All the ends of the earth shall fear Him (7).
68. Another truly unique Psalm! The theme of this Psalm is first found in verse 2. “The presence of God.” The Psalmist prays, “Let the wicked perish at the presence of God” (2). “But may the righteous man exceedingly rejoice before God” (3). Going back to history, David says that God went out before His people as He marched through the wilderness (7). He proclaims that at the presence of God, Mount Sinai was shaken! (8). See also verses 9-10. He says the Lord will dwell forever in “the hill of God” (15-16). The Lord was among the thousands of angels at Sinai (17). His people have seen His goings in the Sanctuary (24). Read the verses of praise (4, 19, 32). Please note: The name Jah, found only in this one place - 68:4 – in the English translation - is literally *Yaah* – a concentrated form of Yahwey which is found first in the Song of Moses in Exodus 5:2.
69. This Psalm of 36 verses is one of David’s many prayers. Twice he calls upon the Eternal God to save him or deliver him out of the waters (1-3) and out of the mire (14-16). He has a feeling of being in the deep waters of affliction and desperately wants to avoid sinking or being swallowed up (14-15). By far the concern most often brought out in this prayer is that of suffering reproach (7-9, 10-11 & 19-20). His experiencing re-

proach actually becomes prophetic in utterances that are cited or quoted in the New Testament as referring to the experiences of Jesus Christ. Compare Psalm 69:7 with Acts 5:41 and verse 8 with John 1:11 & 7:5, verse 9 with John 2:17 as well as Isaiah 53:3-5. Also compare verse 21 with Matthew 27:34. Note the praises in verses 30 and 34 and the concluding statement about Zion in 35 & 36!

70. In this very short Psalm David prays for quick and prompt delivery (1 & 5). Note especially verse 4: “Let all those that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say continually, ‘Let God be magnified.’” So many people would readily identify with the psalmist who claims in verse 5 to being poor and needy. He cries, “Make haste to help me, O God. Thou art my help and my deliverer.”
71. The psalmist placed his trust in the Lord God (1, 5) even from his youth. See verses 5 and 17. He states his faith and belief that God’s hand was upon him even before he was born – while yet in the womb (6). He prays that God will not forsake him, then, when he is aged and greyheaded (9, 18). He vows that his mouth will be an instrument or organ by which others will know of the praise and righteousness of the Lord. He will consciously try to pass along his faith in teaching others “all the day” (8, 24). Praises be to the Lord (3, 6, 14, 19 & 22-23)!
72. The heading in your Bible may say that this is David praying for his son, Solomon. Note the reference to “the king’s son” in the first verse. The heading may also indicate that it shows the glory of his kingdom in type, and of Christ’s in truth. This is surely borne out in especially verses 5-8, 11 & 17. Certainly Solomon could not have fit these descriptions: an ongoing abundance of peace (7), dominion from sea to sea (8), all nations to serve Him (11), and having an everlasting name (17). This Psalm concludes with praise such as: “Blessed be the Lord God, the God of Israel, who only doth wondrous works (18)” and “Blessed be His glorious name forever: Let the whole earth be filled with His glory; Amen and Amen” (19).
73. Psalms 73 – 82 are attributed to Asaph. See the special note coming up. In this Psalm he shows a concern over the prosperity of the wicked (3-12). Verses 13-22 are an honest appraisal of his own thoughts. Such key words as ‘chastised, painful, understood, grieved, foolish and ignorant’ helps one understand this section. Verses 23-28 show his new confidence and faith in God.

Special Note: (Taken from the International Standard Bible Encyclopedia) Asaph “was one of three chief musicians, the other two being

Heman, and Ethan or Jeduthun, and we first hear of him when the ark was taken to Jerusalem (I Ch 15:16-19). He conducted with cymbals the music performed in the tent where the ark was housed (I Ch 16:4, 5, 7, 37), while his two coadjutors discharged the same office at Gibeon. In I Ch 25:1 we are told that four of his sons were appointed to to conduct under him detachments of the great chorus, the families of Heman and Jeduthun also furnishing leaders, and all took part at the dedication of the temple (2 Ch 5:12).” Other texts show that Asaph was called a seer of the king which was an official title of rank or dignity.

74. Asaph calls on God to remember His congregation – His people – whom He has purchased or redeemed and Mount Zion which was His dwelling place (2). He calls on God to have respect unto the covenant He had established with them (20). He points out to God how His enemies have moved in and have had their way in desecrating the sanctuary (3-4) and have ended up burning and destroying the sanctuary and all the synagogues in the land (7-8)! They think nothing of blaspheming His name (9-10). He acknowledges God’s manifestations of power in the past (12-20).
75. Asaph gives thanks in the first verse. In verse 9 he says, “But I will declare forever; I will sing praises to the God of Jacob.” A key text on the subject of promotion is found in verses 6-7. “For promotion *cometh neither* from the east, nor from the west, nor from the south. But God *is* the judge: He putteth down one, and setteth up another.” A prophecy *gi* is given in verse 3 as if it is already happening – that the earth and all of its inhabitants are being dissolved.
76. God is known in Judah. His name is great in Israel (1). He is more glorious and excellent than the mountains (4). He is to be feared for His great power (7, 11-12). For all this God is praised. His dwelling place is in Zion (2). He controls the outcome of battles (3, 5-6). He saves the meek (9).
77. There are three things that stand out in this Psalm of Asaph: (1) his affliction and trouble; (2) his questions; (3) his praises to God. His affliction or infirmity consisted of a “sore that ran in the night and ceased not” and from which his body was not able to get any relief (2), of being overwhelmed in spirit and being deeply troubled (3), and of sleepless nights. His self-examination resulted in a series of questions about God (6-9) and then his praises to God (13-20). Note verses 10-12 with his “I will” vows. Certainly those with debilitating diseases should identify with Asaph. This Psalm should prove to be

helpful.

78. This one is a history lesson. In this Psalm of Asaph (a maschil or, according to Briggs in the ISBE, a meditation) we learn how God was involved in the history of Israel and Judah: In establishing His law, commandments and His covenant (1-10), In delivering His people from Egypt (11-54), How He led them into the land of their inheritance (55-72), In establishing Israel, Judah, Zion and David – His servant – as King and leader of His people (65-72). Through all of this lesson the sinfulness of His people is pointed out and how they “provoked” God’s wrath (8-11, 17-22, 30-37, 40-43, & 56-58). Of special note is the reference to manna as being the “corn of heaven” and angel’s food (24-25). His people are referred to as “sheep” (52) and also as being “His strength” and “His glory” and “His inheritance” (61-62).
79. Asaph’s primary concern in this Psalm was the upper hand the heathen had seemed to gain in God’s land of “inheritance” – how they had defiled the holy temple and laid ruin to Jerusalem (1, 7), how they have killed His servants and saints (2-3), and how they had made His people become a reproach to their neighbors (4). He raises questions to God, “How long, Lord? Wilt Thou be angry for ever? Shall Thy jealousy burn like a fire” (5)? His pleas are for God to pour out His wrath on the heathen (6), to bring revenge on them for bringing reproach (12), and also to grant to His people tender mercies, to help them, to deliver them, and to purge their sins (8-9). His vow in verse 13 is, “We Thy people and the sheep of Thy pasture will give Thee thanks for ever: we will whow forth Thy praise to all generations.”
80. Here Asaph turns God’s attention to His people as a Shepherd to His flock (1-5) and as a planter to his choice vine or vineyard (8-16). Three times Asaph makes his plea: “Turn us again, O God, and cause Thy face to shine; and we shall be saved” (3, 7, & 19). Study especially verses 8 – 16 about God’s care of His vine. Note verses 14 and 15. “Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine; And the vineyard which Thy right hand hath planted, and the branch *that* Thou madest strong for Thyself.” Verse 17 could definitely be a reference to Jesus Christ. He is today at God’s right hand in heaven and He came to earth as the “son of man!”
81. There are mainly two things in this chapter. The first is a call to praise (1-3). There should be singing, a joyful noise (1), and the use of instruments as aids to making the worship and praise pleasant and joyful (2). Such is most timely on a day of God’s feast – an appointed holy day

(3). The trumpet issues the call to praise according to the statute for Israel and the law of God (4). The second major thing is a message from God (6-16). Of special note are verses 7, 8, 10, 11, & 13. “Hear, O My people, and I will testify with theeI am the Lord Thy God.....My people would not harken to My voice.” “I gave them up to their own lusts”..... “Oh that ... Israel had walked in My ways!” Those are just samples of what God said according to Asaph.

82. Another short chapter with only 8 verses. Asaph raises another “how long” question for God’s consideration. “How long will Ye judge unjustly, and accept the persons of the wicked” (2)? He calls upon God to defend the poor and the fatherless, and to do justice to the afflicted and the needy (3). He talks about the wicked : “They know not, neither will they understand ; they walk on in darkness” (5)! Then comes the profound statement that even today is so true! “All the foundations of the earth is out of course” (5). The wicked may think they are like gods, but Asaph points out to them, “Ye shall die like men, and fall like one of the princes.”

83. We have now come halfway through the Psalms with this last Psalm by Asaph wherein he pleads with the Eternal, Jehovah (18), that He might “be not still” (see Psalm 78:65-66) but make His enemies as stubble (13), to persecute them (15), to fill their faces with shame (16), and let them be confounded (17). Asaph points out their crafty way of taking counsel together (17), - at that time by the 10 nations east of Jerusalem – taking aim to cut off Israel from being a nations (4), and to take possession of God’s house for themselves (12). His concern is that men “may know that Thou, whose name alone *is* Jehovah, and *art* the Most High over all the earth” (18).

84. Now for more Psalms of David and this one with its very obvious emphasis on the blessings derived by being in the presence of God – whether it be in the tabernacle, the temple, or “house of God.” The psalmist’s overwhelming desire is to be with the Lord in His courts, to worship Him at His altars, and to serve Him in His “house” – not to dwell in the tents or abodes of the wicked. We should find God’s tabernacles to be “amiable” or lovely, friendly, pleasant – good for us (1). (See Ephesians 1:3). Note verses 5-7. Believers and followers of God Almighty do not depend on their own strength. They turn from living in their own mortal and failing strength to the power and strength of God and of the living Christ. See Ephesians 3:16, 6:10 and especially Philippians 4:13. So, in the Old Testament, the blessing was be found in the house of God & in His courts. For the Christian, the blessing comes

from having the Spirit of God dwelling within himself or herself and thus being a living temple of God's presence! Still, Psalm 84 – especially verses 1, 2, 4 & 10 are still very true.

85. The psalmist lists the benefits of God for His chosen people. He has brought them back from captivity (1). He has forgiven their iniquity and covered all their sin (2). He has turned away His wrath from them (3). He speaks peace to them (8). His salvation is near them and He blesses them with truth and righteousness (10-13). Nevertheless, He still has a request of God (4, 7), and raises nagging questions (5-6).
86. This prayer of David is interspersed with requests (1-4, 6-7, 11, 14, & 16-17) and praises (5, 8-10, 12-13, & 17b). Most noteworthy among the praises is the following: “All the nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name (9). For Thou art great, and doest wondrous things: Thou *art* God alone (10). I will praise Thee, O Lord my God, with all my heart: I will glorify Thy name for ever” (12). He also praises Him for being his source of help and comfort (17b).
87. This Psalm of only 7 verses focuses in on Zion – the city of God – not Rome, Paris, Tokyo, New York or any other city of worldwide fame. Zion Or Jerusalem is the place where God sets His great King. See Psalms 51:18 and Psalm 2:6. Read again Psalm 84. Study especially Revelation 21:2-3, 10, 22-27 & Hebrews 12:22 & 11:10, 16. In the second verse of this Psalm the Psalmist says, “The Lord loveth the gates of Zion more than all the dwellings of Jacob” (and his descendants). Verse 3 declares, “Glorious things are spoken of thee, O city of God.” Note also the pride men of Judah and Israel had in Zion according to verses 5 & 6. It is to be a central place for worship in the Kingdom of God. There one will find all those that have to do with worship at His holy temple (7).
88. This and the last Psalm were dedicated to the sons of Korah. According to the International Bible Encyclopedia, Vol. 3, page 1818 “sons of Korah” refers to an aggregate of persons concerned with sacred song and music – a guild or society or succession or group arising out of the movement which originated in David's time which would have included others such as the sons of Asaph, sons of Heman, and sons of Jeduthun. They are not to be confused with the sons of Korah that lead in a great rebellion against God.

This Psalm presents its writer as a man of prayer (1-2), a man of sorrow who is facing death (3-6, 15), a man who has become a reproach to others (4, 8, 18), a man whom God has afflicted (6, 8-9, 14-16), and a man who has some perplexing questions for the Eternal God (10-14). Some special

references to death are: “Place of darkness” (6), “Land of forgetfulness” (12), and a “Place of destruction” (11). Among the questions raised are: “Wilt Thou show wonders to the dead?” “Shall the dead arise and praise Thee?” The answer to both is ‘No.’ At least not until the time of resurrection of the dead.

89. A very moving and very profound Psalm attributed Ethan, an Ezrahite. He was a wise man with whom Solomon is compared in I Kings 4:31. Called there “Ethan the Ezrahite,” to whom the title of this Psalm ascribes the authorship of the poem or psalm according to I.S.B.E, Vol 2, Page 1012. He begins with praise and with a vow to sing of God’s mercies and faithfulness (1-2). Then we have, as it were, God speaking in reaffirming His covenant with David (28-29, 33-37). Then back to Ethan talking to God about His greatness and faithfulness (6-14) – even referring to His creation (11-12), to His justice, judgement, mercy and truth 13-14). Ethan refers to the blessed state of the people who know the sound of His voice (15-17) – as true sheep do (see John 10:4). Then we come to a presentation or declaration of his faith in the Messiah (18-32). Note the references to: “our King,” “Holy one,” “One chosen,” “David My Servant” (used here only as a figure or type of Jesus Christ), “I anointed Him, plague them that hate Him, & He shall cry, ‘Thou art My Father.’” “My first-born!” He also refers to His children as “His seed” (29-32). The final part of this chapter brings out God’s dealings with His enemies and adversaries (38-48), a few prayer concerns (47-51), and a final praise (52).
90. The only Psalm attributed to Moses – a “prayer of the man of God” – see the heading. This Psalm of Moses commences with praise or acknowledgement as to who God is and that “He has been our dwelling place” at all times (1-2). We find that this Psalm emphasises life of man, its temporality (4-6), its brevity in the span of years (9-10), man’s accountability for his sins (7-8, 11), and his need for God’s help in seeking to apply wisdom (12), God’s mercy (14), for enabling him to see God at work (16), to be able to have God’s beauty seen in him and to have God’s blessing on the work of his hands (17).
91. A Psalm that should lead us to trust in the Lord and that declares God’s promise to deliver those that abide in Him, that trust and depend upon Him, those that set their love upon Him, and who have known His name. Verses 1-3 call us to trust in Him. He will shelter us (1-4), shall give deliverance to those that love Him and who call upon His name – giving them His salvation (14-16). Note that the latter verses are penned as if coming from God, Himself. Note also that verses 11-12 are special in that Satan mis-used or misapplied them when he tempted the Lord Jesus

- Christ. They are quoted in Matthew 4:6 and Like 4:10-11.
92. This Psalm is presented with the banner heading: “A Psalm or Song for the Sabbath day.” It begins with praise and thanksgiving as it expresses the believer’s confidence in God (1-5). The man of God knows all that. But the brutish man and the fool cannot comprehend it or understand it (6). See I Corinthians 12:9-14. The success of the wicked is only temporary (7-9). Verses 10 and 11 present David’s (or the psalmist’s) personal assurance that ultimately belongs to all the righteous – that of spiritual growth, long life, and the opportunity to be witnesses of God’s uprightness and truth (12-15).
 Note: Also added here, for your study, are other references to “no understanding” texts in the Bible: Psalms 32:9, 44:20; Proverbs 12:11, 18:2, 24:30, 28:16; Isaiah 27:11, 44:19; Jeremiah 4:22, 5:21; Matthew 13:17.
93. The five verses in this Psalm speak entirely, in praise form, to God Himself acknowledging His greatness: A reigning God clothed with Majesty and strength (1), His established throne “of old” (2), praised by the uplifted floods (3), mightier than the noises of many waters (4), and whose testimonies are very sure and who is known for His holiness (5).
94. This Psalm is a grand mixture or blend of prayer (1-2), questions directed to God (3-4, 16, 20), a hard hitting case against the wicked (5-8, 20- 21), questions directed to the workers of iniquity (8-10), as well as some statements of faith (11-15, 23). Some of the questions raised in this Psalm: “How long shall the wicked triumph (13)? See verse 4 for another ‘how long’ question about the workers of iniquity. “He that planted the ear, shall He not hear? He that formed the eye, shall He not see” (9)? “Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law” (20)? So the powers of wicked men are brought out candidly in this Psalm. Be sure to read Ephesians 6:10-12.
95. What a great Psalm! A call to praise God in song (1), to come before Him with thanksgiving and with joyful noise and psalms (2), to acknowledge His greatness (3-5), to kneel and bow down as a part of our worship (6), and to declare our relationship with Him (7). The Psalmist then speaks for God and urges the people to avoid the errors of their fathers which caused great grief to God and caused 40 years of wasted time and lives in the wilderness. Verse 11 concludes the Psalm with God’s sworn covenant with the wicked: “Unto whom, I swear in My wrath that they should not enter into My rest!”
96. This is the first of the Psalms totally given over to praises. All people

are to sing a new song unto the Lord (1). We are to show forth or witness to His salvation daily (2), and to declare His glory among all people (3). God is great – the creator of the heavens (4-5). Honour and majesty go before Him and beauty can best be seen in His sanctuary (6). We are to give Him glory and strength and to bring an offering unto Him (7-8). We are to worship God in the beauty of holiness, and all the earth should fear Him (9). We can know that He will judge the people righteously (10, 13). Praise should come to God from the heavens, the earth, the seas, the fields, and from all the trees of the woods (11-12). All this rejoicing and praising “before the Lord, for He cometh...to judge the earth... to judge the world with righteousness, and His people with truth” (13).

97. This Psalm presents the all powerful God who reigns supreme, who appeared among His people with clouds by day and by fire by night, whose lightnings can cause the world to tremble, whose presence can cause hills to melt, of whom the heavens declare His righteousness and allows all people to see His glory and before whom all gods are to worship (1-9)! Those that love the Lord should hate evil and should realize that God will preserve their souls and deliver them from the wicked and that they will light and gladness from the Lord (10-11). Verse 12 concludes the chapter with a call to praise: “Rejoice in the Lord, ye righteous; and give thanks at the remembrance of His holiness.”
98. Another call to sing a new song to the Lord (1) and a declaration that the Lord has made His salvation known (2-3). Knowing this, all the earth should make a joyful noise and sing praises with instruments and with psalms (4-6). There is a call for the seas to go on roaring and all the sea life to rejoice before God as well as for the floods and hills to resound in God’s praises (7-8). Why? “Before the Lord, for He cometh to judge the earth: with righteousness shall He judge the world and the people with equity” (9).
99. This Psalm, accredited to ‘the prophet’, is a unique Psalm of worship. It was developed into one of several hymns written in the past by Dwight Armstrong and has been sung regularly in the Churches of God that keep God’s Sabbath day. The first words, “The Lord reigneth” are a repeat of Psalms 93:1, 97:1, and 96:10. The prophet – Psalmist locates the Eternal sitting “between the cherubim” in His shechinah glory (1). See Exodus 40:35. This great and awesome God is above “all the people” on earth and has a great, awesome, and holy name (2-3). He has executed civil government among Jacob and his people (4). Men are to worship at His footstool (5) for He is holy. The mention of His footstool can be found in Isaiah 66:1 which is quoted by Jesus Christ in Matthew 5:35. See Acts 7:49 and

there the earth is designated as His footstool. In I Chronicles 18:2 the Ark of the Covenant is designated as being His footstool. This Psalm brings out that Moses, Aaron, and Samuel “called upon His name and God answered them out of the cloudy pillar.” They were careful to keep His testimonies and ordinances (6-7). God not only answered them but forgave them for whom they prayed. Yet God, with righteous judgement, avenged those people for their ‘inventions’ or for their contrived misconduct. The Hebrew, *liylowt*, is the same as is translated ‘abominable works’ in Psalm 13:1. The concluding call to worship at His holy hill will someday be a reality as Jerusalem becomes the focal point of worldwide worship.

100. The five verses of this Psalm call men of all lands to “make a joyful noise unto the Lord (1), to serve Him with gladness and to come before Him with singing (2), to know that He is God, and to know that He is our creator and that we are the sheep of His pasture (3). “Enter into His gates with thanksgiving and into His courts with praise (4). Why? Because “The Lord *is* good; His mercy *is* everlasting; and His truth *endureth* to all generations (5). Of course verses 4 & 5 lend themselves to high popularity and much use in the Thanksgiving season.
101. Here is a very personal Psalm of dedication. Upon scanning the verses that make up this Psalm one cannot but take special notice of the many references to “I will” and “I will not.” It is as if David, to whom it is attributed, felt compelled to write out the set of vows before God. He vows to sing of God’s mercies (1), to behave wisely and to walk with a perfect heart in his house (2), to set no wicked thing before him or desire anything wicked (3), and to not have froward (stubborn, perverse, difficult, or evil-disposed) heart (4). According to Lawrence Vance in his book, *Archaic Words*, ‘froward’ is a variation of the Old English *fromweard*, and is the opposite of *toward*. See Proverbs 3:32. Furthermore, David vows to have nothing to do with wicked men, slanderers, deceitful, and proud hearted (4-5, 7). Instead he will seek out the faithful of the land for his companions and helpers (6). His final vow is, “I will early destroy all the wicked doers from the city of the Lord” (8).
102. The heading of this Psalm: “A prayer of the afflicted, when he is overwhelmed, and pouring out his complaint before the Lord.” This prayer is interwoven with statements of his condition (3-11), thoughts of praise (12, 18-21, & 24-25), some prophetic statements (15-16, 22), references to Zion (13, 16, 21), and affirmations of faith 17, 20, 25-28). Most noteworthy are verses 3, 15-16, 20-21, & 27. Verse 27 reads, “But Thou *art* the same, and Thy years shall have no end.” That dovetails in with Hebrews 13:8, “Jesus Christ the same yesterday, and today, and for-

ever.”

103. The “Bless the Lord, O my soul” Psalm and a very special one! Verses 1-2 and the last three verses call us to bless the Lord. That opening makes it so personal! “Bless the Lord – the Eternal – O my soul: all that is within me *bless* His holy name. Bless the Lord, O my soul, and forget not all His benefits” (1-2). Verses 3-6 are a proclamation of His benefits to believers: He forgives your iniquities; heals all your diseases (3); redeems your life from destruction; crowns you – bestows upon you – with lovingkindness and tender mercies (4); satisfies your mouth with things of great taste and renews your youth (5); brings to pass or executes what is right and sees to it that there is right judgement for the oppressed (6). Verses 8-18 aptly describe to us the character and ways of the Lord. We can see how He dealt with Moses and the children of Israel (7). He is merciful and gracious and slow to exhibit His anger (8). He will not always chide (contend, strive, or argue) – see Exodus 17:2 – and cannot keep His anger at bay forever (9). Americans should listen and be warned on that count! He has not dealt with us according to our sinfulness (10). His mercy is so vast and great (11). He has removed our transgressions far from us (12). He pities them that fear Him and thoroughly understands our human frailty and brevity of life (13-16). Verses 17-18 point out that, as believers, we have a special covenantal relationship with God and He with us. “But the mercy of the Lord *is* from everlasting to everlasting upon them that fear Him, and His righteousness unto children’s children: to such as keep His covenant, and to them that remember His commandments to do them.” His throne has been prepared in heaven and His kingdom rules over all (19). All His angels, His hosts, and His ministers are called to bless the Lord and to do His pleasure. And the final verse, “Bless the Lord, all His Works in all places of His dominion: bless the Lord, O my soul.”

104. This Psalm is entirely given over to meditation and praise. The heading denotes, “My meditation upon the majesty and providence of God.” In verse 34 the Psalmist declares, “My meditation of Him shall be sweet; I will sing to the Lord.” In the 33rd verse he said, “I will sing unto the Lord as long as I live: I will sing praise to my God while I have being.” A great vow! Again we have a Psalm that begins and ends with, “Bless the Lord, O my soul. Praise ye the Lord.” In majesty God is clothed in honor and covered with light (1-2). He is the great Creator God whose handiwork, His creative powers, and His great sustaining forces of nature is the subject of the bulk of this Psalm (3-32). The waters in the clouds, the ocean depths, the springs of the valleys – all serve to water the hills and to give drink to God’s creatures. He has a purpose in the ministry of the angels,

in the provision of grass, herbs, and wine. He has given the moon for seasons and prescribed the orbit of the sun. Verse 24 is a key verse. “O Lord, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches.” God is aware of the working man and those who venture out on the seas. We all wait for His provisions. He gives. We gather in and are filled with good things. We are troubled when God chooses to hide His face. “The glory of the Lord shall endure forever: the Lord shall rejoice in His works (31). One last wish of the Psalmist: that sinners be consumed out of the earth and be no more (35a). That will be true when God has brought to pass the new heavens and the new earth. See Revelation 21:1-8.

Special Note: The leviathon mentioned in verse 26 is, according to the ISBE most probably the crocodile. In Isaiah 27:1 it is characterized as “The swift serpent . . . the crooked serpent.” In Psalm 74:14 there is the reference to the breaking “the heads of the leviathon in pieces.” See also Job 41:1-2. The marginal reference there is to the crocodile. “The crocodile is abundant in the Nile, and has been known to occur in at least one river in Palestine, the *Zarka*, north of Jaffa.” ISBE. Vol. 3. Page 1869.

105. A truly different Psalm that opens with a call to give thanks, to sing Psalms, to talk of all His wondrous works, to glory in His holy name, to seek His faith, and to remember His marvelous works (1-5). The psalmist then switches over to a teaching mode. Then the Psalm becomes a great history lesson on how God has dealt with His chosen people. He brings in the everlasting covenant God made and has confirmed and kept with His people (8-11). He led and protected His ‘few’ as they established themselves in a new land (12-16). He sent Joseph who went from being a bound servant to being a powerful ruler who was able to help spare his brethren from a terrible famine (17-22). God’s signs and wonders were seen clearly in Egypt as God worked to bring about their deliverance from from bandage (23-38). He provided for them in the wilderness as a loving Father (39-41). He gave them the lands of the heathen and the labor of the people (42-44) – all this so that they “might observe His statutes and keep His laws (45). The final admonition: “Praise ye the Lord.”

106. After an opening call to praise the Lord the Psalmist raises two questions. “Who can utter the mighty acts of the Lord?” “Who can show forth all His praises” (2)? The bulk of this 48 verse Psalm is taken up with a discourse on the history of God’s chosen people and the role God has played for the welfare of His nation and His heritage. The record of how the fathers had sinned, how they failed to understand God’s ways and

wonders, how they soon forgot His mighty acts, lusted in the wilderness, ended up worshipping a golden calf in Horeb, how they despised the pleasant land, did not believe God's word, hearkened not unto His voice, went and joined themselves to Baal-peor and ate the sacrifices of the dead, how they mingled among the heathen and learned their evil works and served their idols, shed innocent blood and went "a whoring with their own inventions" (evily devised forms of evil behavior & practices) can all be read in verses 6-7, 13-14, 19-21, 24-25, 28-29 and 32-39. Some of God's acts of intervention and care are found in verses 8-12, 26-27, & 40-46 along with His threats with judgement and punishment. Moses, at one time, "stood before Him in the breach, to turn away His wrath, lest He should destroy them" (23). Reference is also made to Phinehas who "executed judgement: and so the plague was stayed" (30-31). Read the account in Numbers 25:7-13. The psalmist's prayer can be found in verses 4-5 and verse 47. There is the concluding verse of praise (48). "Blessed be the Lord God of Israel from everlasting to everlasting: let the people say 'Amen.' Praise ye the Lord."

107. This very well known Psalm is a very good follow-up to the previous two Psalms. After the opening call to give thanks unto the Lord because of His enduring mercy (1), there is a refrain that is repeated 4 times (8, 15, 21, & 31), "Oh that *men* would praise the Lord *for* His goodness, and *for* His wonderful works to the children of men." In verse 32 we find the prayer, "Let them exalt Him also in the assembly of the elders." The rest of the Psalm is interwoven with references to ways God has manifested His mercy through redemption and deliverance (2-7, 13-14, & 19-20), by satisfying the living soul or body with good things (9-10), by watching over and protecting men at sea (23-30), by providing for His people in the wilderness (33-38), and by blessing His family great increase and prosperity. The closing verse is so true. "Whoso *is* wise, and will observe these *things* (learn from the history of God's people), even they shall understand the loving kindness of the Lord."

108. This Psalm of David begins with praise and exaltation of the Lord. He says, "My heart is fixed." In other words, it is resolute, determined, set on giving praise to God (1) early in the day (2), among the nations (3), and acknowledging the glory God and the greatness of His mercy and truth (4-5). Having consulted with God and knowing that He has assured him (David) of ultimate victory over his enemies (see verses 6-7), one can picture King David at his command center pointing to a map before him as he utters with confidence the future outcome of the battle in each part of the land. Of special significance is his reference to Judah. "Judah is my

lawgiver.” See the special prophecy about Judah in Genesis 49:10. David raises questions (10-11). The ones raised in verse 10 he answers, himself, in verse 11 but in question form. He repeats his need for God’s help (12), and claims by faith, “Through God we shall do valiantly: for He *it is that* shall tread down our enemies.

109. This Psalm of David is not one of David’s typical Psalms filled with praise or even statements of faith. The only statements of praise can be found in verses 1 and 30. But the whole chapter is a prayer of a leader who is stressed out by false charges, by words of hatred, and by evil acts and plots emanating from his enemies (2-5). His prayer is that God might not hold His peace but strike out against his enemies in all aspects of life (6-20, 28-29). But he wants God to deal well with him at this time of weakness and stress (21-27). He wants God to get the credit and the glory even among His enemies (27). Notice the interesting contrast between verses 6 and 31 – Satan at the right hand of the wicked man and God at the right hand of the poor or meek – there to save him.

110. This short Psalm is full of Messianic portent and coordinates with other Scriptures that refer to Jesus Christ. There is the invitation (1) from Jehovah for the Lord (Adonai) to sit at His right hand. This verse is quoted in Matthew 22:44. See also Matthew 26:64, Acts 7:55, Romans 8:34, and Hebrews 1:3 & 13. He is told to rule (2). See Isaiah 9:6-7. There will be the day of His power when He rules “in the beauties of holiness” (3). He comes as a priest after the order of Melchizedek. See Hebrews 2:17. There will be a day when He shall judge the heathen and also manifest His wrath against the vile king of the earth (5-6). There is a reference to him lifting up His head in verse 7. In Matthew Henry’s Commentary it is pointed out, “When He (Jesus) died He *bowed His head* (John 19:30), but He soon lifted up His head by His own power in His resurrection. He lifted up His head as conqueror. Because He drank of the brook in the way therefore He lifted up His own head, and so lifted up the heads of all His faithful followers, who, *if they suffer with Him, shall also reign with Him.*”

111. The psalmist begins, as was customary, with praising God for His Great and wonderful works (1-4, 6-7), for His compassion and love (4), for His providing care and for His everlasting covenant (5, 9), for His commandments (7, 10), and for His redemption (9). In fact he vows, “I will praise the Lord with my whole heart.....” Refer back to Psalm 108:1. As to the covenant, the psalmist assures us that God will ever be mindful of it. As to His commandments he claims they “all *are* sure.” He points out that they should be done in truth and righteousness and

that “a good understanding have all they that do *His commandments*.” See Psalm 112:1.

112. The emphasis of this Psalm is on the man that fears the Lord. There are, according to the psalmist, some things that stand out in the life of that God-fearing person. He delights greatly in God’s commandments (1). His seed – his family – is mighty and is truly blessed by God (2). Wealth and riches come to him but he is known for his righteousness (3). He is gracious (just like the Lord God whom he fears) and he is full of compassion (4). Therefore he shows favor to others in lending and in giving. (5, 9). He is very discreet in his affairs (5). He is spiritually secure (6). His heart is fixed and he is one to fear what others may do to him (8). Note the frequent references to ‘upright,’ ‘righteous,’ and to ‘righteousness’ in this Psalm. Mark them wherever they occur. The wicked man is such a contrast (10)!
113. A Psalm offering praise to God: for all-around the clock praise (3), in recognition of His supreme power and authority above all nations – or for universal praise (4-5), in recognition of His just and loving dealings with the people (6-9).
114. The words, “When Israel went out of Egypt” open this Psalm that is an exhortation to fear God. Judah ultimately became God’s dwelling place or sanctuary and Israel His realm or dominion (2). The earth quaked at God’s majesty and presence (4-7). He revealed His great power in changing rock into water (8).
115. The opening and closing verses are verses of praise. The first verse contains the unique truth, “Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, *and* for Thy truth’s sake.” We should never give glory to man but praise God and Him only. Men should, likewise, never worship or praise idols. Reasons are only logical considering how they come to be and that idols possess no power to help or save those that call upon them (2-9). However, the Lord is able to bless those that fear Him and He richly deserves our praise and worship (10-17).
116. This Psalm of love and devotion begins with: “I love the Lord.” Read verses 1-8 and you will see why the psalmist would say, “I love the Lord” and why we should love Him too. He also adds that, “I will call upon *Him* as long as I live” (2). Why the love and devotion? Because of God’s faithfulness in responding to his prayers (1-2); because he has found Him to be a great help in times of death, pain, trouble, and sorrow (3-4); because he has found God to be gracious, righteous, and merciful (5); because he knows God preserves the ‘simple’ or meek (6); and be-

cause he has found in Him rest for his soul and that God has dealt bountifully with him (7). Lastly, he has found that God has given him hope and wonderful deliverance (8). The rest of the chapter is taken up with more of the psalmist's 'I will's (9-18. Mark each 'I will' in verses 9, 13, 14, 17 & 18. Verse 15 is a profound thought found nowhere else in the Bible. "Precious in the sight of the Lord *is* the death of His saints." Read Romans 14:8 and Revelation 14:13.

117. This, the shortest of Psalms, contains only two verses and both contain a call to all nations and people to praise the lord for His great and merciful kindness and for His ever enduring and unchanging truth.
118. This Psalm is interspersed with praise (1, 14-15, 19-21, & 28-29), with several personal vows or 'I will's (6, 10, 11, 12, 19, 21, & 28), as well as key and profound truths that help to make this a special Psalm. His personal vows include vows to: not fear man (6); to destroy the heathen nations (10-12); to praise the Lord (19-21, 28). Key verses are: "It is better to trust in the Lord than to put confidence in man" (8), or in princes (9); "The Lord is my strength and song, and is become my salvation" (14); "Open to me the gates of righteousness: I will go in unto them, *and* I will praise the Lord" (19); "This is the day which the Lord hath made; we will rejoice and be glad in it" (24). This may be a reference to the Sabbath day. See Isaiah 58:13. Verses 22 and 23 are prophetic in nature and refer to Jesus Christ. "The stone which the builders refused is become the head (*stone*) of the corner." It is quoted in Matthew 11:6. Verse 23, "This is the Lord's doing; it is marvelous in our eyes," is quoted in Matthew 21:42.
119. **Introductory comments on this Psalm:** According to Matthew Henry's Commentary (P. 733) this Psalm is "like none of the rest. It excells them all." He attributes the Psalm to David and claims there is no coherence between the verses. He goes on in an analysis of the Psalm to say, "It is a chest of gold rings, not a chain of gold links. He who shall read it considerately, it will either warm him or shame him." In Speaking of its construction he says, "The composition of it is singular and very exact. It is divided into twenty-two parts, according to the number of the letters of the Hebrew alphabet, and each part consists of eight verses, all the verses of the first part beginning with the aleph, all the verses of the second part beginning with beth, and so on, without any flaw throughout the whole Psalm. Some have called it the saints' 'alphabet.'" At to its purpose he points out that "the general scope and design of it is to magnify the law, and make it honorable; to set forth the excellency and usefulness of divine revelation, and to recommend it to us for the government of our-

selves.” He was right on the mark with that evaluation and analysis. In the commentary by Keil & Delitzsch they say, “In our German version it has the appropriate inscription ‘The Christian ABC of the praise, love, power, and use of the word of God’ for here we have set forth in inexhaustible fullness what the word of God is to a man and how man is to behave in relation to it.” The psalmist employs the use of the following words or terms to communicate to us God’s revelation concerning His laws for living: (1) Law (2) His way (3) His testimonies (4) His commandments (5) His precepts (6) His word (7) His judgements (8) His ordinances (9) His statutes (10) His righteousness and truth. There is reference to one or more of these in all but 4 of the 175 verses. One could say it is the work of a literary genius and definitely shows the result of God’s inspiration in a unique and wonderful way. It would be right to call it the ‘pinnacle’ of the Psalms. That it was probably written by a young man could be supported by the reference to ‘young man’ in verse 9 and by what is said in verses 99-100. There are many verses that would add that the writer was a person who suffered reproach and was given to afflictions.

Themes: Throughout the Psalm there are several reoccurring themes or topics. They are listed here with supporting verses for each one.

- A. His desire to be taught from God’s law: 26-27, 33-35, 47, 64, 66, 68, 70-71, 73, 77, 98-99, 104, 108, 124-125, 135, 144, and 171.
 - B. His desire to be quickened by God’s word: 37, 40, 50, 88, 93, 107, 149, 154, and 156.
 - C. Walking in His way/ways: 1-3, 35, 45, 59, 133, and 168.
 - D. The Psalmist often expresses love for God’s commandments and also And often expresses his delight in them: 4, 16, 24, 35, 47-48, 77, 92, 97, 111, 113, 119, 127, 140, 143, 159, 162-163, 165, 167, and 174.
 - E. The qualities of God’s laws: good (39), righteous (62, 123, 138, 144, 160, 164, and 172), right (75 and 128), faithful (86), sweet (103), light-giving (105 and 130), upright (137), very pure (140), truth (142, 151, and 160), exceeding broad ‘meaning roomy & liberty’ (96).
 - F. God’s law is to be kept – treasured in one’s heart above all – to be put into practice daily and at all times and in all circumstances: 2, 4, 5, 8, 17, 22, 33, 44, 55, 57, 67, 69, 72, 92, 98-101, 103, 111, 127, and 160.
- Only verses 90, 121, 122, and 132 contain no direct reference to the law – 4 verses out of 175! Verse 90 does make reference to “Thy faithfulness”, verse 121 to judgement and justice, verse 122 to surety, and verse 132 to His mercy and love which are borne out in His law.

The **Mem** section (97-104) stands out in this Psalm. There does seem to be some coherence in this section which deals with the effect the law has had on the Psalmist and how he has responded to it. It also comes out in this section that he has already been taught from God's precepts. Elsewhere he is praying to be taught.

It is interesting to note the number of references to: Thy word or Thy Words – 38 times, Thy law – 22 times, Thy commandments – 22 times, Thy statutes – 22 times, Thy testimonies – 21 times, Thy judgements – 20 times, Thy precepts – 19 times, Thy way/ways – 3 times, and Thy ordinances only 1 time.

Key verses: 1-2, 11, 46-48, 72, 75, 90, 97-100, 103-105, 11, 127, 142, 159-160, 165, and 174. In closing we note the following 'most treasured' verses as selected by the author of this study.

1. Blessed *are* the undefiled in the way, who walk in the law of the Lord.
 2. Blessed *are* they that keep His testimonies, *and that* seek Him with the whole heart.
 11. Thy word have I hid in mine heart, that I might not sin against Thee.
 24. Thy testimonies also *are* my delight *and* my counselors.
 34. Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart.
 48. My hands also will I lift up unto Thy commandments, which I have loved; and I will meditate in Thy statutes.
 90. Thy faithfulness *is* unto all generations: Thou hast established the earth, and it abideth.
 104. Through Thy precepts I get understanding: therefore I hate every false way.
 105. Thy word is a lamp unto my feet, and a light unto my path.
 144. The righteousness of Thy testimonies *is* everlasting: give me understanding, and I shall live.
 160. Thy word is true *from* the beginning: and every one of Thy righteous judgements *endureth* for ever.
 174. I have longed for Thy salvation, O Lord; and Thy law is my delight.
120. **“A Song of Degrees” or “A Song of Ascents”** - See the heading. **Psalms 120 – 127** are given such a title or name. In Matthew Henry's Commentary, he points out that there are 15 such Psalms known as Songs of Ascents. “Some think they were sung on the fifteen steps or stairs, by which they went up from the outward court of the temple to

the inner, others to so many stages of the people's journey, when they returned out of captivity." See verse 5 for support of the latter theory. Matthew Henry attributes this Psalm to David who is speaking out against those who falsely accused him and made war against him. What they have to face are the "arrows of the mighty, with coals of juniper" - or broomtree (4).

- 121 This Psalm addresses the belief that the godly are granted God's protection and is one of the most popular and beloved Psalms. He it is that truly helps us (1-2), keeps us (3-6), and preserves us (7-8).
122. This Psalm of David focuses in on Jerusalem. The tribes of Israel go there to renew their testimony to God and to give thanks. After walking through her gates they are struck by uniformity and beauty. There they seek to find justice at thrones of judgement, to enjoy peace within her walls, and above all, to go the house of the Lord. There they enjoy the goodness and bounty of God.
123. All our eyes should be on our Almighty God who dwells in heaven. From His lofty place He looks down upon us with mercy (2-3). Our eyes should be upon Him rather than beholding the faces of contempt, scorn, and pride that are all about us in this evil world (3-4).
124. Who is on our side? Who fights great battles for us? Who delivers us from calamities and from our enemies? The Lord - the Eternal – see verses 1-2 and 8.
125. One's trust in the Lord will not go unrewarded. There is an ad that is run on TV which asks, "Do you want a piece of the rock?" The first verse of this Psalm states, "They that trust in the Lord *shall* be as mount Zion, *which* cannot be removed, *but* abideth for ever." Furthermore, the psalmist assures us, "As the mountains *are* round about Jerusalem, so the Lord is round about His people from henceforth even for ever" (2). They (His people) need not worry about the rod of the wicked, about those who are known for their crooked ways, or about those with their works of iniquity as long they are "upright in their hearts" where His law and love should be residing (4).
126. Another of the Songs of degrees – See comments on chapter 120. Verses 1-4 deal with the return from captivity; the desire for it and the prayer for it (4) and the celebration of it – as is after the fact (1-3). Verses 5-6 are gems of Scripture and are often quoted in sermons and songs. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*." See also Proverbs 11:18 & 30, Hosea 10:12, and Mark 4:3-20.

127. Another of the Songs of degrees – See comments on chapter 120. This one was for Solomon according to the heading.

The first verse brings out the fact that a church, temple, or building is built in vain unless the Lord is involved in the whole process. Verses 3-5 is a unique text that refers to children as being “an heritage of the Lord” – as a “reward” – as “arrows in the hand of a mighty man.”

128. A Song of degrees – see comments on chapter 120.

This Psalm refers to the blessed state of everyone that fears the Lord and that “walketh in His ways” or laws of righteousness (1). The rest of the chapter speaks about the blessing upon the labor of his hands (2), having a fruitful wife (3), spiritual blessings from Zion all his days (5), and of the blessing of children and peace (6).

129. A Song of degrees – see comments for chapter 120.

This Psalm refers allegorically to Israel. Note the direct reference to Israel in the first verse and to Zion in verse 5. One can read what was done to youthful Israel in verse 2 and to Israel’s back in verse 3. The psalmist wants God to allow Israel’s enemies to become obnoxious as green grass is upon a rooftop (6).

130. A Song of degrees – covered in the introduction to chapter 120.

The psalmist has cried unto the Lord amid depths of distress seeking His attention (1). Knowing there is forgiveness with God he waits for the Lord and puts his hope in Him (4-6). Then he calls for Israel to hope in the Lord and to seek His redemption (7-8). See also Psalm 131:3.

131. This very short Psalm is another Song of degrees or Ascents.

It could almost pass for one written by Job. Here the psalmist claims to be a humble person (1) to the extent that he could pass as a child (2). He concludes by exhorting Israel to “hope in the Lord from henceforth and for ever” (3).

132. A Song of degrees. See the introduction to chapter 120.

The focus of this Psalm is on David. It begins with David’s cry, “Lord, remember David” (1). It makes reference to his afflictions (1), his vow or oath to God to provide a tabernacle for the mighty God of Jacob (2-9), the horn of David (17), his enemies (18a), and to his crown (18b). In turn the psalmist then refers to the Lord’s vow or covenant with David (11-12) and, consequently, to God’s selection or choice of Zion for the place of His habitation (13-16) and to how God would bless it and the people.

Special Focus on verses 17-18: The text in other versions –

New International Version: “I will make a horn to grow for David and I will set up a lamp for My anointed one.”

New King James Version: “There I will make the horn of David grow. I will prepare a lamp for My anointed.”

New American Standard Bible – Updated Edition: “There I will cause the horn of David to spring forth. I have prepared a lamp for Mine anointed.

The Living Bible: “David’s power shall grow for I have decreed for him a mighty Son. I’ll clothe his enemies with shame, but He shall be a glorious King.”

Revised Standard Version: “I will make a horn to sprout for David, but his crown will shed its luster.” You see this version disagrees with all other versions and changes the meaning of the text.

Commentary remarks on the ‘horn of David’:

Jamieson, Fausset & Brown: “There – namely Zion, in Zion I will make David’s race to rise from depression to eminence in kingly dignity.” See Ezekial 29:21. The royal dignity shall increase more and more.... Christ is the horn of salvation (denoting a plentiful and powerful salvation which God has raised up, and made to bud *in the house of His servant David*).

Barnes: “The horn was an emblem of power, and then, of success or prosperity. ‘To bud’ means to grow or to shoot forth as a plant. The allusion here would seem to be a horn as it shoots forth on the head of an animal. So David would be endowed with growing strength; would have the means of defending himself against his enemies, and of securing victory.” Barnes claims “there is no original reference to the Messiah, but is not improperly applied to Him (as springing from David) in Luke 1:69.”

Horn of David – Cross references:

Psalms 89:17, 24; 92:10; 112:9

Daniel 7:8 & 8:5

133. The 14th Song of degrees – see Psalm 120.

The very first verse is a key verse. “Behold - how good and how pleasant it *is* for brethren to dwell together in unity!” Certainly a key verse not for the psalms but for the whole Bible. Verses 2 and 3 compare spiritual unity to precious ointment (2) and to the dew on the mountains (3). Notice the conclusion to verse 3 which makes reference

to God's blessing and to eternal life.

134. The 15th & last Song of degrees or Ascents. See Psalm 120.

This three verse psalm consists all of praise. It is the only Song of degrees to contain real praise. The first verse evidently refers to the priests and other servants who attended the tabernacle or temple during the night hours. The psalmist wants to make sure that they know they are to bless the Lord and to lift up their hands in praise. Then he asks for God's blessing to be upon them.

135. The psalmist calls upon the servants of the Lord (1), upon those that stand in the courts of the tabernacle (2), upon those in the house of Israel (19), upon those in the house of Aaron as well as the house of Levi (20), and all those that fear the Lord (20) to bless the Lord and to praise Him. See verses 1-3 and 19-21. Verses 4-14 list some of the unique acts of God and/or things about Him that would make Him praise-worthy: He has chosen Jacob for His own (4); He is great and above all gods (5); He has done whatever pleased Him in heaven and on earth (6); He is the power behind the world's water cycle and the winds (7); He has fought great battles to save Israel (8-11); He has given a land for a heritage to Israel (12); His name is everlasting (13); He will judge His people (14). Verses 15-18 tell why it is futile for anyone to worship idols.

136. There are no two fingerprints exactly alike. They say there are no two snowflakes exactly alike. To that we could add that there are no two psalms exactly alike. In this psalm of 26 verses we find the phrase, "For His mercy *endureth* for ever" once in each verse. It is like a refrain. In the first three verses it says, three times, "O give thanks" - but in each of the three verses, what follows is a bit different: "unto the Lord, for He is good" (1); "unto the God of gods (2); "to the Lord of lords." Verses 4-25 tell us the great wonders He has done. Then the Psalm closes with, "O give thanks unto the God of heaven." Rather than make his Psalm too lengthy the psalmist only mentioned two of the Gentile kings that God slew – Sihon the king of the Amorites and Og the king of Bashan.

137. "By the rivers of Babylon we sat down" are the opening words to this Psalm that must have been penned while Judah was in captivity there. The Psalm expresses the grief they felt (1-2), the stress and spiritual depression (3-4), and the trial or testing they underwent to see how faithful they were to God and to His beloved city, Jerusalem (6-7). Verses 7-9 contain a prayer that calls for God to remember the deeds of the Edomites and that calls for the destruction of Babylon. The psalmist concludes with as assurance that what he had prayed for would

happen.

138. This Psalm is attributed to David as are Psalms 139-145. Here David begins with praise and worship of God (1-2). Verses 4-5 give us a prophecy that claims all the kings of the earth shall praise the Lord in the day when they hear his word going out from Jerusalem. See Micah 4:2. They will sing of the ways of the Lord. We find verses 6-8 to be statements of faith. We should note verse 8 which is profound as well as prophetic. “The lord will perfect *that which* concerneth me: Thy mercy, O Lord, *endureth* for ever.” The fact that God will bring to perfection His great plans for His people – His sons and daughters – is brought out in the following Scriptures: Matthew 5:8; John 17:23; Romans 12:2; Ephesians 4:13; Philippians 3:12; Colossians 1:28, 4:12; Hebrews 7:28 and in James 2:22, 3:2. Refer also to the 16th verse in the next Psalm.
139. The first 18 verses of this Psalm are full of praise and why God deserves one’s praise. It is one of the most well known and treasured texts on praise. It emphasizes God’s infinite knowledge of His elect and His servants beginning with the time of their conception and formation in the womb to all aspects of their lives. David maintains that we are fearfully or awesomely made. We are wonderfully made (14). This section of praise ends with, “How precious are Thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more than the sand: When I awake, I am still with Thee” (17-18). Then, in verses 23-24, David prays, “Search me, O God, and know my heart: try me and know my thoughts: and see if *there be any* wicked way in me, and lead me in the way everlasting.” This was David’s desire!
140. David’s prayer in this Psalm is for deliverance from the evil man and for God to preserve him or keep him from the violent man (1). About the wicked David claims their hearts are full of mischief and poison is under their lips (2-3). Wherever he goes he is aware of their hands reaching out to overthrow him, of their snares, cords, and gins. Gins were mechanical engines or devices that were set to bait or trap the innocent. David concludes the Psalm with confidence and faith in the Lord’s care.
141. David here continues in the prayer mode. He needs God’s help (1-4, 8-9). Verse 8 is a key verse. “But mine eyes *are* unto Thee, O God the Lord: in Thee is my trust; leave not my soul destitute.” He prays for God to keep him from the snares and gins of the wicked. (See chapter 140.)
142. The heading of this Psalm claims that this is a prayer of David uttered

when he was in the cave. This could only be based on what is found in verses 6-7. When you combine “I am brought very low” with “Bring my soul out of prison,” one could surmise he was in a cave. Read II Samuel 23:13-16 for the actual textual reference to the time David was imprisoned in a cave by the garrison of the Philistines. You will not find any reference there to the prayer found in Psalm 142. What is for sure is that David was being persecuted, that his spirit was overwhelmed, that no man cared for him – which conflicts with II Samuel 23:16 where certain men offered him a drink which David refused – that his persecutors were stronger than him, and that David still put his trust and faith in God (5, 7).

143. This Psalm of prayer reveals a troubled and disturbed David. He asks for God to hear his prayer and for God not to hide His face from him (1, 7), and for God to judge him (2). His persecutors have brought upon him depression and darkness (3-4). David does stretch forth his hands and his soul toward God (6, 8). He yearns to hear of God’s lovingkindness and to know the way he should go (8). He desires deliverance from his enemies (9) and to know God’s will (10). He wants to be led into the land of uprightness (10) and to be quickened (11). He yearns to be brought out of trouble (11) and to see his enemies done away with (12).
144. David begins this Psalm with praise. The first verse would not be very popular among the pacifists or those that do not believe in even arming themselves for their own defense. He actually praises God for having taught his hands to war and his fingers to fight. He also praises the Eternal for being his fortress, high tower, deliverer, shield, and the one who subdued people under him. Verse 8 is virtually a repeat or echo of Psalm 8:4 though not word for word. Verses 3-4 focus on man and the question of where he stands in relationship God. He asks God to reveal His great power in delivering him (5-14). He vows that he will sing a new song unto Him and will employ instruments of music as aids in his worship (9). The last verse states, “Happy is (*that*) people, whose God is the Lord.”
145. This is truly a great Psalm of praise. It could be the basis of a sermon with its outline having six main points, each that could be used with cross references. We are to bless the Eternal as God and King (1). #1: We are to praise His name (2). #2: We are to praise Him for His great Works and His acts (4, 6, 12). #3: We are to praise Him for His glory, honor, majesty, and greatness (5-6). #4: We should praise Him for His goodness and righteousness (7, 17). #5: We should praise Him for His compassion and mercy (8-9). #6: Praise is due Him for His great king-

dom and His power (or authority) (11-13). In verses 14-20 you can see how near He is, how approachable He is, how He waits for you, how He provides for you, and how He preserves all those that love Him and call upon Him. The last verse (21) states, “My mouth shall speak the praise of the Lord: and let all flesh bless His holy name for ever and ever.”

146. God only is worthy to be trusted and to be praised (1-2). Put no trust in mortals, be they princes, politicians, or their descendants (3). Give them no praise. Do not adore them. Place your hope in the God of Jacob (5); in the Eternal Creator God who keeps truth (6); in the One who executes judgement; in the One that cares for the hungry and the prisoners (7); in the One that opens the eyes of the blind, in the One who loves the righteous, in the One who raises up those who are down (8); in the One who preserves the stranger, relieves the orphans and widows, and who knows how to deal with the wicked (9). He shall reign forever and is to be praised (10).
147. This Psalm abounds in references to all the good that God has done and continues to do: gathers outcasts of Israel (2); heals or mends the broken hearted (3); numbers and names the stars (4); has infinite understanding (5); lifts up the meek and casts down the wicked (6); covers heavens with clouds and brings rain causing the grass to grow (8); takes care of the beasts and wildlife (9); takes pleasure in those that fear Him (11); strengthens the gates of Zion and blesses its children (13); gives peace to Zion and wheat to its people (14); sends forth His commandments (15); gives snow like wool, hoarfrost like ashes (16); sends ice and cold (17); then sends warm winds (18); reveals His word, His statutes, and His judgements to His people (19). Verses 10 and 20 reveal what God does not take pleasure in and why God has not dealt with other nations as He has with Israel. Verses 1, 7, & 12 as well as the last phrase in verse 20 are calls to praise. So, in its entirety, this Psalm is one given as praise to the Almighty God.
148. Twelve times in this chapter the world can see David’s call to exalt or to praise the Lord. Yes, the world is admonished to praise Him from the heavens, in the heights (1): all His angels and all His hosts (2); the sun, moon, and stars (3); the heavens and the waters or clouds above the heavens (4); (all acknowledging their Creator God in praise) (5-6); praise to come from the earth: from its dragons and deeps (7); from fire, hail, snow, vapors; from its stormy winds (8); its mountains, hills, trees, and cedars (9); from its beasts, cattle, creeping things and flying fowl (10); from all its kings, people, princes, and judges (11); from its young men, maidens, old men, and children (12). “His name alone is excellent! His

glory *is* above the earth and heaven” (13). “He exalts the horn of His people and the praise of His saints” (14). The lesson that I got out of this Psalm is that all life is created to the praise, honor, and glory of God. How fitting are these last three Psalms as a conclusion to this collection of Psalms!

149. The point of this Psalm is that God’s people are to be witnessing, speaking, and rejoicing as to God’s greatness. It begins with a call to sing a new song and to praise the Lord in the congregation of saints. Another vital part of our rejoicing and praise is to be expressed in appropriate dance. We are to use timbrels and harps (3). The key motivation for our praise should be the realization that the Lord takes pleasure in His people and that He is ready to bless us (the meek) with salvation (4). We can even include songs in the night – upon our beds (5)! We should be found always praising God, at least in our hearts, and always prepared to use the sword, if need be, for vengeance or for punishment (6-7). See Ephesians 6:7 and Hebrews 4:12.
150. What a fitting and wonderful way to close the Psalms – with this great ‘crescendo’ – this great ‘finale!’ Verses 1 & 2 repeat what was said in Psalm 147. We are to praise God in His sanctuary and “in the firmament of His power” (1). Praise Him for His mighty acts – for His mightiness – for His surpassing greatness. The following quote comes from Matthew Henry’s Commentary relating to this very text: “Be not afraid of saying too much in the praises of God. All the danger is of saying too little.” Praise Him according to His excellent greatness. (2). God should be praised not with just noise but with harmonious and beautiful sound – the sound of the trumpet, the psaltery (the psaltery was a harp-like instrument that employed the use of 10 strings; ISBE), the harp, timbrels, with stringed instruments (referring to triangles or 3-stringed instruments; ISBE), organs (probably a primitive shepherd’s pipe or panpipe – or some say was the early version of the flute; ISBE), even with the loud clashing cymbals used at the right times. In other words, musical instruments used today would be appropriate aids to worship and to praise. Paul said, “Let everything be done decently and in order.” The closing verse exhorts one and all: “Let everything that hath breath praise the Lord. Praise ye the Lord” (6).

Special Psalm List:

1. Man of God and the ungodly man compared
9. "I will praise Thee with my whole heart!"
16. The Lord – the portion of my inheritance
20. What God does for His children – for His family on earth
23. The Lord – my Shepherd
29. The voice of the Lord
33. The wonderfulness and greatness of God
34. A Psalm full of good advice
36. God and His mercy
37. Fret not because of evil doers.
38. A Psalm for the elderly and the infirm
40. God and His blessings
42. A Psalm for the sick and depressed
46. God is our refuge.
48. The city of God
51. Prayer of and for the penitent
57. Our God is the "most high" God.
58. Three important truths about sin
61. Positive faith building approaches to God
63. David sought after God.
64. The mind of the wicked
67. Psalm of universal appeal
68. The presence of God
77. A troubled and ailing Asaph
80. Asaph turns God's attention to His people (His sheep).
85. Blessings derived by being in the presence of God
87. Zion – the city of God
92. A song for the Sabbath day
97. The all powerful God who reigns supreme
101. A very personal Psalm of dedication
103. The "Bless the Lord, O my soul" Psalm
110. Psalm full of Messianic portent
112. The man that fears the Lord
116. Psalm of love and devotion

- 119. God's laws for living – The Christian ABC of the praise, love, power, and use of the word of God
- 120. Song of Degrees or Song of Ascents
- 145. Psalm of praise – basis for a sermon
- 147. All the good God has done for the outcasts of Israel
- 148. World admonished to praise Him
- 150. The great finale

Jesus Christ in the Psalms:

- The Son of God; 7:7
- God's king; 7:6 45:1 47:2 47:6-7 149:2
- His resurrection; 16:10 See Matthew 16:21.
- To be laughed at and scorned; 22:7 See Matthew 27:39 and Mark 15:29.
- To be pierced in His crucifixion; 22:16 See Matthew 27:35.
- Casting of lots for His garments; 22:18
- Commitment of His spirit; 31:5 See Luke 23:46.
- His perfection; 45:2 See John 1:14.
- To subdue other nations; 47:3 See I Corinthians 15:27 & Ephesians 1:22.
- To be given gall and vinegar to drink; 70:21 See Matthew 27:34.
- His zeal for the house of God; 69:9
- A man of reproach; 69:7-9 See Acts 5:41
- To have dominion from sea to sea; 72:8
- Universal King; 72:8-11
- The Rock of our salvation; 89:26
- The firstborn; 89:27
- Scripture used when He was tempted; 91:11-12 See Matthew 4:6 & Luke 4:10-11.
- To remove our transgressions; 103:10-12
- To set at God's right hand; 110:1, 5
- His footstool 110:1 See Matthew 22:44.
- To come again with wrath & to judge the heathen; 110:5-6
- His great kingdom 145:11-13
- He will perfect all that concerns us; 138:8 See Matthew 5:48, John 17:23, Ephesians 4:13
- He shall reign; 146:10
- David – a figurehead of Jesus Christ; 89:19-20

Special texts of praise in the Psalms:

8:1-9	29:1-2	31:19-21	33:1-3	34:1-3	36:5-9
45:2-17	66:1-20	71:19-23	72:18-19	77:13-20	81:1-3
86:5-13	89:1-2	92:1-8	93:1-5	95:1-7	96:1-13
97:8-12	98:1-9	99:1-9	100:1-5	103:1-2	103:20-22
104:1-35	105:1-5	108:1-5	111:1-3	113:1-9	117:1-2
118:14-29	134:1-3	135:1-21	136:1-26	138:1-2	139:1-18
145:1-21	147:1-20	148:1-14	149:1-9	150:1-6	

Special texts on sin and sinners:

10:2-13	14:1-4	36:1-4	50:17-20	52:2-4	53:1-4
55:19-21	57:4-6	58:2-5	64:2-6	73:3-12	74:4-8
78:17-22	78:30-33	78:26-37	78:40-41	78:56-58	79:1-2
94:2-8	95:8-10	106:6-43	140:1-9		

Special texts on God's law in the Psalms:

1:2	19:7-11	37:30	40:8	60:7	78:1, 5, 7
81:4	89:30-31	94:12	99:7	103:20	105:45
106:3	112:1	119:1-176	128:1	138:5	147:14, 19-20

Key covenant texts:

25:10, 14	44:17	50:5, 16	74:20	78:37
89:3-8	89:28-37	99:7	103:17-18	105:8-10
106:45	107:2-7	111:4-9	132:11-18	