



**COME            WORSHIP**  
**THE**  
**K I N G**

# A STUDY OF THE ROYAL PSALMS AND THE ENTHRONEMENT PSALMS

Becky - 2015

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**My letter to you.**

**Dear fellow disciple**

**I have been praying for you before you start this study.**

**For some, this may be your first Bible study – what a joy!**

**For those of you who have done some or many studies of the Bible, I implore you to go before the Lord and ask that this would not be just another study for you.**

**“It’s Tuesday night (or Wednesday night or Thursday morning – whenever you typically do Bible study) so I guess I will sample the smorgasbord of Bible studies and see what strikes me.”**

**Please do not have that attitude. View this study as an opportunity to find out what it truly means *to live a life of worship.***

**We know from Scripture that we are in the last days. What could be more important than the power, love and truth of a life which proclaims the great worth of our God and King?**

**My personal prayer for you is that you develop a deep, deep understanding of your Lord and King, seeing Him as He longs to be seen and known. Then as you see Him high and lifted up, your life will explode with worship – the kind of worship that is a sweet savor to our Lord and a sweet aroma to those in your life, drawing them to the King as they see your life.**

## Welcome to Bible Study Transformation!

*“What you think about God is the most important thing about you.”*

A.W. Tozer

This course will cover the Royal Psalms and the Enthronement Psalms. These are Scriptures which will usher us into the very throne room of our King!

God longs for you to know Him as He is in reality. He is King!

From the study of these particular psalms, we will see a theology concerning our God unfold. An understanding of theology is lacking within the church body today. So we will tackle this fearlessly, knowing that our God wants us to know Him. But theology without application and transformation can lead to empty worship. So each lesson will offer application/contemplative questions and hymns for each week’s lesson. This course is about WORSHIP!

- I commend you for making the effort to come to Bible Study – it requires effort – so I do not take for granted that you could be doing many other things.

Many times we begin with enthusiasm and energy but as time passes, we grow heavy and forget our initial enthusiasm. I pray you remember your desire right now to become a “true worshiper” of God.

- As a reminder to be steadfast, **write in the front of the book cover**, what you want the Lord to reveal to you during these weeks of study.

### Study Structure

The study is structured so that each week, you will decide whether you will work on the Overview or the Digging Deeper section or both.

The first section will only take 1 – 2 hours at most. For those who wish to tackle more in-depth study, the Digging Deeper section will provide that challenge.

Both types of homework will engage in the Application/Contemplative Questions at the end of each week’s assignment.

Whether your week allows you to invest 4-5 hours or 1 -2 hours or less, you will benefit from the lessons and the class discussion because you will be working on the same material.

Some weeks there will be one psalm and other weeks there may be more, depending on the length of the psalm and its depth of content.

### **You will need:**

A Bible

A three-ringed binder

(optional) dividers

Colored pencils

### **Books of the Bible**

The first lesson, we will spell out the entire book of the Bible when using references.

Thereafter we will use abbreviations to refer to the books: Hebrews = Heb.; Genesis = Gen.

### **Hebrew/Greek**

Also when Hebrew or Greek words are mentioned and numbered, the numbering is from Strong's Exhaustive Concordance. You will find the corresponding number in this dictionary should you wish to study further.

**Example** - Hebrew for "steadfast love" is *hesed* # 2617: it is a word used for God's faithful, eternal love which He has poured out on His people; it is His word for covenant love; it can also mean kindness, mercy

Psalms 136 is the classic text for the use of this word.

### **Appendix**

1. There is included an article on **Hebrew Poetry** which will be beneficial to understanding the psalms.
2. The Appendix includes a section on **Doctrine** which will solidify all we are learning about God and worship and many other important Biblical truths.
3. In the Appendix, you will find **the texts of each of the psalms** we will study. These copies are for you to analyze, write notes, make remarks, and pour over time and again for the purpose of familiarity.
4. There is also an area for you to record any **terms** you find throughout the study: such as Psalms of Ascents, *stich*, *inclusio*, *chiastic*. These terms will become familiar in time.

5. Keep a list in the Appendix of what you are learning about God and about worship.
6. Finally, you will find instructions in the Appendix on ***how to do your text analysis***. These skills will help you pull all you can from each verse in the Bible. You are digging for gold and you will find it here!

Poetry is rich, but requires a longer look, a slower pace and the willingness to “flex some thinking muscles that may be a bit out of shape.” But the reward of a deeper knowledge and practice of worshiping Him makes it all worth it!

“I do not know of any book of the Bible that requires more knowledge, more experience of life, and more skill of interpretation to understand it well than the Book of Psalms. It is because the psalms are so diverse. They cover the vast range of biblical theology and the full scope of human experience – from doubt to faith, suffering to jubilation, defeat to victory – and they do so in an amazing variety of poetic forms. The psalms are so deep, so diverse, so challenging that I do not believe anyone can ever really master them.”

James Montgomery Boice

Are you up for a challenge?

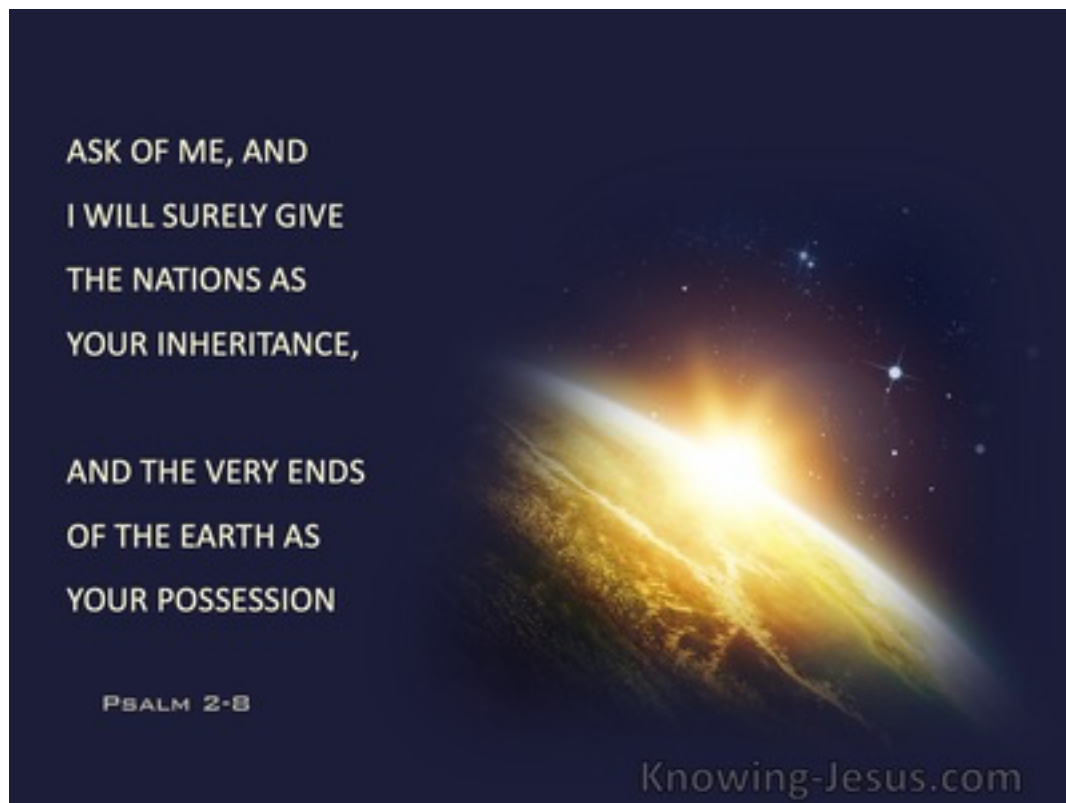
I pray that you are ...

So here we go!

## THE ROYAL PSALMS and THE ENTHRONEMENT PSALMS

### LESSON ONE Overview PSALMS ONE and TWO

#### “COME WORSHIP THE KING!”



#### Part One (Brief Study)

What we see in these Psalms is an amazing majestic King, clothed in splendor. We can do nothing else but acknowledge Him as King, Lord of all – **when** we truly see Him!

***Before you do another thing in your life as a Christian, learn to truly worship.***

➤ ***So first, let's define worship: write your definition of worship here.***

To properly worship anything or Anyone, you must first know Who He is.

*“It does not make the slightest bit of difference what I prefer to think of God. God is Who He is and what He is, and that is why any false image of God of any sort is forbidden by Him... The great danger is that we, as Christians begin to bow down and worship false gods ... So it is essential that every Christian engage in a study of the attributes of God. God demands that we take our understanding of Him from His Word.” Gary Inrig, Hearts of Iron, Feet of Clay, p. 272*

The study of these psalms will enrich your understanding of Who God is and will deepen your worship. When we hear the call of the Lord to come and follow Him, we are called to a life of worship. As we follow Him, He reveals more and more of Who He is. Then we know more of who we are.

An old saying sums this up: we must know, “Who we are and Whose we are.”

**Studying** the Psalms can be overwhelming so most people just **read** them and let that be it.

This is indeed a mistake since there is so much doctrine, comfort, exhortation and guidance that comes from these writings.

Many people run to the Psalms for comfort and help. Yet they do not know how the Lord put them together and why they are there. The comfort and guidance can be exponentially increased as you see just how divinely written these words are!

❖ A little background on the compilation of the Psalms:

1. How many psalms are there?      How are they divided? (into how many books?)

2. What genre of literature are the psalms?

How is the style of writing different for western thinking versus eastern thinking?

Refer to the handout on Hebrew Poetry in the Appendix.

## **ROYAL PSALMS INFORMATION/ENTHRONEMENT PSALMS INFORMATION**

- First we are looking at the **Royal Psalms**: 2, 18, 20, 21, 45, 72, 89, 101, 110, 132, 144 (There is a royal psalm in each of the five Books of the Psalter. So they warrant a deeper understanding since the Lord sees fit to include at least one in each of these divisions.)
- Then the **Enthronement or “Yahweh is King” Psalms** (also called “**Hymns to the LORD as King**”): 29, 47, 93, 96, 97, 98, 99

We will not specifically address the *Messianic Psalms* as a group, but relate our psalm under study to the Messianic Psalms as they cross reference each other.

*Messianic Psalms* are traditionally referred to as: 2, 8, 22, 23, 40, 41, 45, 68, 69, 102, 110, 118

So you can see that there is some cross-over as to the three groupings.

- ✓ We will learn more as we go about the Psalms and psalm writing, but for now, let’s jump into Psalm 1.

While Psalm 1 is not traditionally any of the three types mentioned, you will see why it is included.

### ➤ **READ Psalm One**

Note how this psalm is divided.

3. How does it begin and how does it end?
  4. Are there any *metaphors*? [figure of speech](#) in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or [analogy](#) between them (as in *drowning in money*) ; *broadly* : figurative language
- ✓ Application: having read this psalm, in what type of worship does this blessed man delight? Hint: remember what you saw in the definition of worship

➤ ***Do the text analysis on Psalm 1 at this time. It is located in the Appendix. Directions for Text Analysis are also found in the Appendix.***

➤ **READ Psalm Two** the first 6 verses

Record here your first reactions to this psalm.

➤ **Now READ PSALM 2: 7-12**

5. Record here your first reactions to the last half of this psalm.

6. How does this psalm begin? Where is the focus?

7. How does it end? Where is the focus?

8. How is this psalm related to Psalm One?

*“The two psalms are worthy of the very deepest attention; they are, in fact, the preface to the entire Book of Psalms, and were considered by the ancients joined into one psalm.”* CH

Spurgeon

## **TERMS**

❖ A term of literary use is *inclusio*: it is the framework within which a unit is disclosed, i.e., **Matthew 5: 3-10**. Between the “blesseds” a kingdom-people is described. It’s like a front door and a back door to the same house.

The first “blessed” and the last (v. 10) end with “for theirs is the kingdom of heaven.” So everything between the first and last “blessed” is a description of God’s kingdom people.

**Psalm 1 and 2** form an *inclusio*. **Ps. 1** begins with “blessed.” **Ps. 2** ends with “blessed.”

9. The first psalm is a contrast between the \_\_\_\_\_ man and the sinner.
10. The second psalm is a contrast between the rebellious disobedience of the ungodly world and the certain exaltation of the righteous \_\_\_\_\_ of God.

➤ **Include this term in your appendix where the TERMS are located. As the study progresses you will add more and more to this collection of terms.**

*“With it (psalms 1 and 2) the private world of the first psalm opens out into the public world of the second; the personal is followed by the cosmic.”* CH Spurgeon

**Royal Psalms** - The Royal Psalms have a layer of purpose. They can be used as psalms performed in the interest of the earthly king for coronation, prayers in time of need, celebration and other royal occasions. The Royal Psalms also point to a future King Who will embody all the perfections to which the earthly king aspires.

➤ ***Do the text analysis for Psalm 2 at this time.***

**If you are doing the brief study:**

❖ **GO TO THE END OF THE LESSON AND DO THE APPLICATION QUESTIONS.**

**DIGGING DEEPER**      **“Who is this we are seeing in Psalm 2?”**

**Part Two of the Study**

**Psalm 1**, what do you learn about God? About man?

Who is this psalm dealing with? What types of people?

- Look at each line and record here how this psalm will help you **see** God better and thereby worship Him in a way that delights Him.

1. Link the end of **Psalm 1** with the beginning of **Psalm 2**. What do they show you?

**Ps. 1** is never quoted in the New Testament, but **Ps. 2** is quoted or alluded to at least eighteen times. Here is the list of New Testament quotes. We will not address all of these, but for your information, this is the list.

**Matthew 3: 17; 7:23; 17:5; Mark 1: 11; 9:7; Luke 3: 22; 9: 35; John 1:49; Acts 4: 25-26; 13: 33; Philippians 2: 12; Hebrews 1: 2, 5; Revelation 2: 26-27; 11:18; 12: 5; 19: 15**

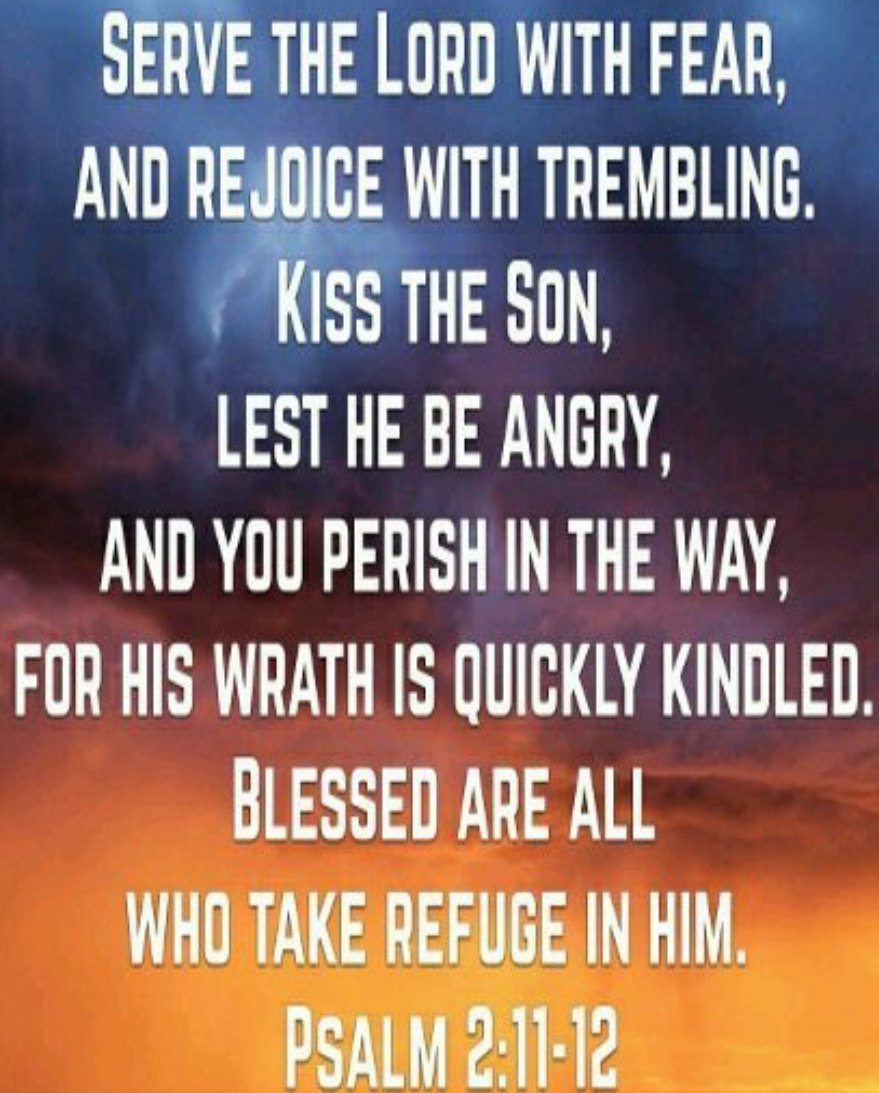
1. Who do you think **Psalm 1** describes in the first three verses?

Who is the only one you know who never walked in the counsel of the wicked? Who delights in the law of the Lord?

Who is the only one who prospers in all he does?

*"The righteous man of the opening psalm is now explicitly seen to be God's Son, the Lord Jesus Christ."* JM Boice

For the ancients, the first and last word in a sentence, chapters in a book or here, psalms in a Psalter, were of emphatic importance. Knowing that Psalms 1 and 2 most probably were one psalm with which this Psalter opened, what do you think the major focus of this “one” psalm is? The importance of the first of any ancient writing cannot be over emphasized.



**SERVE THE LORD WITH FEAR,  
AND REJOICE WITH TREMBLING.  
KISS THE SON,  
LEST HE BE ANGRY,  
AND YOU PERISH IN THE WAY,  
FOR HIS WRATH IS QUICKLY KINDLED.  
BLESSED ARE ALL  
WHO TAKE REFUGE IN HIM.  
PSALM 2:11-12**

## PSALM 2

1. As you approach **Ps. 2**, who is described?

The righteous one, Jesus Christ, is not wanted by these rulers. He interferes with their desires. Look at **Luke 19: 14** and see how it relates.

2. **Ps. 2: 2** This is not temporary rage, but deep-seated hate. How do those who hate God's ways manifest their hatred now?

➤ **Read Acts 4: 24 – 28**

3. When man rages against God, who is really in control of the outcome?

➤ **Read the following verses. See how they relate to Ps. 2: 3.**

**Jeremiah 5: 5**

**Matthew 11: 28 – 30**

**Hebrews 12: 1**

4. What do you learn about being hampered by fetters?
5. What is the difference between the yoke of the Lord and the entanglements of **Hebrews 12: 1**?

**Psalm 2: 1-3** is the voice of rebellious man.

*"In Ps. 1: 2 the righteous meditate on God's truth, in 2: 1-2, the wicked plot (literally "meditate") God's destruction and that of the Messiah (the Anointed One). Ps. 2 inaugurates the second*

*major theme of the Psalms: the Messiah as final resolver of the problems believers encounter.”*  
The Baker Illustrated Commentary

6. Who is the voice of **Psalm 2: 4-6?** What is His point?

By the way, when you walk independently of God, you are agreeing with these rebels!

**Ps. 2: 6**, the “I” is emphatic, meaning “as for Me” this is what will be done and that is FINAL!

7. Who speaks in **v. 7-9?**  
What time in history does this point to? (Just give your best idea.)

8. Who speaks in **v. 10 – 12?**

Some versions say, “*kiss the Son.*” The ancients would show their obedience and loyalty to a king by kissing his hand or cheek. (Remember the kiss of Judas?)

In **Psalm 2:12** it says, “*Kiss the Son lest he be angry with you.*” The word kiss is a term for worship (*chashaq*; a primitive root; to cling, i.e. join, (figuratively) to love, delight in... Strongs #2836)

The Greek for “worship” has several words. *proskeneo* : this word means - to worship or to kiss the hand

I always think of the adoration of my dog as she kisses my hand when she most wants to show her love for me.

- In what ways can you show this kind of complete adoration or worship to your Lord?

“... for His wrath may soon be kindled.” **Ps. 2: 12**

Do not be alarmed at the mention of God’s wrath here or rather DO BE ALARMED!

Our God is a consuming fire and He is to be worshiped as He designs. **Hebrews 12: 29**

God's wrath is being stored up. He is patient and does not take lightly the loss of any, even rebels. But when the fullness of time arrives, He will indeed pour out His wrath.

In the meantime, we are to be seeking the inheritance for our Lord. **(v. 8)**

When He appears, will we have spent our lives building an inheritance for Him or are we building our own little dynasty which will vanish for all eternity?

➤ **Look at 1 Thessalonians 5: 1-11** and record here how it relates to Psalm 2.

*“Today, God is speaking to the nations in His grace and calling them to trust His Son, but the day will come when God will speak to them in His wrath and send terrible judgment to the world (Revelation 6 – 19). If people will not accept God’s judgment of sin at the cross and trust Christ, they will have to accept God’s judgment of themselves and their sins.”* Warren Wiersbe

### **Part Three      “What do ‘begotten’ and ‘anointed’ mean?”**

**Extra Work:** Word study

**Begotten** A lot of misunderstanding has occurred over this word, so what and when are we talking about here? **Ps. 2: 7** #3205 in Strong’s concordance “*yalad*”

According to The Complete Word Study of the Old Testament – *yalad* means: to give birth, to deliver; it can also be used metaphorically “*to bring forth*”

**Job 15:35**

**Numbers 11:12**

**Deuteronomy 32: 18**

**Proverbs 27: 1**

**Isaiah 59: 4**

- ❖ It must be kept in mind that these royal psalms all picture the earthly king appointed by God, and they also reveal a Perfect King Who is still coming.

So the earthly king becomes the “son of God” in the sense of the Davidic covenant promise.

**2 Samuel 7: 11-16** These verses refer to the descendants of David. It refers to “when they sin” – so this cannot be Jesus because He was sinless.

- But look at **Acts 13: 33** and see that the fulfillment of this promise was pointing to Jesus Christ.

**Romans 1: 1- 4**

**1 Corinthians 15: 20- 25**

**Hebrews 1: 2; 5: 5**

So does God's begetting Jesus refers to His birth or His resurrection according to the New Testament record?

**Anointed**

Who is anointed?

**1 Samuel 10: 1**

**2 Kings 11:12**

**Hosea 3: 4** (There is no king in Israel now.)

**1 Kings 1: 45**

**Exodus 28: 41**

Jesus Christ is both King and Priest after the order of Melchizedek (**Hebrews 5: 5-6; 7: 1ff**) He is our King enthroned in heavenly Zion.

**Hebrews 12: 22-24**

This is why the Lord was so protective of this honor for Christ and punished Uzziah when he attempted to be both King and Priest.

**2 Chronicles 26: 16 – 23**

How does **2 Samuel 7: 16** relate to **Psalm 2**?

**Jesus is King in this Psalm.**

His death **Ps 2: 1-3, Acts 4: 23-28**

His resurrection **2: 7; Acts 13: 33**

His ascension and enthronement in glory **2: 6**

His return and righteous rule on earth **2: 8, 9; Revelation 1:7: 2: 27; 12: 5**

*“But when now in the end of the ages the line of anointed kings, long since extinct, has burst into life again with THE Anointed King, this one is in the deepest and fullest sense ‘declared with power to be the Son of God.’ ” Michael Wilcock*

Referring to **Romans 1: 4**

- In the appendix, record on your list of Attributes what you have seen about your God this week.

**❖ Application/Contemplative Questions**

**Read Matthew 4: 8-11** Why is worship so important?



Jesus could have possessed all the kingdoms of the world if He had merely “worshiped” Satan one time (in the Greek the verb form means one time and not continuous action.)

Why was Jesus willing to go through all He went through if He could have just made this simple and one time act?

Why is worship important to you?

Is worship your manner of life? What can you do to give the Lord the worship He deserves?

My God is King Pablo Perez

When I think of You and the coming days  
When the kingdoms fall and Your reign begins  
Everything in me longs to see the Man

To sing the never-ending song *Chorus:*

My God is King of all the earth  
My God is King forevermore  
The nations come to worship Him My  
God is King forevermore

*Verse 2:*

Bright and Morning Star, hope of all the earth  
You will shine Your light like the rising sun  
There will be no end to Your kingdom’s rule  
All creation sings the everlasting song

**My God and King Terry MacAlmon**

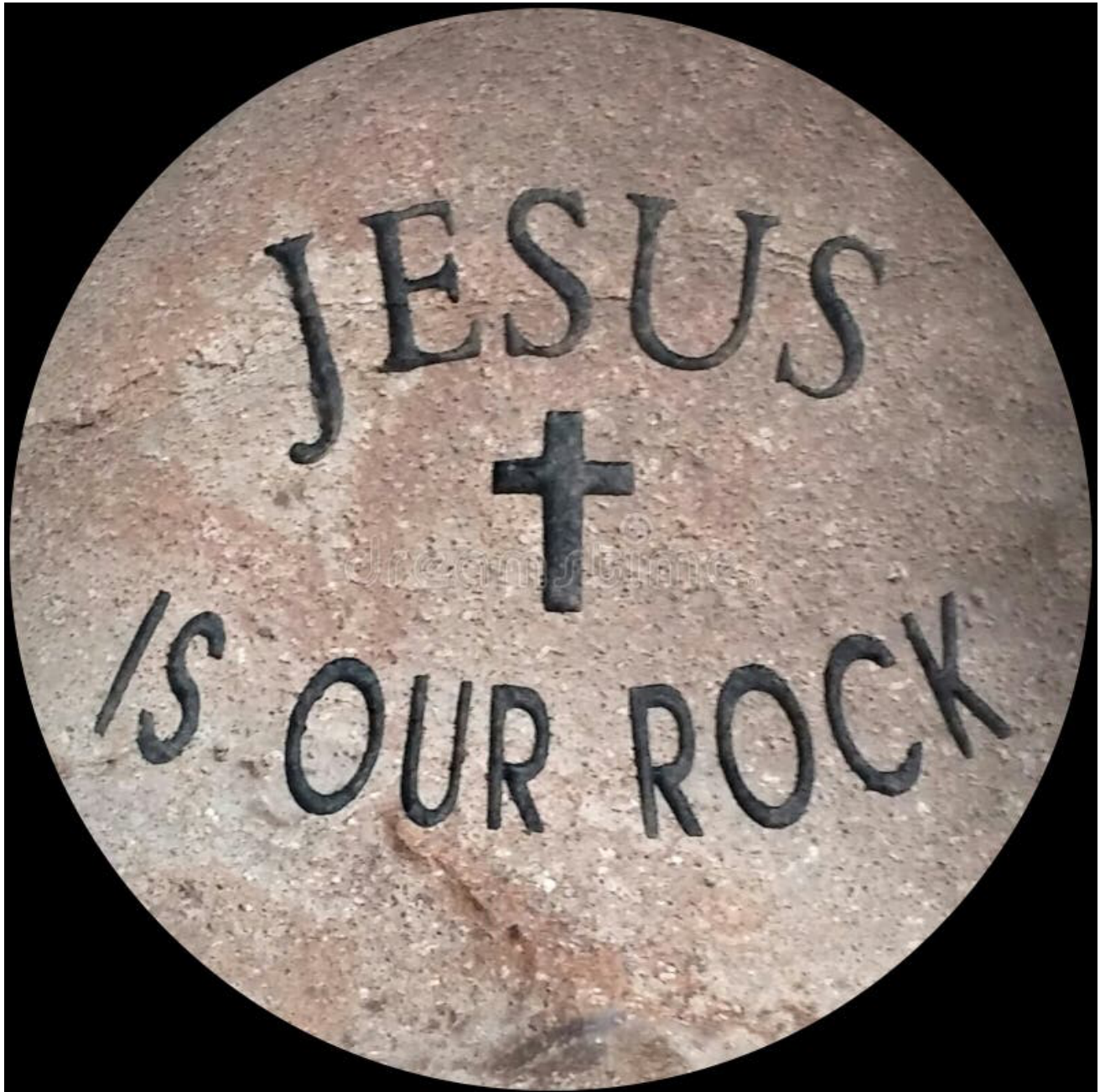
My God and King  
To You alone I sing

You're the face I seek  
For all eternity  
You'd be my dream come true  
Just to be with You  
How I'd see brand new  
With eyes for only You  
My God and King  
Through the storm I sing  
Covered by Your wing  
This song of love I bring  
You are my dream come true  
Just to be with You  
Now I see brand new  
With eyes for only You



ROYAL PSALMS LESSON TWO PSALM 18

“WHO IS YOUR ROCK?”



## Part One (Brief Study)

Wow! Do you have a joy before you today!

Before you look at the psalm, I have a short assignment for you.

What are those three special words everyone loves to hear? \_\_ \_ .

- So before you begin diving into Psalm 18, write down the things about God that you love. How would you tell Him that you love Him?

Do this before beginning. You will miss the blessing if you rush into reading the psalm first.

1. Now read **Psalm 18: 1-3**. Then read **verses 46- 50**. How does David begin and end this psalm?

This psalm has been referred to as a Royal Psalm of Thanksgiving.

- Look briefly at the historical back ground of this psalm. It is almost word for word the same as **2 Sam. 22**. Just look at the beginning of this chapter of **2 Sam**. And see the similarities and the historical situation.

What prompts David to write this psalm?

2. In what ways had God been his Rock?
3. In what ways is God your Rock?

**Ps. 18: 1** "Strength" – 2391 *hezeq* a noun meaning strength; only used here in the O T

**18: 2** "Rock" – 5553 *sela*: a rock, a cliff; refers to single rocks

**18: 2** "Strength, Rock" – 6697 *sur*: a rock, a large boulder, a cliff or wall of rock; a rock as a symbol of stability

➤ **Read Deut. 32: 4, 18**

**Hab. 1: 12**

4. Why does David use so many words for rock?

**18:2** "Shield" #4043 *magen*: a shield, refuge, defense

Also used in:

**Ps. 28: 7**

**33:20**

**84: 11**

**115: 9-11**

**119: 114**

➤ List all the references to battle and defense found in the first two verses.

➤ **Ps. 144: 1-4 Read this and compare to our psalm.**

➤ **Read Ephesians 6: 10-18.**

5. What is your gear for battle?

6. With which parts of battle equipment are you most familiar?

7. How is he finally saved (in **Psalm 18: 3**)? When he does what action?

➤ **V. 4-6** What words are repeated in these 3 verses?

8. What verse in the first stanza repeats the same idea here?

9. Does David only pray when he is in distress?

➤ **Read: Ps. 5: 2, 3**

The word “distress” means to be in a tight, confined space.”

Where is God when David prays? Why is that important?

➤ Also look at the following verses **and mark where God is located.**

**Ps. 11: 4**

**Ps. 2:4**

**Ps. 33: 13, 14**

**Hab. 2: 20**

**Ps. 103: 19**

**Ps. 123: 1**

**Optional \* Ps. 99: 1; 102: 12; Micah 1: 2**

- What picture do you see in **v. 7 – 15**? And what prompts this response?

It is easy to get lost in the beauty of the poetic language of these verses, but what is the writer trying to convey about the Lord here?

- List everything you can learn from these verses about God.
- 
- What happens in **v. 16 – 19**?
    - List all the verbs that point out what God has done.
    - **Look at Ex. 19: 4**, and record the poetic language used there to describe God's care for His people.
    - **Read Ps. 18: 20 - 45**
10. In the majority of this psalm, what is David's focus? In other words, what does he write about the most? Himself, his enemies or Another?
- List all that you see in this last stanza (**46-50**) about God.

Again God is referred to as a \_\_\_\_\_. **V. 46**

- **Read 1 Pet. 2: 4-10** How does this relate to the psalm before us?

**Eph. 2: 19-22; Acts 4: 11; Ps. 118: 22; Matt. 21: 42-44**

(These may add additional insight.)

➤ *Do your text analysis on Psalm 18 at this time.*

If you are doing the brief study:

➤ **Go to the Application/Contemplative Questions at the end of the lesson.**



**Digging Deeper**     **“Why are there always trials? Why must I always need a Deliverer? And Who is going to deliver me? Do I even know Him?”**

1. In **Ps. 18: 1**, the word for “love” is *raham* # 7355. It means to have compassion; to have mercy; to find mercy. It is related to *raham* # 7356 the noun form, which means “womb, compassion, mercy, affection.” The Old Testament authors thought of the womb or bowels as the seat of warm and tender emotions.

Are you “pregnant” with love for our Lord? Is your love growing and developing? Or are you satisfied with where your relationship is with Him?

*Our Rock*

2. **Read Moses’ Song in Deut. 32: 1-14, 18, 28-39, 48-52**

(If time allows, read **Ex. 15** also – this follows God’s deliverance from the Egyptians upon Israel leaving Pharaoh.)

“Shield” speaks of God’s protection. **Gen. 15: 1; Ps. 33: 20; Deut. 33: 29**

“Horn” refers to strength. **Deut. 33:17; 1 Sam 2: 1; 1 Kgs. 22: 11; Luke 1: 69**

3. How does knowing these meanings enrich your understanding of what David is saying?

4. In what way is God your Rock?

5. Although the Davidic psalms point to the king of Israel, Who is the True King of Israel?  
All the kings of Israel were safe and productive as long as they believed this.

- In **Ps. 18: 4-6**, David recounts his distress. **Verses 7- 19** describe what God does for David. How is God’s assistance portrayed? What analogy is used?

*“The great deliverance is depicted as a \_\_\_\_\_ .” W. Wiersbe*

Sometimes the things we see as a hindrance or a setback (storm) are actually God’s way of protecting and guiding us.
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- **Ps. 18: 20 - 24** Who is speaking here?

5. Give some ideas as to why the psalmist is saying these things about being “blameless and righteous.” Was David deceived about his own behavior?

- ✓ One possible reason is that David looks at the whole of his life and does not focus on his flaws the way we do.
- ✓ Another possibility is the prophetic association with the Truly Perfect One. This is the voice of the Messiah.
- ✓ Also David may have been referring to his heart attitude toward God which was rock solid most of the time. God knew David’s heart and David was at peace with that knowledge. He did not need to “perform” a certain way to please his Father.

*“God enlarged David’s trials (Ps 25: 17) and used them to enlarge David!”*  
Wiersbe

The word in **Ps. 4: 1**, *relieved* means to “make room for.”

6. What trials do you have right now that are enlarging your potential for growing in His grace?

➤ **Read Ps. 18: 25 – 29.**

**18:25** “Merciful, kind” *hasiyd* #2623 is related to *hesed* #2617 (God’s covenant term of love) This term has wrapped in it all the relationship love that God can give His people. These are not flawless people but they are God’s people and David is clearly one of His.

7. Where is David’s focus in these verses?
8. Does David ask the Lord to remove his difficulties?
9. What do these verses teach you about God?

➤ **Read 18: 30 – 36.**

10. What does David repeat here from the first stanza?

### Compare to Prov. 4: 12

➤ **Read 18: 37 – 45.**

11. What has David accomplished and to Whom does he attribute all the credit for his victories?

➤ **Read 18: 46- 50.**

12. Again, how does David refer to the Lord? How is this description different?

He ends with the term *hesed* again. **V. 50** states that the Lord “shows lovingkindness to His anointed, to David and his descendants (literally “seed”) forever.”

The Lord’s reign is forever!

➤ **Look at: Rev. 11: 15**

David knew that the Lord’s promises would be fulfilled through His Messiah.

While this psalm is a royal psalm, intended as the voice of the king of Israel, David clearly sees beyond his influence as king and even that of his own descendants. He looks to the future and perfect king who would rule with perfect righteousness and justice.

### ➤ **Deeper Still**

Psalm 18 is in chiasmic structure.

### **chiasmus** (kai' æzməs)

*n, pl -mi* (-maɪ)

1. (Rhetoric) *rhetoric* reversal of the order of words in the second of two parallel phrases: *he came in triumph and in defeat departs.*

## 2. Definition and Explanation

A chiasm (or chiasmus if you rather) is a writing style that uses a unique repetition pattern for clarification and/or emphasis. Chiasm is pronounced ky'-az-um. Often called the chiastic (ky'az-tic) approach or the chiastic structure, this repetition form appears throughout the Bible yet it is not well known. The way you approach the Scriptures should be dramatically enhanced as you learn what a chiasm is, how to recognize chiasms, and how to glean a fresh application from these New or Old Testament passages.

Chiasms are structured in a repeating A-B-C ... C'-B'-A' pattern:

- A As I was with Moses, so I will be with you. I will never leave you nor forsake you (5b)
  - B Be strong and courageous ... be strong and very courageous (6,7a)
  - C Be careful to obey all the law ... that you may be successful (7b)
  - D Do not let this Book of the Law depart from your mouth (8a)
  - D' Mediate on it day and night (8b)
  - C' Be careful to do everything written in it ... you may be prosperous and successful (8c)
  - B' Be strong and courageous. Do not be terrified; do not be discouraged (9a)
  - A' for the Lord your God will be with you wherever you go. (9b)
- (Joshua 1:5b-9)

3. Simply put, a chiasm is a repetition of similar ideas in the reverse sequence. The importance of the chiastic structure is found in its hidden emphasis. (See [Excerpt - Being an Overcomer](#) for an interpretation of the above chiasm, adapted from my book). A chiasm organizes themes much like a sandwich: A) a piece of bread on top, B) mustard, C) a delightful piece of meat, C') another savory piece of meat, B') more mustard, and finally A') another piece of bread on the bottom. Chiasms generally focus on the flavorful meat, but the bread and mustard are necessary for a complete sandwich. Some chiasms do not have a mustard layer, other chiasms have lettuce on both sides of the meat, and some have just one piece of delicious meat.

When God inspired the Hebrew and Greek writers to inscribe their portions of the Scriptures, the chiastic structure was often used to add emphasis. He could not use techniques such as **bold**, *italics*, underline, indentation, bullets, or **font size** to help the reader understand what is important because these were not part of the ancient languages at the time. Instead He often used the structural arrangement of repeated thoughts or phrases to accomplish this emphasis – I suspect there are more than two thousand examples in the Bible!

Chiasmus is a rhetorical device in which two or more clauses are balanced against each other by the reversal of their structures in order to produce an artistic effect.

Let us try to understand chiasmus with the help of an example:

“Never let a Fool Kiss You or a Kiss Fool You.”

<http://literarydevices.net/chiasmus/>

In this psalm, we have the following chiastic structure:

- A. Yahweh, the Rock of Israel 1-3
- B. Affliction 4-6
- C. The Lord's Coming to Help 7-15
- D. The Lord's Deliverance 16-19
- E. God's Faithfulness to the Faithful 20-29
- D'. The Divine Perfections 30-36
- C'. The King's Victories Over the Enemies 37-42
- B'. The Glorious Deliverance 43-45
- A'. Yahweh, the Rock of Israel 46-50

Being aware of the chiastic structure will enrich your study of much of the Old Testament, as many writers employ this literary device for emphasis.

- ❖ Also realize that the emphatic part of a chiastic arrangement is the center thought.

**With each psalm we look at, I believe it is helpful to find a hymn or song which captures the essence of the psalmist's heart. This week, I believe that hymn is the Rock of Ages.**

History of the song: the writer of this song is Augustus Toplady. Toplady was traveling in the country when a storm came up. He was forced to take shelter in the cleft of a great rock. While

he was waiting for the storm to pass he reflected on the situation and the words of this hymn took shape in his mind. He actually wrote the words on an old playing card which was left there by a previous person.

These are the words he wrote:

*Rock of Ages, cleft for me,*

*Let me hide myself in thee:*

*Let the water and the blood,*

*From thy riven side which flowed,*

*Be of sin the double cure,*

*Cleanse me from its guilt and power.*

*Rock of Ages, cleft for me,*

*Let me hide myself in thee.*

### ❖ **Application Questions to Consider**

What is the hardest thing you are walking through right now?

How can this psalm help you approach your trial with the Lord's perspective?

Don't just think about it. Write it down. There is a clarity of thought that comes with writing things down. You see things that otherwise you would miss.

- Record what you have seen about God on your list in the Appendix.





## LESSON THREE – PSALMS 20 AND 21

### “THE DAY OF BATTLE IS HERE! ARE YOU READY?”



#### ➤ Read Psalm 20

1. Who wrote the psalm and what does it seem to be about?

Let's try and answer a few more of the **5WH questions**.

2. When is this petition made? Not what year, but under what circumstances?

➤ Key words are so important. Mark the words referring to “help” or “support.”

3. Who needs this help?

From where does the help come?

(Always remember to mark the verse in which you find the answer.)

4. These people and their king are facing war. Where do they turn for victory?

Do they strategize or purchase mercenaries from other kingdoms?

Do they build up their recruits?

- Find out what they do and mark the verse where you see the answer.
  
- **Read Deut. 20: 1-4**, and relate that passage to this psalm.

5. Look at **Ps. 33: 17**. Which verse does this reflect in **Ps. 20**?

**Ps. 147: 9-11**

- **Read Deut. 17: 14-20**. What was the king to do and what was he NOT to do?

Again, the chiasmic structure is used.

- A. Prayer in Need v. 1
- B. Prayer for God's Royal Help v. 2-4
- C. Rejoicing in Anticipation v. 5
- B' Confidence in God's Royal Help v. 6-8
- A' Prayer in Need v. 9

- ***Do your text analysis at this time for Psalm 20.***

- **Ps. 20** has a kind of *liturgy* which is bound together by the repeating of a number of its words – this is typical of **Hebrew poetry**. ✓ It is a kind of echo.

“answer” in **v. 1, 6**

“name” in **v. 1, 5, 7**

“save” is seen in forms of the Hebrew word “*yasha*:” **v. 5** “victory,” **v. 6** “saves,” and **v. 9**, “save.” (Jesus’ Hebrew name is Yeshua, which derives from this verb.)

- ✓ We also see contrasts.

**V. 8** has “bowed down and fallen” contrasted with \_\_\_\_\_ .

- ✓ There is also an *inclusio*.

v. 1 “May the LORD answer you in the day of trouble.”

V. 9, “May the King answer us in the day we call.”

6. **Ps. 20: 1-3** – We have seen that the day of trouble referred to here is a time of war for the king. According to v. 1, what will set the king on high ground?

7. This term for setting on high means “defense or advantageous vantage point for battle.” What will accomplish this for the king?

8. What do we mean when we say, “May the name of the LORD” do something for you?

*“By the **name** is meant the revealed character and Word of God; we are not to worship ‘the unknown God,’ but we should seek to know the covenant God of Jacob ... Who reveals His name and attributes to His people.” C.H. Spurgeon*

**Psalm 20** has been used as a psalm in wartime. In WWII this psalm was read in churches all over England. This is a cry of the people on behalf of their king as he goes into battle.

**Remember the Royal Psalms have more than one purpose, most of the time.**

They are directed to the earthly king **and** to the King of all.

➤ As you read **Psalm 20**, see if you can tell where the psalm addresses King David and King Jesus.

➤ **Read Ps. 21 out loud.**

9. How does this psalm relate to **Ps. 20**?

10. What are the keys words in this psalm?

11. What seems to be the occasion?

➤ ***Do your text analysis at this time for Psalm 21.***

If you are doing the brief study:

❖ Go to the last page and respond to the Application Questions.



### Digging Deeper

1. When we view **Psalm 20** as a psalm of King Jesus, what battle did He face?
2. How does our help come from the sanctuary? **V. 2**

**Read Heb. 8: 1-5; 9: 8-11, 20-25; 10: 19-22; Mark 14: 58**

*These are heavy verses, but they shed so much light on what Christ has accomplished for us.*

***Write what you learn from these verses that applies to our psalm.***

**Write down here Heb. 9: 24, underline and mediate on each word.**

**Ps. 20: 3**, before war kings of ancient cultures would offer sacrifices.

3. How does this relate to what you just saw in **Hebrews 8, 9 and 10**?
  
  
  
  
  
  
  
  
  
  
4. How important was winning this battle? What was the outcome? **Eph. 4: 7-8; Col. 2: 15; Ps. 68: 17-20**

**“Our blessed Lord presented Himself as a victim, and was a sweet savor to the Most High, and then He met and routed the embattled legions of hell. *Still His burnt sacrifice perfumes the courts of the heavens ... We ought in our spiritual conflicts to have an eye to the sacrifice of Jesus and never venture to war until first the Lord has given us a token for good at the altar of the cross. It is well to pause at the cross before we march on to battle.”* Spurgeon**

**Ps. 20: 4 – We may have our own will when our will is swallowed up in God’s will.**

5. **Ps. 20: 5** – What is important about the banners in battle?

**Read Ex. 17: 15; now read Ex. 17: 8-16.**

6. Under what conditions does God declare Himself to be *Jehovah-nissi* (The Lord is my Banner)?
  
  
  
  
  
  
  
  
  
  
7. Who is *Jehovah-nissi* to you?

How has He shown Himself to be “The Lord is my Banner?”

**Ps. 20: 6** changes to “I.” Here David is speaking as the king of God’s people. Not only does he lead his people as their warrior king, he leads them in turning to God alone for victory.

The structure of this psalm requires us to notice whether an individual is speaking or a group: “we” or “I.” **Psalm 20** is a type of liturgy where the people speak, a representative of the people speaks, such as a priest, and then the king himself speaks.

Make sure you note where this occurs.

➤ **Read Is. 58: 8, 9.**

8. How does Isaiah relate to this psalm?

➤ **Now read Is. 58: 1-11, 14.**

9. What is the apparent “battle” here which requires God’s right hand of deliverance?

➤ **Write Ps. 20: 7 here.**

10. What are the “chariots” in which you are tempted to boast or rely?

11. Give an example of what it means to “boast” in the name of the LORD today?

✓ **Ps. 20: 7**, what does it mean *in your life* to “boast in the name of the LORD, our God?”

**A few battle requirements:**

**Identify with your King – know Him and know His ways**

**Belong heart and soul to Him – “burn the ships” = no going back**

**See the victory through His eyes – do not have your agenda, yield to His version of victory**

**Stay on guard at all times, ready for battle**

**Be on highest alert after a great battle is won**

**Rejoice with your King! Allow NOTHING to steal that joy from you!**

➤ **Read psalm 21 out loud.**

This psalm has another *inclusio* – the key word is “strength.”

**Ps. 21: 1, 13** focus on this word “strength.” So this tells us that the strength of the Lord will be the main topic.

1. After reading this psalm, what strikes you about the Lord’s strength?

➤ **Ps. 21: 1**

2. Immediately the king knows that his deliverance comes from one place. Where is that?

*“We will rejoice more and more as we learn by experience more and more fully the strength of our covenant God. Our weakness unstrings our harps, but His strength tunes them anew.”*

Michael Wilcock

3. What can you do in order to know your covenant God more fully?

4. How does **Ps. 21: 2** relate to **Ps. 20: 4**?

- **Read the following sections of Scripture and see what you learn about the strength of the king.**

**Read 2 Chron. 14: 8-15; 20: 1-30 (You will miss a great blessing if you skip this reading!!)**

- **Also Read 2 Chron. 26: 3-8, 16**

- **Read Eph. 6: 12**

*“The closer we get to the kind of war that really must be fought, the closer we need to get to the King Who will fight it for us, and to the rest of His people who will pray to that end with us. That will be the time for Psalms 20 and 21.”*

Michael Wilcock

Now before we leave v. 2, think for a minute about what the earthly king's desire was

\_\_\_\_\_ .

5. **Now consider what is the desire of King Jesus?**

- **Look at Ps. 2:8; Ps. 149: 4a; Heb. 12: 2 (to what joy is He referring)**

Let us believe the love He has for us, beloved. He will not rest till He has fully possessed His inheritance, till He has made that which He purchased on Calvary fully His own... so that in us He lives, in us He talks, in us He walks, in us He looks upon those around Him, in us He stretches forth His hand to heal.

Notice at the end of v. 2, there is a word: *selah*. This word is thought to mean – pause.

The great composer Mozart told us that the rest (the indicated cessation of sound) is as valuable as the notes themselves.

Here that truth is crucial. The *selah* (pause) gives the reader time to reflect on what has been expressed.

✓ **Record the definition of *selah* in your list of definitions.**

- **Read Ps. 21: 3**

6. Before Christ could wear the crown of victory, what kind of crown did He wear?

- **Read Matt. 27: 27-31**

7. What does this tell you about the timing of victory for those who follow Christ?

- **Read Ps. 21: 4-6**

8. To whom do these verses refer?

How do you know?

➤ **Read Ps. 21: 7-13**

**V. 7** contains one of the most important words in the Old Testament: **hesed**.

*This is the term for God's special covenant with His people. It means unfailing, faithful, merciful love.*

✓ **Place this word in your definitions list.**

9. What occurs based on God's covenant love according to **v. 7**?

*"A holy confidence in Jehovah is the true mother of victories."* C. H. Spurgeon

**10. Read 2 Sam. 8: 1-15**, and see how God's servant was rewarded by His covenant relationship. David was blessed, but according to **v. 15**, who else received blessing?

**Ps. 21: 9** tells us of a *"time of God's anger."* We are currently in a time of grace in which the Lord is calling people out of darkness and into light. But this gracious calling will end when the time of His anger *"will swallow them up in His wrath."*

Let us be busy during this time of grace so that the Lord's inheritance is indeed great!

We can ponder these verses and others like them to the point of inactivity, but instead, our response should be to realize that every day draws closer to the door being shut eternally for those who do not know His grace.

➤ **Read Ps. 21: 10-13** and imagine what these words would have meant to a king and his soldiers about to face their enemy.

Notice **21: 11**, states that these enemies intended evil against God by intending evil against God's people.

11. How does that relate to you?

12. **Ps. 21: 13** praises the Lord by asking that He be exalted. What is the meaning of *exalt*?
13. How does this praise relate to **Ps. 20: 1** in the request of the Lord to “set the king on high?”

➤ Refer again to Question 7 on page 32.

- Your assignment is to find a high place. This could be a day long affair of hiking to a hill or mountain in your area. Or it could mean going up to the top of a building and, preferably going to the rooftop or at least looking out the window and reciting **Ps. 20** and then read **Ps. 21: 1-6, 13**. (Or the whole psalm.) Find your way of ascending the heights.

As you are “ascending the heights” to arrive at your destination, **remember** the Lord and how far He descended in order to give you these “heights.”

- ❖ An activity like this will permanently imprint on your heart – do not miss it.

By the way, **Ps. 21** is also in chiastic structure.

- A. The King’s Joy in the Lord’s Strength v.1
- B. God’s Gifts to His King v.2-6
- C. The King’s Response v. 7
- B’ The People’s Expectation of the King v. 8-12
- A’ The People’s Joy in the Lord’s Strength v. 13

### ❖ Application Questions

1. **Ps. 20** is a petition for victory in battle. **Ps. 21** celebrates the victory already achieved. How does this relate to your everyday life as a believer?

The Christian life is all about our calling out to God and His answering us.

2. How is your life going in the department of calling out to Him?

The Christian life is also a constant and steady battle.

3. Are you trying to battle on your own? If so, why?

Take these questions and any of your own and seek the Lord's way of battling.

❖ **Record in the Appendix what you have seen about the Attributes of God.**

- ✓ 4. One last duty – what hymn or song would best go with this study?



## LESSON FOUR – PSALMS 45 AND 72

**THE WEDDING DATE IS SET!**

**THE KINGDOM IS ESTABLISHED!**

We now move from Book One to Book Two of the Psalter.

**Book Two opens with what are called the Korah Psalms (42-49). These are crafted by the sons of Korah, descendants of Levi, and specifically Levi's son Korah. Encountering the Psalms p. 63**

These psalms have a particular focus on national distinctiveness and it has been suggested that they were written around the time of dispersion (exile). The writer's intent appears to be to consolidate a national identity.

➤ **Read Ps. 45**

**(The superscription indicates how the psalm is to be performed musically; also note the superscription in Ps. 69, 80)**

1. What are your first impressions of this psalm?

2. What appears to be the approaching event?

(There is always an event on the minds of these writers!)

3. According to **45: 1, 2** what is the theme of this psalm?

On what does **v. 2** focus?

➤ **Read Prov. 22:11; Eccl. 10: 12; Luke 4: 22, 23; John 7: 46**

4. How do these verses relate to this verse?

5. How do **verses 3-5** describe the king?

➤ **Read 45: 6-9.**

6. Who is described here?

7. What do you find out about him?

➤ **Read 45: 10-16.**

8. To whom is this addressed?

List what you find out about her?

➤ **The conclusion – v. 17** speaks of Whom?

**This psalm also has an *inclusio*. Look at v. 2 and v. 17.**

9. What do you see repeated?

**This is a wedding psalm for a king and his foreign bride.**

**The Wedding Day:** *“when the day of the wedding finally came, the friends and attendants of the bride gathered at the bride’s home, where she prepared herself in her finest clothing and jewelry. At the same time, the attendants of the groom would gather at his house. Then there would be a grand procession through the streets of the city as the groom and his attendants went to fetch the bride, followed by a second procession of the entire party, both the bride and the groom’s entourage, from the bride’s home back to the groom’s. At the groom’s home there would be a joyful wedding feast, which could last as long as one or two weeks, depending on the status and wealth of the groom’s family. Jesus’ parable of the five wise and the five foolish virgins has as its setting such a returning procession and feast.”*

James Montgomery Boice

The psalm also applies to our Lord, who rules as the Son of David (Heb. 1: 8). But first the reader must listen to the psalm in the context of Israel and restrain himself from reading only the relationship of Christ and the church into the text. Expositor's p. 343

**Structure of the psalm:**

- A. Introduction v. 1
- B. Address to the King v. 2-5
- C. The Glory of the Bridegroom v. 6-9
- B' Address to the Bride v. 10 -12
- C' The Glory of the Bride v. 13-15
- A' Conclusion v. 16-17

➤ ***Do your text analysis at this time of Psalm 45.***

➤ **Read Ps. 72 This is the last psalm of Book Two.**

1. Why do you think this psalm is the last in this particular book?
  
2. What is the topic in this psalm?
  
3. To whom is this psalm attributed?

➤ **Read 1 Kings 3: 1-15.** How does this relate to this psalm's opening? **V. 1-4**

➤ **72: 5-11**

4. What does the psalmist ask of the Lord?

➤ **72: 12-15**

In response to the Lord's blessing the king with the requests of **v. 5-11**, what will the king do?

➤ **72: 16-20**

How do v. 16, 17 mirror v. 18, 19?

**Structure of the psalm:**

- A. Prayer for Davidic Kingship v. 1
- B. Hope for Righteousness and Justice v. 2-4
  - C. Prayer for Longevity and Universal Rule V. 5-11
- B' Hope for Righteousness and Justice v. 12-14
  - C' Prayer for Longevity and Universality b. 15-17
- A'. Praise of God's Kingship v. 18-20

➤ *Do your text analysis at this time of Psalm 72.*

**If you are doing the brief study:**

➤ **Go to the questions at the end of the lesson.**

**Digging Deeper**

**Back to Psalm 45 for a closer look.**

1. Who are the sons of Korah? **Look at 1 Chron. 9: 19 ff; 26: 1-19; Num. 16: 1-3, 8-11, 20-35; Num. 26: 9-11**

These psalms refer to God as *Elohim* much more than the traditional Yahweh. So these are called *Elohistic psalms*.

“In its literal sense this psalm refers to the Hebrew king, but in its typological sense it refers to Jesus Christ.” Encountering the Psalms p. 47 in regard to Ps. 45

Richard D. Patterson uses the phrase “multiplex approach” to refer to the layers within this psalm. Expositor’s Commentary

*“The birth of Christ is the arrival of the great warrior and the great king. Also of the Lover, the Bridegroom, whose beauty surpasses that of man. But not only the Bridegroom as the lover, the desired; the Bridegroom also who makes fruitful, the Father of children still to be begotten and born.”*

C. S. Lewis, Reflections on the Psalms, p. 130

Was our Lord particularly fair in appearance when He was on earth?

➤ **Read Is. 53:2; 52:14**

**But today, Jesus is the center of heaven’s glory and the focus of heaven’s worship. (Rev. 4, 5)**

**Is. 33: 17** tells us about our King. How does this verse describe Him?

2. How are His words described? **Ps. 45: 2**

➤ **Read Matt. 7: 28; John 7: 46; Mark 1: 22; 6: 2, 11: 18; Col. 2: 2, 3 to understand more about His words.**

3. How does **v. 2** end? How it relates to **Ps. 29: 9, 10?**

➤ **Read Ps. 45: 3-5** This refers to the king as a \_\_\_\_\_.

4. Was Solomon a warrior-king?

So to Whom does this refer?

**Rev. 19: 6-21**

**Rev. 5: 5, 9-10**

**Rev. 17: 14; 22: 17**

5. What else do you learn in the above verses that relates to **Ps. 45?**

*“Even when He breaks His enemies with a rod of iron, He will do no one wrong; His vengeance and His grace are both in conformity with justice. Hence we trust Him without suspicion; He cannot err.” C. H. Spurgeon*

**This psalm was thought to be upon the wedding of Solomon to the Egyptian princess.**

What could Solomon have learned from the example of Christ as to how to be a good husband?

**Eph. 5: 23ff**

**While the background of this psalm is a wedding, it remains a royal wedding. The king is to rule in God’s way. How does the psalmist describe God’s rule through this king?**

➤ **Read Ps. 45: 6-9**

➤ **Stop for a moment and rejoice that the Lord has “anointed (You) *Jesus* with the oil of gladness above all people.” (v. 7)**

What does New Testament reference to this verse (6) indicate?

➤ **Read Heb. 1:8, 9**

How do these verses relate to **Ps. 45: 6-8?**

**Luke 1: 30-33**

**Rev. 11: 15**

**Is. 11: 1-5**

**Is. 9: 6, 7**

We are not positive as to which king this psalm addresses, but it becomes clearer as we read that he (the writer) is looking *“ahead and upward to that ideal promised King Whose perfect and eternal reign was foreshadowed by the Jewish monarchy.”* James Montgomery Boice

➤ **Ps. 45: 10-15**

8. This portion is addressed to the \_\_\_\_\_ .

9. What advice is she given?

➤ **Relate this to:**

**Ruth 1: 16, 17.**

**Gen. 12: 1**

**Luke 14: 26 (25-35, for context)**

<b>The King must be your one and only love from this day forward!</b>
---

➤ **Read Ps. 45: 16, 17**

➤ **Relate to:**

**Heb. 2: 10, 13**

**Is. 53: 10**

**One last look.**

- **Read Ps. 45: 8. Our Lord's garments are fragrant with myrrh and other spices.**
- **Read Ex. 30: 23-30** Whose garments were anointed with these fragrances?

**Jesus Christ is our King/Prophet/Priest. He is our everything!**

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## **Psalm 72**

**We leave the wedding ceremony and now we look at the rule of our King.**

➤ **Read Ps. 72: 1-4 and compare to:**

**Is. 16: 5**

**Is. 32: 1, 2**

1. How would the king know how to rule with justice and righteousness?

➤ **Read Deut. 17: 18-20 and record your findings.**

### **Word Study**

**Find out what you can about:**

**“Judgments”- *mishpat* # 4941**

**“Righteousness”- *sedaqah* # 6666**

➤ **Read 72: 5-11**

1. What do you learn about the king’s rule?

**Ps. 72:8, in particular tells his boundaries.**

➤ **Look at 2 Chron. 9: 26 and compare.**

➤ **72: 12-15**

2. What is the king doing in his rule?

This earthly ruler's kingdom will mirror the kingdom of God in fidelity and righteousness.

**Zech. 9: 9**

➤ **Read 72: 16-17**

4. What is the benefit to the people of a just and righteous king?

*"Gold, grain, and fruit were ancient measures of prosperity."* Boice

➤ **72: 18-20** These verses close this psalm and the entire Book Two of the Psalter. Each of the Five Books of the Psalter end with a doxology to the Lord.

5. What does the psalmist focus on here as the book is finished?

➤ **Look at 2 Sam. 23: 1-5** How does this end of the history of David's life correlate with the psalm we are studying?

➤ **Look at the endings of the other four Books: Ps. 41: 13; 89: 52; 106: 48; 150: 6** and see how they compare to Ps. 72's ending.

## ❖ APPLICATION QUESTIONS

As we study these royal psalms, it becomes evident that the perfections described here are not those of merely mortal man. *"Human rulers always let us down, which is why we look for the only upright, just and entirely righteous rule of Jesus Christ."* James Montgomery Boice

**Not only does the Lord provide for His people the material necessities (72: 16), but above all He has made a way to make us righteous. He has given us His own perfect righteousness and then by His Spirit He renews our minds according to true godliness.**

**Apart from this work of the Lord, righteousness would be banished from the earth.**

**Rom. 4: 21-25**

## 2Cor. 5: 21

If this psalm was written by Solomon, who in his later years turned from the Lord, it is yet another revelation of how “one greater than Solomon is here.” **Matt. 12: 42**

\_\_\_\_\_ and \_\_\_\_\_ are the foundation of God’s throne. **Ps. 89: 14**

**Jer. 23: 5, 6 Jehovah-tsidkenu – The LORD Our Righteousness**

- ❖ Write a note here declaring to your King how glorious, lovely and perfect He is in your life right now, not “when this happens or if that happens” but right now – He is perfect and He knows what He is doing.
  
- ❖ **Record in the Appendix what you have seen about the Attributes of God this week.**

Remember as we began the week’s homework, we saw the King described as the fairest of all. So our hymn for this week is: **Fairest Lord Jesus**

### **FAIREST LORD JESUS**

1. Fairest Lord Jesus, Ruler of all nature,  
O Thou of God and man the Son,  
Thee will I cherish, Thee will I honor,  
Thou, my soul’s glory, joy and crown.
  
2. Fair are the meadows, fairer still the  
woodlands,  
Robed in the blooming garb of spring;  
Jesus is fairer, Jesus is purer,  
  
Who makes the woeful heart to sing.
  
3. Fair is the sunshine, fairer still the  
moonlight,  
  
And all the twinkling starry host;

Jesus shines brighter, Jesus shines purer

Than all the angels heav'n can boast.

4. All fairest beauty, heavenly and earthly,  
Wondrously, Jesus, is found in Thee;

None can be nearer, fairer or dearer,  
Than Thou, my Savior, art to me.

5. Beautiful Savior! Lord of all the nations!

Son of God and Son of Man!

Glory and honor, praise, adoration,

Now and forevermore be Thine.



## ROYAL PSALMS            LESSON FIVE PSALM 89

### “THE FAITHFULNESS OF GOD”

#### Book Three covers Psalms 73-89

So we are looking at the only psalm considered a “royal psalm” from this book.

1. Who wrote this psalm?                      Who is he? **Look at 1 Kings 4: 31; 1Chron. 15: 19**

Now possibly this was written in the style or teaching of Ethan (belonging to the tradition of Ethan).\* The reason for this hesitancy to see the contemporary of David as the writer will become evident as you continue.

This way of attributing psalms to a particular style was not uncommon – **Ps. 74**, an Asaph psalm.

➤ **Read Ps. 89: 1-4 and then read V. 46-52.**

2. What did this wise man “see” about his world?

➤ **Read 2 Kings 25: 1-7**

\*Zedekiah was the last king of Judah. This constitutes the fall of the Davidic dynasty.

(Refers to question #1.)

3. Now look specifically at **Ps. 89: 1, 2, 5, 8, 14, 33, 49**. What is repeated in each of these verses?

***This is the theme of this psalm, by the way.***

2. **Read 2 Sam. 7: 14-16**. How does this passage relate to this psalm?

a. **Read the following and relate these to what you have seen in this psalm so far.**

**Luke 1: 30-33**

**Dan. 2: 44**

**Dan. 7: 14, 18, 27**

**Matt. 28: 18**

**Is. 9: 7**

4. Now as believers on this side of the cross, what do we see that this psalmist was not able to see?
  
  
  
  
  
  
  
  
  
  
5. Imagine for a moment not having the insight into Who Jesus is and how God has maintained His covenant promises through Him. How would you “see” the fall of the Davidic dynasty? What would you hold onto?
  
  
  
  
  
  
  
  
  
  
6. Who had the Lord provided over the years to show His people that He would remain true to His covenant?

**Jer. 29: 10-14; 2 Chron. 36: 15, 16**



FOREVER  
GOD

*is faithful*

## The Attributes of God

➤ **Read Ps. 89: 5-18**

List here all you learn about God **especially how** He is declared faithful and by whom.

➤ **Read Ps. 89: 19-29**

Here the psalmist reviews the words of God as spoken to and about David.

- **List two columns: one for what you see about God and another for what you see about David.**

➤ **Read Ps. 89: 30-37**

- Record here what God says about His covenant. Relate to His original promise to David:

**2 Sam. 7: 14, 15**

- **Read Ps. 89: 38-45** What pronoun is used here repeatedly and to Whom does it refer?  
8. What does this show you?

Who is acting here?

➤ **Read Ps. 89: 46-48**

9. On whom is the focus here?

What is his point?

➤ **Read Ps. 89: 49-52**

10. **“Reproach/reproached”** is repeated three times in these verses. What do you learn?

11. Yet the psalm ends with what thought?

12. How can the psalmist and **how can we**, in the face of reproach and other evils echo these words?

On what do we make our stand?

➤ ***Do the text analysis of Psalm 89 at this time.***

❖ **Go to the application questions at the end of the lesson. There are five options.**

### **Digging Deeper**

➤ **Go back again through the whole psalm making sure you have marked “love,” (hesed) “faithfulness,” “throne,” “David, My servant,” “anointed” and “covenant” on your text at the end of the workbook.**

➤ **Read Ps. 89: 1-5 again.**

**Hesed** is God's unfailing, steadfast, merciful, eternal, covenant love. Many times referred to as "lovingkindness."

1. Why does the psalmist open with his commitment to sing of God's "*hesed*?"

2. How do the verses: **5-14**, contribute to the argument that God's faithfulness will prevail?

3. **Ps. 89: 8** tells us that God's faithfulness surrounds Him. Do you see any connection to this fact and **Is. 6: 1**?

✓ **Ps. 89: 9, 10** Waves compare to nations:

**Is 17: 12-13**

**Rev. 17: 15**

➤ **Read Mk. 4: 35-41** "*The disciples were so impressed that they were more terrified now of Jesus and His power than they had been by the storm!*" Boice

4. Is this the Savior you worship? Are you in awe of His great power?

➤ **Verses 11-18** tell of the power of the Lord. What does His power guarantee in regard to His faithfulness?



❖ **This section begins to unveil other attributes of God.**

5. Which attribute do you see in **89: 14, 16**?

✓ **Verses 15-18** are recited on the Jewish New Year in many synagogues today, after the blowing of the shofar.

6. How would these verses help start the new year?

➤ **Read Ps. 89: 19-29**

**Then relate to:**

**1 Sam. 16: 13**

**Luke 1: 69**

**Ps. 78:70**

**Acts 4: 25; 13: 32**

How is David referred to here?

**(Jeremiah and Ezekiel refer to David as God's servant as well.)**

The point here is that David is king for God's purposes and not for his own or for his pleasure.

*"As time went by and the great days of the monarchy became a distant memory, the prophetic figure of the Servant of the Lord was seen increasingly as one whose service meant suffering. This figure and the very different one of the King who would one day come to put all things to rights seemed two quite distinct personages. It was hard for a Jew of Jesus' time to think otherwise. 'They crucified him, but we had hoped that he was the one who was going to redeem Israel.' If He was the one, He couldn't be the other. The fact was, nevertheless, that Jesus was both at once – the Servant King; and the idea that the two might be combined had been there from the outset in the person of David."* Michael Wilcock

<p><b>Note Ps. 89: 27 in reference to David. David was the eighth son of Jesse (1 Sam. 16: 13), but God made him His firstborn, the honored son that received the greatest inheritance.</b></p>
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7. Who else is called "firstborn" in reference to pre-eminence?

**Rom. 8: 29**

**Col. 1: 15, 18**

**Heb. 1: 6**

**Rev. 1: 5**

So David foreshadows Christ Who is the Son of God and Head of the Church.

**(Eph. 1:22; Heb. 3: 6)**

- **Relate Ps. 89: 30-37 to:**  
**Prov. 3: 12**

**Heb. 12: 3-11**

8. What is the difference between punishment and rejection? (v. 32, 33)

As for the covenant and God's attitude toward Judah:

**Read: Jer. 31: 35-36**

**Jer. 33: 19-26**

**Ps. 89: 34** – God makes clear that He cannot violate His covenant even if David's offspring do.

But what does David say concerning His promise? **Acts 2: 29-31**

This stanza ends with "forever" repeated twice (v.28, 29). Why is that important at this juncture in the psalm?

9. **Ps. 89: 38-45** What is the tone here?

Does that surprise you?

Does this response surprise God?

Are you this honest with the Lord when you are discouraged and doubt Him?

Do you notice the "*selah*" at the end of v. 45?

Why is this a good time to pause and reflect?

➤ **Read:**

**Heb. 1:8**

**Heb. 5:6**

**Heb. 7: 28**

**Heb. 10: 12**

**Heb. 13: 8, 21**

**Rev. 11: 15**

**These verses point to the fact that God was still on His throne and that He would see to it that David's seed would occupy the throne forever. This was secure because God is a covenant-keeping God and what He has said will happen will indeed happen!**

➤ **Look at: Is. 55: 3; Acts 13: 34**

**Here again you see the security of God's work.**

**10. Read Ps. 89: 46-48**

**Relate this to Rev. 6: 10.**

*"In the final analysis, the saints know that the problem they are dealing with is not God's faithlessness, but rather His timing or delays, or their own limited and mistaken impressions."*

Boice

**11. Read Ps. 89: 49-51**

➤ **Relate to Ps. 69: 9 and "Arise, O Lord" Is 51: 9, 10.**

**Ps. 89: 1-14** directly mirrors the last 14 verses (**38-51**) of the poem, in contrast.

The psalmist *“makes verses 38-51 an exact counterpart of verses 1-14, and the whole becomes a composite poem of beautiful symmetry, yet one which is as passionate as it is ingenious.”*

Michael Wilcock

Make sure you take the time to see this.

**Ps. 89: 49** takes up almost the same wording of **v. 1** – except to question God’s lovingkindnesses.

What answer does the psalmist offer?

Keep in mind that the last verse (**52**) is the ending verse for Book Three and not just this psalm.

### **Now for some application!**

**You may choose to do all the assignments or just pick one. Use extra paper.**

**A.**

❖ **Ps. 89: 12**      **Read Is. 55: 12; 49: 13** mountains rejoice assignment

Go outside, find a quiet place and listen.

Listen to God’s creation and see what it says.

Journal here or in your regular journal what the Lord shows you. Share this with others or leave this as a special time for you and your King. But do not neglect hearing from Him.

**B.**

❖ Read the following verses and relate them to the entire **Ps. 89**. Do not try to answer verse by verse. Simply read the four verses from Isaiah and then, based on what you have been learning all week from **Psalm 89**, compare the two texts. **Is. 55: 1, 3, 9, 11**

What God “says” is equivalent to what we term His Word. So as you read the Bible (or Scripture), what you are reading is what He says about Himself, His world, His plan and you.

The psalmist begins and ends his psalm with what God has said. **This is the foundation for faith and life.** We live based on what God says. The author begins and ends with God’s words. That is our example.

C.

- ❖ At the opening of this psalm, it is referred to as a *maskil*. This is thought to mean that it has some ***didactic or teaching value***. There are several psalms termed as *maskil*. Most lend themselves to helping the reader understand or navigate his way through tough times.

What is being “taught” in this psalm?

How is the lesson approached? Is the teacher successful in getting across his message?

D.

- ❖ **Some trouble spots!**

How do you resolve these two verses?

**Ps. 89: 13, 42**, in regard to the strong right arm of God and the right hand of the adversary?

E.

- ❖ Choose a hymn that is reflected in this psalm.

You are officially an expert on **Psalm 89!**

Lots of work – but the Lord will reward your diligence with more than you can think or imagine!

- **Record the Attributes of God you saw this week in the Appendix.**



ROYAL PSALMS LESSON SIX "HOW TO MAINTAIN A LIFE OF INTEGRITY"

Ps. 101 and 110



1. What is the last song you heard on the radio?

2. What type of music do you love to listen to?
3. Well David loved a particular kind of music. What was the make-up of his type of music?

What was the subject matter, in other words?

4. What would it mean to you personally to sing of the Lord's lovingkindness? (Again this word is *hesed* and refers to God's covenant love.)

What does God's covenant love mean to you?

➤ **Read Ps. 101**

Notice all the "I's" and "me's." Make a list of all David does or does not do because of his relationship with God.

In case you missed it in the activity above, find all the **verbs** that will result in a holy heart: *sing, give heed, walk...*

While **Ps. 101** does not include the term "king" it is considered a royal psalm because it *"describes the power, paraphernalia, and activities of the king, even though they do not mention his name. Ps. 101 satisfies the "royal" criteria in that the psalmist promises to "cut off every evildoer from the city of the LORD," a kind of power over Jerusalem that no one other than the king would possess."* Encountering the Psalms C. Hassell Bullock

5. How many times does David say “I will” in this psalm?
6. What does that show you about following the Lord with all your heart?

“I will ...” David repeats this again and again. He declares his determination to follow the Lord.

7. Are you this determined or do you follow Him when it suits you?

Do you follow Him when it hurts?

When it “looks” like it makes no sense?

When you are all alone? Are you determined?

**Look at v. 2.** Finish this statement: “I will walk within my \_\_\_\_\_ in the integrity of my \_\_\_\_\_.”

8. What is important about this statement?

- **101: 3-6** mentions eyes and “a haughty look” several times. What do you learn about this aspect of life that can help you with your own perspective?

- ✓ This psalm is similar in form to ancient treaties – the king is vowing to administer justice and to follow the theocratic ideal in Israel.

Each king was to write something.

- **Read Deut. 17: 14-20** and see what you learn about the king’s responsibilities that relates to this psalm.

**Ps. 101 can be called “Leadership 101.”** The ultimate leader of God’s people was yet to come.

*The Davidic king is a theocratic ruler in the sense that he rules over God's people under the Lord and yet is very close to Him. Expositor's Commentary*

**2 Chronicles 9: 8**

**Psalm 132: 17, 18**

9. With all the psalms we have studied to this point, we have seen the mark of Jesus on the king we are discussing. How does this psalm describe the leader of God's people that compares to Christ?

**Read the following and see what you can learn about how we use our eyes.**

**John 7: 24**

**Is. 11:3**

**Deut. 15: 9**

**Matt. 6: 22, 23**

By constantly guarding his eyes, the leader will be more sensitive to God's true way of seeing things. Thereby judging correctly what is beneficial for his soul.

Do not be deceived: "Bad company corrupts good morals." **1 Cor. 15: 33**

10. Beginning with v. 3, how does the psalmist show he understands this truth?

**Oh if only our government and church leaders followed the guidelines of this psalm! But a Leader is coming and now sits on His throne Who will appear and He will administer justice and righteousness – David “sees” and follows this Righteous One’s ways. May we “see” Him and follow Him as well!**

**Deut. 32: 4** "The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He. -See more at: <http://bible.knowing-jesus.com>

## **Psalms 9:7-8**

But the LORD abides forever; He has established His throne for judgment, And He will judge the world in righteousness; He will execute judgment for the peoples with equity.

## **Psalms 99:4**

The strength of the King loves justice; You have established equity; You have executed justice and righteousness in Jacob. (We will study this psalm in depth in the Enthronement Psalms.)

- **Read Ps. 48: 1-3; 87: 1-3;** and see how important it was for David to maintain (through the power of God's Spirit) the city of Jerusalem as a righteous and just place for the Name of God.

Those of you in leadership will wish to examine these New Testament references that parallel these thoughts from the perspective of believers in Christ and the ideals/standards of Christian leadership. List any personal insights below.

**1 Timothy 3: 1-16**

**2 Timothy 2: 14-26**

**Titus 1: 5-9; 2: 1-15**

*"Clearly the psalm belongs to the royal psalms, and further it is in the form of a declaration of commitment."* Expositor's Commentary

- ❖ Perhaps you should take the time now to read **Ps. 101** one last time and make the declaration of commitment which the Lord places on your heart.
- ✓ This is the only psalm of Book Four in the royal Psalms collection.

**Structure of Ps. 101**

- A. The King's Commitment to God's Kingdom v. 1-3a
  - B. Hatred of Evil v. 3b-5
    - C. Love for God's People v. 6
  - B' Hatred of Evil v. 7
- A' The King's Commitment to Justice v. 8

**According to the rule of the chiastic structure, *the center truth is the central truth*. Here the love of the faithful is the heart of this psalm. At the end of this lesson there is a covenant agreement for you and another to sign – you are in agreement to pray for and uphold one another. Even reproving, if necessary – this is a faithful friend indeed! If you elect to covenant with one of the Lord's faithful, do not enter into this lightly. A covenant agreement is binding before the Lord.**

➤ ***Do the text analysis of Psalm 101 at this time.***

## **Psalm 110**

### **Read Ps. 110**

This psalm should sound familiar since it is quoted in the New Testament more than any other psalm.

1. Who wrote this psalm?
2. Were the things David describes here fulfilled in his own reign?
3. Who was he describing? One of his own descendants?
4. How do you know that no earthly ruler could be considered here?

This psalm presents two pictures of Messiah from the past – His exaltation as King (**v. 1-3**) and His consecration as Priest (**v. 4**) – and a third picture from the future, is victory over the enemies of God (**v.5-7**).

David as a prophet:

### **Acts 2: 29 -36**



## **Psalm 110:1 KJV**

***The LORD said unto my Lord, Sit  
thou at my right hand, until I make  
thine enemies thy footstool.***

Mark 12: 35 – 37

Luke 20: 41-44

**Matt. 22: 41-46**

5. What was the Spirit saying through David? Of Whom was the Spirit speaking?
  
6. How does this make David a prophet?

Since the three synoptic writers all included this reference from the Old Testament (which, by the way, rarely do all three synoptic gospels include the same accounts), it is of utmost importance.

**Read Heb. 1: 13 and see how it relates to Ps. 110: 1.** (You may need to read **Heb. 1: 1-14** to get the context.)

**David was ruler of Israel 1011- 971 B.C. So his prophecy here is 1, 000 years old!**

How do you respond to this truth concerning our Messiah?

➤ ***Do the text analysis of Psalm 110 at this time.***

❖ **Go to the application questions at the end of the lesson.**

### **Digging Deeper**

#### **Ps. 101**

1. David sings of **lovingkindness and justice**. Where had he seen those attributes exhibited?

*“Mercy and judgment would temper the administration of David, because he had adoringly perceived them in the dispensations of his God.”* C. H. Spurgeon

2. The more we see of God, the more we begin to see His ways exhibited in our own lives.

Why is that?

God cares about the dispensation of justice. **Read Isaiah 16: 5 and relate it to Ps. 101.**

➤ **Read 1 Sam. 6: 1**

**7: 1-4**

**2 Sam. 6: 1-23**

Some scholars believe that when David says “When will You come?” he is referring to when will the ark be returned to Jerusalem. David had tried to return the ark once and had failed.

David longed for the Lord’s earthly domain to reside near him and God’s people in his city.

3. Having studied this psalm this week, do you agree with the scholars who hold this view?

**Read the psalm again and from the passages from 1 and 2 Sam. and Psalm 101, support your point of view.**

- ✓ This ability to reason from the Scripture is powerful. It is not for the ivory towered academics, it is for all of God’s people to know what they believe and be able to defend it. An exercise like this will increase your skill in this area. Enjoy!

***David has made clear his devotion to follow the Lord. Part of the passion to follow the Lord includes how we interact with others.***

**Ps. 101: 3** David does not view sin with indifference, as with something he feels passionless about. Describe the passion you see here in **v. 3** that would help you in your attitude toward sin.

4. How many days, dare I say, weeks can you tolerate to wear a garment?

Imagine wearing one of your pair of socks 100 times! Think of all the filth that would accumulate on them! You would not consider doing that. You would immediately wash your socks after they even gave a hint of odor. (I imagine you may even run to the washer right now and throw a few things in just out of relief.)

Well, when we tolerate sin in our lives, we are doing just that – we are accumulating filth. The kind that fastens itself to us. David said he would not allow that to happen.

5. What is there in your life that has fastened its grip on you and you need to follow David's example? This is not a run to the washer and clean something up – this is warfare and you need to remove this thing from your life.

## □ WORD STUDY

The Hebrew word for (**v. 3**) “worthless” or “wicked” is #1100 *beliyya'al* a word used for the state of being good for nothing; also used to refer to Belial

“Perverse” (**v.4**) is 'iqqesh and means “crooked, twisted”

### ➤ Read 101: 3-6

**V. 4** says, “I will know no evil.” This word for “know” (*yada*) is more than an intellectual assent, it means “to know relationally, to make oneself known, to consider”

David was not going to become entangled with any form of evil, no matter how enticing.

Instead, in **v. 6**, his eyes would be on the faithful; in other words, he would seek out the faithful and make that his occupation, not spending his time considering evil.

- ✓ This psalm is a charter by which the king, here David, would rule by God's authority and direction.

David would administer justice daily by removing the wicked from the land.

Many years later look at what the Lord said through Jeremiah.

➤ **Read Jer. 21: 12**

*“That concern for righteousness in the community is the great burden of Psalm 101.”*

Michael Wilcock

6. If this is the desire of those living in the Lord’s city, then what should the burden of the Church be? Those who are the very Bride of the Coming King?

## **Psalm 110**

**Ps. 110: 1** The LORD says to my Lord:” imagine being David and hearing the conversation between the Father and the Son! Why did God allow David to hear this?

“Says”=#5002 *ne’um*, a word often used to depict an oracle or a revelation ([Bible Knowledge Commentary](#))

- ✓ All the great things of salvation have been “spoken.” The very truths that we rely upon, the truths that our very existence depend upon, are all spoken by God. Had He not spoken, there would be no life.

**LORD** = *Yahweh*, the covenant name of Almighty God

**Lord** = *Adonai*, one who is greater than the one speaking, Master or Sovereign, also a name used of God and Jesus

In regard to the speaker here - “**V. 1** depicts a king who rules not in his own right but as viceroy to the true king, who is God.” Michael Wilcock

“Sit at My right hand” **Matt. 26:64**

**Eph. 1: 20**

**Col. 3: 1**

**Heb. 8:1**

**Heb. 10: 12**

**Heb. 12: 2**

*“To sit at a king’s right hand was more than mere honor; it was to share in his rule. It signified participation in the royal dignity and power.” Boice*

“Your enemies a footstool” **1 Cor. 15: 25**

➤ **How does this relate to Eph. 1: 22?**

➤ **Ps. 110: 2** Our Lord will rule in the midst of His enemies because of the powerful scepter (or authority) of God. This is similar to Moses reaching out and striking the flinty rock which brought forth water in the wilderness (**Ex. 17:6**). *“The Gospel of Jesus soon causes repentance to flow in rivers from the once hardened heart of man.” Spurgeon*

➤ Draw a heart here. Then pray that out of this heart repentance will flow like rivers because of the authority and power of God.

Out of the heart you have drawn, draw rivers (for me this is just wavy lines), each representing those you are praying for to experience repentance. Seeing things like this can cement it in your own heart to pray and believe in the future what the Lord has for your loved one.

➤ **Ps. 110: 3**

Holiness is the required adornment as the people of God head out to battle.

The Israelites had to consecrate themselves (**Josh. 3: 5; 7:13**) to the Lord before going into battle, so also at the consummation of the ages, believers must be holy. (**2 Peter 3: 10-11, 14**)

➤ **Read 110:4**

7. Does God change His mind?

➤ **Read:**

**Num. 23: 19**

**1 Sam. 15: 29**

**Is. 40: 8; 55: 11**

“A priest forever” **Read 110: 4**

No king was a priest **2 Chron. 26: 16-23**. So no descendant of David would be priest.

**Melchizedek is only mentioned in three places in Scripture: here, Gen. 14 and in several chapters in Hebrews.**

➤ **Read Gen. 14: 18-24 and list everything you learn about Melchizedek.**

- ✓ (Do not miss where Melchizedek ruled. Years later David would set up the Lord’s city in Jeru –Salem!)
- ✓ **Read the following and see what you learn about Melchizedek as it relates to Jesus as Priest.**

**Heb. 5: 5-10**

**6: 19 – 7: 1-28**

8. Finally in regard to priests, read **Zechariah 6: 12-13**. Could this refer to Solomon, who built the temple? Why not?

➤ **Ps. 110: 5-7**

**Read and compare to 110: 5-7.**

**Rev. 16:16**

**Rev. 19: 13-21**

**Rev. 6: 15-17**

**Ps. 2: 5, 6, 10-12**

**Joel 3: 2, 11-14**

**Mic. 4: 3**

- ✓ The last three verses of **Ps. 110** move from teaching about the Coming King in His governmental rule to an introduction of this King's work of judgment. This is moving from the teachings in Hebrews to the teaching in Revelation which portray the result of rejecting this King.

The Lord does not leave us to wander without direction and warning of coming danger. He is the Perfect Father and He prepares us for what is coming. This relates to **Psalm 2**.

## Structure of Ps. 110

A. Promise v. 1

B. Victory v. 2-3

A' Promise v. 4

B' Victory v. 5-7

### ❖ Application Questions

A. David, first and greatest of the line of Judah's kings, was to have a descendant who would be \_\_\_\_\_? What? Another King like him? A Patriot? A General? A Politician? A Monarch on the old eastern pattern, like an Alexander or Caesar?

**No, as David looked into the future, he was awestruck by what he saw of this descendant King.**

➤ Describe what you think David saw. (Use Scripture from this psalm or other verses that support what you see. This is review, but it will guarantee that you have grasped what it is the Lord desires in His King.)

B. In **Gen. 4: 1**, some scholars see the name Eve gives to Cain ("acquired or gotten from the Lord") as an indicator that she thought her firstborn was the answer to the promise the Lord gave in **Gen. 3: 15** – "He shall bruise you on the head." Genesis provides us with the first promise of a Deliverer from evil. One who will rule and dominate the evil one will come from a woman.

**Ps. 110** is another example of the LORD giving His people hope that He will provide relief from evil. This, and many other Scriptures, demonstrate why the remnant will always look for the Lord's return and great coming work.

**Luke 2: 25-32** gives us another example of the faithful.

What keeps you looking for God to move in your life and in your world?

David's prophecy foretold of a great HOPE but for us living now his prophecy is a REALITY!

C Hebrews sheds so much light on Melchizedek. We still do not know who exactly this person was but what does Hebrews add to our understanding of our King Who is introduced in the Psalms? Especially to the fact that He is a priest forever? **Ps. 110: 4**

D Choose a hymn for this week. Possibly “All Hail King Jesus” or one you find.

**Well done, faithful disciple!**

Now remember, all of this deep, deep study is for the purpose of worshiping our King as He deserves – why don’t you do that right now as a fitting end to this week’s study!

❖ **Remember to record the Attributes of God you have seen this week.**

All hail King  
All hail Emmanuel  
King of Kings  
Lord of Lords  
Bright Morning Star  
And throughout eternity  
I'll sing Your Praises  
And I'll reign with You throughout eternity.

All hail King Jesus  
All hail Emmanuel  
King of Kings  
Lord of Lords  
Bright Morning Star  
And throughout eternity  
I'll sing Your Praises  
And I'll reign with You throughout eternity.

All hail King Jesus  
All hail Emmanuel  
King of Kings  
Lord of Lords  
Bright Morning Star  
And throughout eternity  
I'll sing Your Praises  
And I'll reign with You throughout eternity.

*"My eyes shall be upon the faithful of the land, that they may dwell with me;*

*He who walks in a blameless way is the one who will minister to me."*

**Psalm 101: 6**

### **My Covenant with my Faithful Ones**

As believers in Jesus we are faced daily with trials, conflicts and temptations. We will fall if we stand alone, so I believe the Lord has revealed the truths of the above verse to us for His purposes.

- Spiritual life is not haphazard, so we must be focused, direct and determined in our approach to living as God's faithful ones.

Here is my covenant with you, my faithful one:

I covenant with you and the Lord –

To hold you accountable to walk in God's way by His Spirit

To encourage you to **remember** Who the Lord is and grow in your understanding of Him

To pray for you that

You will see God more clearly each day  
You will pay attention to your blameless walk  
You will be careful with your eyes  
You will not allow sin to have a grip on you  
You will not be proud  
You will not entertain any deceit of any kind  
You will daily root out sin in your life

As my faithful one, in return, I ask you to pray the same for me.

If you agree, will you sign and return to me this covenant agreement?

Biblically, a covenant is a binding agreement, a contract. So please take this very seriously and pray for the Lord's guidance as to whether you should enter into this agreement with me.

May the Lord, our Covenant-keeping King, declare us to be faithful!

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## LESSON SEVEN PSALMS 132 AND 144

### “WHERE DO YOU MEET WITH YOUR GOD?”



- A study on the ark of the covenant

While a descendant of David was to always occupy the throne of God’s people Israel, the earthly throne of God was the ark of the covenant.

**God must sit on His throne or all is chaos in your life. Is God on His throne in your life?**

**To truly worship our Lord, He must be in His true habitat which is His throne. Our worship must center around His throne.**

Although **Psalm 132** is one of the *Songs of Ascents*, it is also a *royal psalm*.

The Songs of Ascents are songs that the pilgrims sang as they journeyed to Jerusalem for the feasts. **Ps. 120 – 134** are the fifteen songs.

- **Read Ps. 122** and get the feel for a pilgrim as he approaches and enters Jerusalem after a long journey.

- **Now read Ps. 132: 1-5**

1. The psalmist opens this psalm by referring to what event?

“Remember”= # 2142 *zakar, mazkiyr* a verb meaning to remember, to mention, to recall, to think about, to make known, to acknowledge, to be remembered

*“Remembering in ancient Israel was a major aspect of proper worship, as it is today.”*

Complete Word Study Dictionary

2. **Ps. 63: 6** How is the word used here?

**Ex. 20: 8**

**Deut. 5: 15; 15:15**

**Mal. 4: 4**

*“By remembering Him, they imitated the Lord, for He never forgot them.”* CWSD

3. What do you see about how “remembering” or “not forgetting” is used in these verses?

**Deut. 4: 29-31**

**Neh. 13:31**

**Lev. 26: 45**

**Ps. 112: 6**

- “Remember” is one of the key words of the Bible. Pay attention to it when you see it. Since the Fall, we have ALL become brain-damaged and **remembering** is not natural or normal for us. We must be actively remembering in order to properly worship the Lord. **Remembering** is part of “seeing” His *worship*.
  
- Take some time here to REMEMBER Who the Lord is to you. Write what it is that you remember most about the Lord when you are in distress, downcast, joyful, depressed, uncertain ...

You make up a list of your own.

Here is an example:

“Lord, when I am weak, I **remember** that my strength is found in the joy I have with You. (**Neh. 8:10**) So if I am weak, I **have forgotten** the joy I have with You in spite of circumstances. O Lord, my eyes return to You right now. I look to You alone for my joy, my strength, my direction, my hope. Correct my damaged brain and eyes that I truly might see You in all Your glory and splendor!”

Honestly the above prayer is why I believe the study of the Psalms is so necessary. We have neglected this portion of the Word of God that displays His majesty. So many of the psalms speak of His majestic rule and authority! Why do we run anywhere but to Him? Because we do not see Him high and lifted up.

Your list here on **Remembering**:

Now that we are one word into this psalm, let’s look at the entire first verse!

This is a prayer for the Lord to remember David and His covenant with David.

Then **v. 2** uses two words – “swore” and “vowed” – to point out what was on David’s heart.

**4.** What was the vow and what prompted the vow? **V. 3-5**

**5. Does your devotion to the Lord ever give you sleepless nights because He is not honored enough?**

**Are you restless until He is properly praised?**

**Why can you go about your day when God is reviled in your midst?**

➤ **Read these psalms (46, 48, 76) and find what they tell you about:**

**1/ Zion – another name for Jerusalem –**

**2/war with enemies**

**3/God’s ability to fight for His people.**

**Realize that without conflict, God’s people would not have seen Him as their Deliverer and Mighty Warrior. Conflict is just another way of getting us into the throne room of our God.**

➤ **Ps. 132: 6-9**

**6. What is the “it” referred to here (in v. 6)?**

What is the Lord’s footstool?

**1 Chron. 28: 2**

**Ps. 99: 5**

7. Where is His throne?

➤ **Read:**

**Is. 37: 16**

**1 Sam. 4:4**

*“The Lord revealed Himself as enthroned over the ark, resting His feet on it... A common way to refer to the ark of the covenant is as His footstool.” Reformation Study Bible*

Once David was established in Jerusalem, he longed to bring the ark there. Other psalms have the entry of Yahweh to His “resting place” as their focus as well.

➤ **Read Ps. 24 and 68: 1, 24 -29, 35**

➤ **Read Num. 10: 35-36**

**2 Chron. 6: 41, 42**

**How do these verses relate to Ps. 132:8, 9?**

*Hasid (plural Hasidim) refers in v. 9 to the “saints” or godly ones.*

➤ **Ps. 132: 10-12**

Now we see a return to the wording in **v.2.**

8. What do you see the Lord swearing?

The Lord responds to David’s oath (**v. 2**) with His own oath. (**v. 11**) Relate to **Ps. 89: 3, 35**

➤ **Ps. 132: 13-18**

List here what you learn about:

God

Zion

David

9. What did Jesus say about the temple?

➤ **Read Matt. 23: 21**

*“God blessed Solomon and succeeding kings, for David’s sake; and He will bless us for Jesus’ sake.”* C. H. Spurgeon

### **Structure Ps. 132**

- A. Prayer for David v. 1
- B. David’s Devotion v. 2-5
- C. David’s Concern for God’s Presence v. 6-9
- A’ Prayer for David v. 10
- B’ God’s Reward to David v. 11-12
- C’ God’s Presence in Zion v. 13-18

➤ ***Do the text analysis at this time.***

### **PSALM 144**

- **Read Ps. 144: 1-4**
- **List here the way David refers to his Lord:**

1. How does David see man?

2. Is this false modesty? How do you know?

3. Is this the way you worship the Lord?

*“When the heart is in a right state it must praise God.”* C. H. Spurgeon

➤ **Read Ps. 144: 5-8**

4. What is happening here? Why?

➤ **Read Ps. 144: 9-11**

**V. 9** – “a new song”

**5. Read Ps. 40: 1-3; 33: 1-5** what do these verses teach you about “a new song?”

As a royal psalm, David here appeals to the Lord to help him.

David is the king, but here he refers to himself as \_\_\_\_\_ . v. 10

➤ ***Do your text analysis on Psalm 144 at this time.***

➤ **Go to the Application Questions at the end of the lesson.**

**Do as many as you can or care to do. But at least choose one.**

## **Digging Deeper**

**Psalm 132**

➤ **Ps. 132: 1-5**

1. What name other than LORD refers to God in these verses?

- ✓ When we study the enthronement psalms we will look more closely at Yahweh as the Divine Warrior, especially for **Ps. 98**.

*David's goal was to establish a "place" for God's "dwelling." David's concern was with the glory of the Lord and with the blessedness of the presence of the covenant God, Who had promised to "dwell" (sh-k-n, tabernacle) in the midst of his covenant people. Expositor's Commentary*

➤ **Read the following and see what you learn about "dwelling":**

**Ex. 25: 8, 9**

**John 1:14** (here "dwelt" means to tabernacle among us)

**Rev. 21: 3**

➤ **Ps. 132: 8-10 is found in 2 Chron. 6: 41, 42.**

**2 Chron. 5-7** records the dedication of the temple in Jerusalem which Solomon built. This passage builds up to the prayer which you have just read in **2 Chron. 6: 41, 42 and in Ps. 132: 8-10**.

Take the time to read either the whole account or at least the following verses to acquaint you with the importance of what these verses relate. **You will be writing soon, read for now.**

**2 Chron. 5: 1-10, 14**

**2 Chron. 6:1-11; 18-21**

**2 Chron. 7: 1-4, 15-22**

➤ **Record here what you learn about the earthly dwelling of the Lord.**

➤ **Ps. 132: 6-9**

2. **132: 9** What is important about the garments of the priests?

➤ **Read Zech. 2: 10-3: 10**

There is so so much in these verses, but for our interest today, focus on the priest and his garments (add any notes on Zion, Judah, God dwelling with us, the Coming Branch that you have time for).

For additional insight, you may gain help from: **Is. 52:1; 61: 10, 11; 1 Chron. 15: 11, 12**

➤ **Ps. 132: 11-12**

Peter refers to this verse **(11)** in **Acts 2: 30**.

*“The congregation found the answer to this prayer when they resolved to worship at the temple.”*

*“Ps. 132 is an encouraging confirmation that no matter what the circumstances, God’s promises will be fulfilled.”*

Bible Knowledge Commentary

➤ **Ps. 132: 13-18**

**Horn:**

**Ps. 132: 17**

**Ps. 92: 10**

**Luke 1: 69**

Lamp:

2 Sam. 21: 17

1 Kings 11:36

1 Kings 15: 4

2 Kings 8: 19

Because of the wording here in the last two verses of this psalm, we see reference to the Messiah. "This psalm ends by pointing to Jesus." Spurgeon

*"Nowadays people look to the government to solve their problems; but even a freely elected, benign government like ours will never solve our problems, and to trust that it will is statism, a worship of the government in place of God."*

James Montgomery Boice

3. Some see **Ps. 132** in the context of *a coronation ceremony* of a Davidic king – do you agree or disagree with that? Now that you have studied this psalm in depth, you are capable of answering this.

There is also a collection of Psalms referred to as: ***the Songs of Zion***.

Some include **Ps. 132** in that collection as well as a royal psalm.

4. Can you see why they would consider it in that grouping?

✓ The structure of **Ps. 132** is interesting. There is much repetition: two petitions for God to act on behalf of David introduce the two main sections (**v. 1, 10**); whereas an allusion to spiritual clothing closes each section (**132: 9, 16-18**).

These repetitions are called ***doublets*** because there are two developments of particular words.

➤ **TERMS** Remember to note this term in your definitions.

Note here the following doublets: (repetition is a key device in Hebrew poetry)

5. Who makes vows? **v. 2, 11**

6. What do you learn about the following “doublets?”

Dwelling place/resting place: **v. 5, 7-8, 13-14**

Priests: **v. 9, 16**

❖ Another feature of the psalms is the **stich**. This is a line of poetry. A two-line compound is a **distich**; a three-line compound is a **tristich**. Each **stich** is formed by a measured idea. Here we see two panels corresponding: line 2 corresponds with line 11; line 9 corresponds with line 16.

➤ **Mark these terms in your definitions.**

***Psalm 132 has much to say about where we meet with God.***

***Are you so passionate to provide a place/ a time to meet with your God?***

## **Ps. 144**

The previous four psalms (**140-143**) demonstrate David’s desperation because of his enemies’ overwhelming power and they also highlight his difficulty as he resists the temptation of succumbing to pressure.

In contrast, **Ps. 144** reveals God as the Warrior King Who prevails.

➤ **Ps. 144: 1-4**

1. Why does David use so many names for Who God is?
2. Is there a benefit to seeing God as the Master of so many roles in our lives?

**Compare to Ps. 3: 3; 18: 1, 2**

Again, Yahweh as Divine Warrior will be studied in depth in the Enthronement **Psalm 98**.

See what these verses have in common with **144: 3, 4**.

**Job 8:9**

**Job 14:2**

**Ps. 39: 5**

**Ps. 102: 11**

**Ps. 109: 23**

➤ **Ps. 144: 5-8**

**V. 5** contains language associated with the descent of God to Sinai in the giving of the law through Moses. This coming down was accompanied with shaking of the earth, dark clouds and lightning. Look at how **Heb.** describes this **Heb. 12: 18-21**

### **3. When is the last time you trembled in the presence of our Holy God?**

- **Ps. 144: 9-11**

4. David here is praising the Lord with a new song. Has he received his deliverance already from his foes or is he confident his God will prevail?

5. What does this teach us about trusting in the Lord's power in our own lives?

**Look at Ps. 40: 1-3 to gain insight.**

- **Ps. 144: 12-15**

6. Is **v. 11-15** a confident prayer or a last ditch effort? Support your answer.

## Structure of Ps. 144

- A. Hymn of Praise v. 1-2
- B. Man's Need v. 3-4
- C. A Prayer for God's Involvement v. 5-8
- A' Hymn of Praise v. 9-10
- B' Prayer for God's Involvement v. 11
- C' Prayer for Blessing on God's People v. 12-15

### ➤ Application Questions

1. Now since God is not bound by time or space, why is a particular location so important in the worship of God?
2. **Ps. 132: 10** – David is referred to as the “servant” of the Lord.  
The Hebrew word for servant here is: *ebed* and means slave, servant, one who ministers or serves God.  
The Messiah was to be the Servant of God.

#### Read

**Is. 42: 1, 19**

**Is. 43: 10**

**Is. 49: 3, 5-7**

**Is. 52: 13**

**Is. 53: 11**

As we have studied these psalms, our Lord has surfaced in each one as the long awaited King and Savior.

How can He be a Servant and a King?

3. What is the relationship of Abrahams' covenant with God and David's covenant with God? Are they two distinct covenants or one covenant with fulfillment in another?

4. We have looked at the last of the royal psalms. How have these psalms changed your worship of the Lord?
  
5. The study of the ark is really a lengthy study on its own, but in case you never do a thorough study on this vital aspect of our faith, you must offer some time here to familiarize yourself with this amazing revelation of our God.

*“The ark was deposited in the Most Holy Place of the temple, the spiritual focal point of these pilgrimages, it is also appropriately placed toward the end of the collection” of songs of ascents.*

J. M. Boice

Follow the track of the ark of the covenant: (You may not be able to look at all of these references at one time, but you have the record of the movement of the ark of the covenant.) I suggest you read these without writing anything down ... at least at first. Also note the cities that have housed the ark.

**Ex. 25: 8-11, 17-22; 40: 34-38**

**Lev. 16: 2**

**Num. 10: 33-36**

**Deut.10: 8; 12: 11; 31: 25, 26**

**Josh. 3: 3, 6, 8, 11, 13; 4: 5, 7; 6: 4, 6; 7: 6; 8: 33; 18: 1**

**Judges 20: 26-27**

**1 Sam. 3: 1-4; 4: 3-6, 11, 17-19, 22;**

**Ps. 78: 60** God abandons His dwelling at\_\_\_\_\_.

**Jer. 7: 12-14; 26: 4-6**

**1 Sam. 5: 1-3, 7-8, 10, 11; 6: 1-3, 8, 11, 13, 19-21; 7: 1-2; 14: 18**

**2 Sam. 6: 2- 7:2**

**1 Kings 2: 26; 3: 15; 6: 13, 19; 8: 1-21**

**1 Chron. 22: 17-19**

**2 Chron. 6: 40-42; 35: 1-3; 36: 15- 19**

*“The ark was the symbol of God’s presence. But after the destruction of the first temple in 586 B.C. the ark was never seen again.”* Michael Wilcock

**This is not an exhaustive list, but it is quite sufficient to make the point that the ark of the covenant was very important to the Lord.**

- ✓ **Whenever this many Scriptures cover one single topic, we need to understand what the Lord is saying to us.**

*"The "temple" was God's sanctuary (miqdash from q-d-sh which means to be holy), His palace on earth... the ark of the covenant symbolized the presence of Yahweh."*  
Expositor's Commentary

- **Now for application.**

What have you seen about the Lord in studying all of this about the ark of the covenant that drives you to your knees in adoration and gratitude?

❖ **Record what you have seen of God's Attributes this week in the Appendix.**

## REVELATION SONG

Worthy is the,  
Lamb who was slain  
Holy, Holy, is He  
Sing a new song, to Him who sits on  
Heaven's Mercy Seat  
[Repeat 2x]

(Chorus)  
Holy, Holy, Holy  
Is the Lord God Almighty  
Who was, and is, and is to come With all  
creation I sing:  
Praise to the King of Kings!  
You are my everything, And I  
will adore You...! Yeah!

Clothed in rainbows, of living color  
Flashes of lightning, rolls of thunder  
Blessing and honor, strength and  
Glory and power be  
To You the Only Wise King,  
Yeah

(Chorus)  
Holy, Holy, Holy

Is the Lord God Almighty  
Who was, and is, and is to come, yeah With all  
creation I sing:

Praise to the King of Kings!  
You are my everything, And -  
I - will - adore You! Yeah!

Filled with wonder,  
Awestruck wonder  
At the mention of Your Name  
Jesus, Your Name is Power  
Breath, and Living Water Such a  
marvelous mystery Yeah...

(Chorus)  
Holy, Holy, Holy  
Is the Lord God Almighty  
Who was, and is, and is to come, yeah With all  
creation I sing:  
Praise to the King of Kings! You  
are my everything,  
And - I - will - adore You!

Holy, Holy, Holy  
Is the Lord God Almighty  
Who was, and is, and is to come, With all  
creation I sing:  
Praise to the King of Kings! You  
are my everything,  
And - I - will - adore YOU...

(Chorus) (Repeat at a cappella)

Come up lift up His Name To  
the King of Kings...  
We will adore YOU Lord...  
King of heaven and earth King  
Jesus, King Jesus Aleluya,  
aleluya, aleluya!  
Majesty, awestruck Honor  
And Power and Strength and Dominion  
To You Lord,  
To the King, to King  
To the King of Glory

## ENTHRONEMENT PSALMS

### LESSON EIGHT "ARE YOU WILLING TO PAY THE COST OF TRUE WORSHIP?"



## PSALM 29 AND PSALM 47

The Enthronement Psalms are placed throughout the Psalter and focus on Yahweh as King of all. These psalms are distinct from the Royal Psalms in that they are entirely directed to the Heavenly King. The Royal Psalms have a layer of purpose. They can be used as psalms performed in the interest of the earthly king for coronation, prayers in time of need, celebration and other royal occasions. The Royal Psalms also point to a future King Who will embody all the perfections to which the earthly king aspires.

These Enthronement Psalms are also called “Yahweh as King Psalms,” as well as “Psalms of the Heavenly King,” “Kingship of Yahweh Psalms,” “Hymns to the Lord as King,” and simply “Yahweh is King.”

From the titles of this grouping of psalms, you can see the focus quite easily. These psalms are all about the LORD. The goal as we study these particular psalms is to deepen our understanding of our King and thereby worship Him more fully.

Yhwh malak = “The LORD is King” This is the formula statement included in these psalms.

## PSALM 29

1. What is your favorite song?
2. Have you ever seen the music for this song?
3. What if the only contact you had ever had with your favorite song was the sheet music? You had never heard the song performed?

It just wouldn't be the whole musical experience, would it?

Psalms are songs and they are meant to be heard, not just read silently.

- **Read Psalm 29 out loud.** As you read, stress the repeated words (“ascribe,” “LORD,” “glory,” “voice”).
- 4. What is the point of **29: 1-2**?

“Give” # 3051 = *yahab* or *hab* – a verb indicating to give, to come, to pay attention; it indicates the handing over or turning over of something to someone: one’s wife (**Gen. 29: 21**); a garment (**Ruth 3: 15**)

When you worship God, you are giving Him something. Does it cost you to worship God? YES!

5. What do you think it costs to worship Him?

- **Ps. 29: 2** “worship” # 7812 = *shachah* – a verb meaning to bow down, to prostrate oneself, to crouch, to fall down, to humbly beseech, to do reverence, to worship

This word is used in the following verses. See what you can learn that will deepen your understanding of worship.

**Ps. 66:4** (notice who is bowing before the Lord here)

**Ps. 95:6**

6. **Ps. 29: 1-2** Why is it necessary to command so many times to do what should be an honor and privilege to do?

7. What hinders you from worshipping the Lord? Why do you need to be reminded?

- **Read Ps. 29: 3-9**                      **Glorifying the Lord in His gift of nature.**

The “great waters” is thought to be a reference to the Mediterranean Sea.

So the storm begins there and heads east to the Lebanon mountains in the northern part of Israel. As the storm continued it moved eastward to Mount Hermon (**v. 6**). Then the storm changed course and headed south to the wilderness in Kadesh (**v. 8**).

The interesting thing here is that it resembles so much the storm patterns we see so frequently in our weather systems.

8. Do you take time to praise the Lord for the weather that you see every day?

Why not?

9. What is the key phrase in **Ps. 29: 3-9**?

There will one day come a “voice of thunder” which will be unstoppable. Are you prepared for that day?

➤ **Read and compare to our psalm.**

**Rev. 10: 1-4**

➤ **Ps. 29: 10, 11**

The Lord causes the storm to end and the peace to come.

This psalm ends with the truth that the Lord rules as King forever.

He can be counted on before, during and after the storm.

Noah saw the rainbow of the covenant after the storm (**Gen. 9: 8-17**), the apostle John saw the rainbow before the storm (**Rev. 4: 3**), and Ezekiel saw the rainbow in the midst of the storm (**Ez. 1: 26-28**).

10. Where are you in the storm right now? In it, before it, or after it?

11. How does this psalm help you?

The key phrase of this psalm is *“the voice of the Lord.”*

12. Are you waiting for His voice as you face your storm and He does not seem to speak?
13. **Read Heb. 1: 1-3.** How does God speak?

▪ **Listen for His voice in the Scriptures. Take the time to wait on His voice. He is speaking, but are you patient enough to listen?**

➤ **Do your text analysis of Psalm 29 at this time.**

## **Psalm 47**

**This psalm is used by Jewish people on Rosh Hashanah and it is used in the church on Ascension Day. (Note v. 5; Ps. 68: 18; Eph. 4: 8-10.)**

The Korah Psalms are a particular group of psalms written by those descended from the line of Korah. **Ps. 46** which precedes this psalm is famous as the psalm which inspired Martin Luther to write his hymn: “A Mighty Fortress is Our God.” In **Ps. 46**, we see the line which says, “Be still and know that I am God.”

1. Yet in **Ps. 47**, how does the psalmist open his praise to the Lord?

a

2. Does God want the same thing in worship each time?

Then why are we so rigid? So programmed in our approach to worship?

Jewish worship was enthusiastic, full of life, dynamic at times and at other times it was somber, serious, quiet. But whatever the condition of the worship, it was full of reverential awe.

➤ **Read the following verses and write one word** that describes the worship in that verse (s).

**Job 1: 18-22**

**Lam. 2: 10**

**Zeph. 1: 7**

**Zech. 2: 13**

**Ex. 7: 16** (The word “serve” means to worship.)

➤ List what you learn about worship – the kind of worship God desires.

Take each passage below and ask the Lord, “Is this the kind of worship I give You, O Lord, only true and worthy Lord?” Remember to record this in the appendix if it broadens your appreciation of worship.

### ***OVERVIEW ON WORSHIP***

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## **1 Samuel 15:22**

But Samuel replied: "Does the LORD delight in burnt offerings and sacrifices as much as in obeying the voice of the LORD? To obey is better than sacrifice, and to heed is better than the fat of rams."

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- **2 Kings 17:38-39**

Do not forget the covenant I have made with you, and do not worship other gods. Rather, worship the LORD your God; it is he who will deliver you from the hand of all your enemies."

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- **1 Chronicles 16:23-31**

Sing to the LORD, all the earth; proclaim his salvation day after day. Declare his glory among the nations, his marvelous deeds among all peoples. For great is the LORD and most worthy of praise; he is to be feared above all gods. For all the gods of the nations are idols, but the LORD made the heavens. Splendor and majesty are before him; strength and joy in his dwelling place. Ascribe to the LORD, O families of nations, ascribe to the LORD glory and strength, ascribe to the LORD the glory due his name. Bring an offering and come before him; worship the LORD in the splendor of his holiness. Tremble before him, all the earth! The world is firmly established; it cannot be moved. Let the heavens rejoice, let the earth be glad; let them say among the nations, "The LORD reigns!"

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- **Nehemiah 9:5-6**

And the Levites--Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah and

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Pethahiah--said: "Stand up and praise the LORD your God, who is from everlasting to everlasting. " "Blessed be your glorious name, and may it be exalted above all blessing and praise. You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you.

### **Psalm 99:1-9**

The LORD reigns, let the nations tremble; he sits enthroned between the cherubim, let the earth shake. Great is the LORD in Zion; he is exalted over all the nations. Let them praise your great and awesome name-- he is holy. The King is mighty, he loves justice-- you have established equity; in Jacob you have done what is just and right. Exalt the LORD our God and worship at his footstool; he is holy. Moses and Aaron were among his priests, Samuel was among those who called on his name; they called on the LORD and he answered them. He spoke to them from the pillar of cloud; they kept his statutes and the decrees he gave them. O LORD our God, you answered them; you were to Israel a forgiving God, though you punished their misdeeds. Exalt the LORD our God and worship at his holy mountain, for the LORD our God is holy.

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- **Psalm 100:1-5**

Shout for joy to the LORD, all the earth. Worship the LORD with gladness; come before him with joyful songs. Know that the LORD is God. It is he who made us, and we are his; we are his people, the sheep of his pasture. Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name. For the LORD is good and his love endures forever; his faithfulness continues through all generations.

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- **Isaiah 29:13**

The Lord says: "These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men."

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- **Daniel 3:16-18**

Shadrach, Meshach and Abednego replied to the king, "O Nebuchadnezzar, we do not need to defend ourselves before you in this matter. If we are thrown into the blazing furnace, the God we serve is able to save us from it, and he will rescue us from your hand, O king. But even if he does not, we want you to know, O king, that we will not serve your gods or worship the image of gold you have set up."

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- **John 4:21-24**

Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth."

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- **Romans 12:1-2**

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will.

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- [Hebrews 12:28-29](#)

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Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our "God is a consuming fire."

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- [Revelation 4:8-11](#)

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Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying: "HOLY, HOLY, HOLY IS THE Lord GOD ALMIGHTY, WHO WAS, AND IS, AND IS TO COME." Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, the twenty-four elders fall down before him who sits on the throne, and worship him who lives for ever and ever. They lay their crowns before the throne and say: "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."

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- [Revelation 14:7](#)

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He said in a loud voice, "Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water."

In worship, do you clap because a soloist has performed well? Do you clap because the praise leader has told you to clap?

Or do you follow the ancient people of God and clap out of response to the glorious Lord we serve?

Does thinking about Him prompt you to forget all around you and “see” only Him?

Is your worship enthusiastic, loud, silent, full of energy, quiet, obedient, genuine, focused, pure, not concerned with man or his approval, devoted to God alone? The list goes on ...

The basic question is this: does your worship honor God and move you to obedient trust and awe?

If this does not describe your worship, ***then STOP right now.***

Do not go any further in the assignments.

Get alone with the Lord; bow before Him; cry out to Him, “This is the kind of worship I want to give You!”

Ask Him to give you a worshiper’s heart. Then listen and wait for the gentle blowing wind that Elijah heard (**1 Kings 19: 9-13**).

Well done this week! I pray that you are beginning to catch a glimpse of the kind of worship our Lord desires and deserves.

➤ ***Do your text analysis of Psalm 47 at this time.***

## **DIGGING DEEPER**

### **Psalm 29**

- ✓ Today Jewish worshipers use this psalm in the synagogue during the celebration of Pentecost. It magnifies the sovereignty of God’s rule and His power in creation.
- **29: 1, 2** “sons of the mighty” may be a reference to angels or rulers. Here the psalmist urges ALL to honor the Lord.
- **Ps. 29: 3-9** Here the psalmist describes the Lord’s all-powerful control of nature in a terrifying storm.
  - **Look at the end of the psalm and note how the Lord will bless His people.**

**How does this relate to our Lord’s activity in Matt. 8:23-27; and Mark 6: 47-52**

The Canaanites worshiped the storm god whose home was believed to be the mountainous range in Lebanon. These trees were related to the power of their god. Yet, see in **v. 5** how the psalmist compares these trees to the God of Israel.

The God of Israel is omnipotent above all!

He is the God of the storm and of the calm. **Look at:**

**Ps. 107: 29, 30**

**Ps. 89: 9**

**Ps. 65:7**

**Matt. 8: 26, 27.**

“Voice” is repeated several times in Psalm 29. Most likely this is poetic use of “God’s voice” as thunder but also it points the reader to the fact that God created this world **by His word** and He controls nature **by His word** as well. So a thunderstorm is evidence of His power and majesty.

This psalm begins and ends with the word “strength.” **V. 1** and **v. 11** have the Hebrew word *’oz*: a noun referring to strength, power; it refers to the strength of a fortified tower (**Jud. 9: 51**); it refers to the strong arm of God (**Is. 62: 8**); *qol ’oz* means a strong voice (**Ps. 68: 33-35**)

Read the following verses and relate them to the powerful Voice of God.

**John 1: 1-5, 14, 18**

**John 16: 13**

**Heb. 1: 1-4**

**Heb. 12: 25**

**Gen. 1: 1, 3, 6, 9, 14, 20, 24, 26**

**Ps. 29** is an amazing literary masterwork. Its use of poetic devices and structure call the reader to use his five senses to join the writer in the midst of the storm.

The repetition of God's name and His voice demand the reader to hear and feel the constancy of the storm's movement and sound. We can hear the echoing of the thunder as these words are repeated again and again.

- **Read the section in the Appendix** on the feasts in regard to the Feast of Pentecost. Then look at the chart on ***Celebrate the Lord's Seasons***. See how the Redemptive Plan of God unfolds!

### **Structure of Ps. 29**

- A. In Praise of Yahweh's Kingship **v. 1-2**
- B. The Glorious Voice of Yahweh **v. 3-9**
- A' In Praise of Yahweh's Kingship **v. 10-11**

### **Ps. 47**

- **Read over your findings in the overview on Psalm 47 in regard to worship.**

You asked the Lord to give you a heart for His kind of worship.

**Now read Ps. 47 with that in mind and use this psalm as a mode of worship.**

Why is there a *selah* after **v. 4**? (remember *selah* most likely was an indicator for a pause)

**47: 5** *"For God's people, everyday is Ascension Day as we praise and worship the exalted and ascended Lord."* Warren Wiersbe

**List how God is described here (v. 5-9).**

**In v. 7, He is King of all the \_\_\_\_\_ .**

**In v. 8, He reigns over the \_\_\_\_\_ .**

- **Read the following verse and see how they relate to the verses in this psalm.**

**Is. 2: 1-4**

**Is. 11: 1-10**

**Micah 4: 1-5**

**Zech. 14: 9**

**Rev. 19: 16**

**Phil. 2: 9-11**

With the exile to Babylon and no Davidic king sitting on the throne in Jerusalem, the identity of the people of Yahweh relied on remembering that despite the dismal circumstances of their nation, their God remained seated on His throne in heaven and over the earth. Their time in exile had been prophesied and their future sealed by their own rebellion to serve the Living God.

- ✓ The fact that Yahweh is King had been established early on in Hebrew thought.

- **Look at Ex. 15: 18**

**Ps. 47** is an enthronement psalm in which the great King is celebrated as He ascends His throne in universal reign. This would be a great encouragement to those in captivity while under the rule

of foreign kings. In **47: 2**, the title “great King” was used by imperial rulers of Assyria. Sennacherib, in particular, appropriated this title as his own.

It is thought that **Ps. 46** was in anticipation of invasion by Assyria (Sennacherib) while Judah was under Hezekiah (**2 Kings 18: 13-19: 37**) or an invasion by Ammon and Moab while Judah was under Jehoshaphat (**2 Chron. 20**). God delivered Israel from both of these attacks and the psalm could be in response to that impending attack and subsequent deliverance.

**Ps. 47** is related to that psalm in its continuance of reliance on Jehovah.

**Psalms 46, 47, 48** are all related in several ways. They praise the Lord for His provision and protection and they also are referred to as *Songs of Zion* since they focus on the “city of our God.”

### Structure of Ps. 47

- A. Praise of Yahweh’s Might Acts v. 1-2
- B. Yahweh’s Mighty Acts v. 3-4
- C. Yahweh’s Victorious Kingship v. 5-6

B’ Yahweh is King v. 7-8

A’ Universal Acknowledgement of Yahweh’s Kingship v. 9

### ❖ Application/Contemplative Questions

- Record what you have seen of God’s Attributes this week in the Appendix.

### Ps. 29

Commentators tell us that this psalm was used in the early church by reading it to children or to entire assemblies during storms.

1. The next storm you experience, run and grab your Bible and read this psalm.
2. What is God’s purpose in storms?

As **Ps. 29** ends, it refers to the worldwide Flood. This event was a colossal example of God’s judgment on sin. **Ps. 29: 10** directs our attention to God as Judge at the end of the psalm.

3. Look at **Luke 17: 22-27** and relate to the end of this psalm.

Judgment ultimately comes because we do not properly worship God. We sin when we do not know God's worth as Savior! Redeemer! Deliverer! Lord!

"Sin" is *hamartia* – which means "missing the mark." If you look at **Romans 3: 23** "For all have sinned and fall short of the glory of God," you see that God's intent for us is glory. Anything less is sin – we have missed the mark.

The Lord is warning us with this psalm: Do what He created you to do! Worship!

✓ **A storm is coming; the Lord is warning; let us be about His work. Worship and call others to worship.**

4. **Ps. 47** speaks of the powerful voice of the Lord. How has He made His powerful voice known and heard in your life?

5. If **Ps. 47** was written in response to an actual historical event of deliverance, what personal act of God would prompt you to write a psalm in gratitude to His moving in your life?

A MIGHTY FORTRESS IS OUR GOD

A mighty Fortress is our God,  
A Bulwark never failing;  
Our Helper He amid the flood  
Of mortal ills prevailing:  
For still our ancient foe  
Doth seek to work us woe;  
His craft and power are great,  
And, armed with cruel hate,  
On earth is not his equal.

2

Did we in our own strength confide,  
Our striving would be losing;  
Were not the right Man on our  
side,  
The Man of God's own choosing:  
Dost ask who that may be?  
Christ Jesus, it is He;  
Lord Sabaoth His Name,  
From age to age the same,  
And He must win the battle.

3

And though this world, with devils filled,  
Should threaten to undo us,  
We will not fear, for God hath  
willed  
His truth to triumph through us:  
The Prince of Darkness grim,  
We tremble not for him;  
His rage we can endure,  
For lo! his doom is sure,  
One little word shall fell  
him.

4

That word above all earthly powers,  
No thanks to them, abideth;  
The Spirit and the gifts are ours  
Through Him who with us sideth:  
Let goods and kindred go,  
This mortal life also;  
The body they may kill:  
God's truth abideth still,

His Kingdom is forever.



**LESSON NINE ENTHRONEMENT PSALMS: 93 AND 95**

**“THERE IS A BLESSED REST IN WORSHIP!”**



**“THE LORD REIGNS, He is clothed with majesty;**

**The LORD has clothed and girded Himself with strength;**

**Indeed, the world is firmly established, it will not be moved.” Ps. 93: 1**

1. When you see these words, what effect do they have on you?

Is your response, “OK?”

2. What response do you think the Lord delights in when His children read this psalm?
3. First of all, which name of God do you see here? What does Yahweh mean?
  - **Read Ex. 3: 13, 14** – Why is that significant?

- “Reign”= *malak* #4427: to rule, to reign, to be king; it is used over 300 times
- Look at these references and see what you learn about His rule:

**Is. 24:23**

**Micah 4: 7**

**Ps. 96: 10**

**Ps. 97: 1**

Now for the word majesty. #1348 *ge’ut*: majesty, pride, surging, swelling

4. **Read Ps. 89: 9** Here God rules the “swelling” sea. How does that act point to His majesty?

**Is. 12: 5** (here translated as “excellent”)

**Is. 26: 10** *What is the danger in not seeing God’s majesty?*

5. Now does **Ps. 93: 1** say that God is clothed with majestic garments? What is the difference with being clothed with majestic garments and being clothed with majesty itself?

Now we see that the LORD has clothed and girded Himself with strength.

6. What does it mean to you that your King not only is majesty itself, but that NOTHING compares to His strength?

7. What are you facing right now that seems too big for you? Write it down here.

Whatever you have written is indeed too big for you. You can rest about that. BUT God!

Think of all the verses of the Bible that begin with, "But God ..."

I suggest you begin a running list of all the verses that say this. A Psalm like this can put your focus where it belongs: on Almighty God, the One Who reigns with majesty and strength.

➤ Now take the remainder of this psalm and meditate (think and contemplate) about each line. Pray that the LORD will grant wisdom and insight into these lines.

You have been studying the psalms for several weeks now and you know how to deliberately work through these lines. Take the time to pause and seek the Lord's revelation concerning these truths which He has provided in Scripture for you.

Write your findings down on another piece of paper.

### **Structure of Ps. 93**

- A. Yahweh's Glorious Kingship v. 1
- B. Yahweh's Kingship on Earth v. 2
- B'Yahweh's Kingship Over the Seas v. 3-4
- A'Yahweh's Glorious Kingship in Jerusalem v. 5

➤ **Do your text analysis on Psalm 93 at this time.**

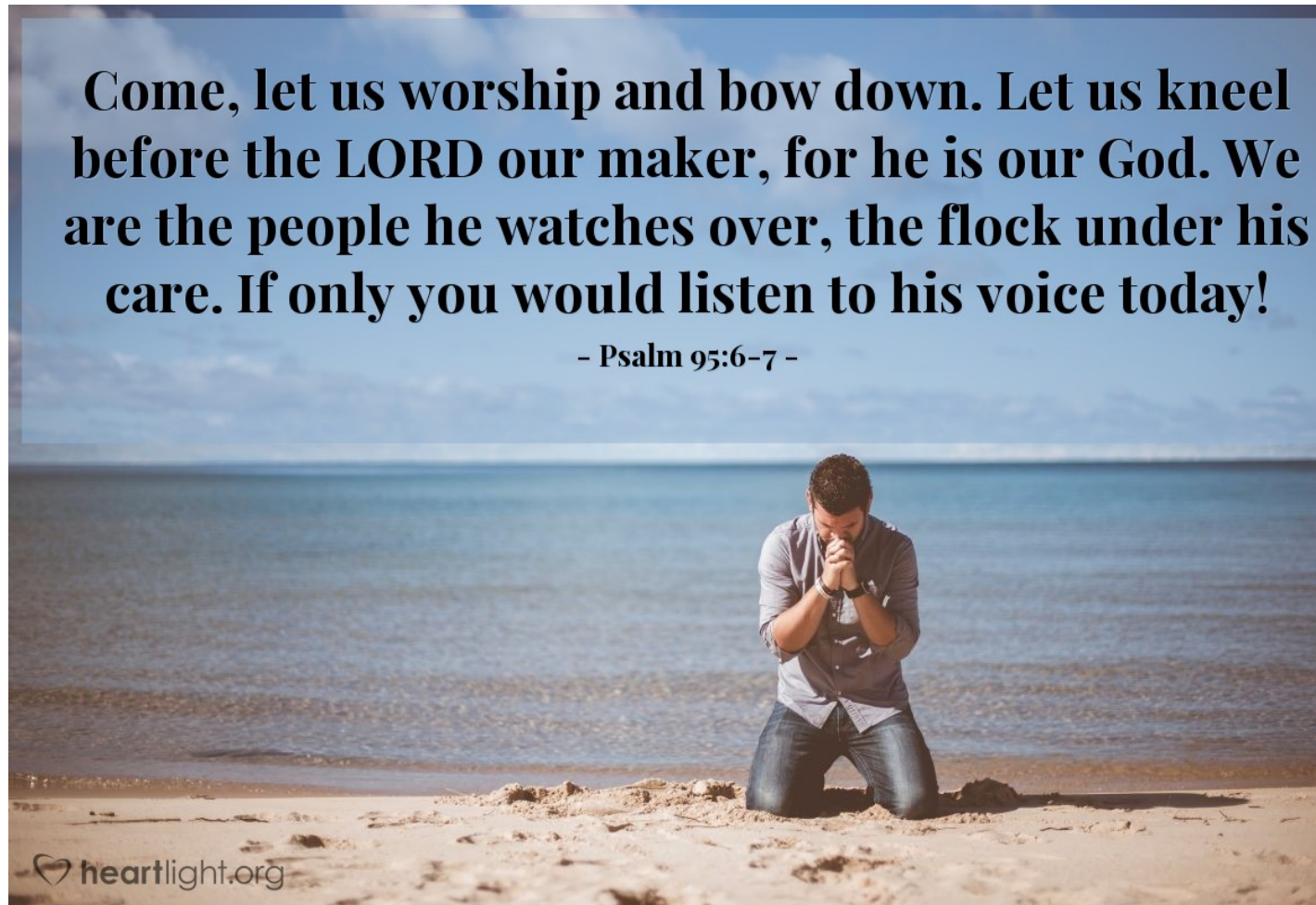
### **Psalm 95 "This Psalm is a How-To on Worship!"**

It is Hebrew tradition that this psalm was written to commemorate and celebrate the return of the exiles after the captivity in Babylon. This would have been read during the Feast of

Tabernacles, a feast which joyfully recalls God's gracious provision of the fall harvest of fruits. This is the final harvest of the year and the greatest rejoicing is done here.

**Come, let us worship and bow down. Let us kneel before the LORD our maker, for he is our God. We are the people he watches over, the flock under his care. If only you would listen to his voice today!**

- Psalm 95:6-7 -



- **Read Lev. 23: 33-44** and see what else the people were to do during this holy day.
  
- **Read the section in the Appendix on this Feast – the Feast of Tabernacles and then look at the chart Celebrate the Lord's Seasons to see how Redemptive History unfolds!**

If the psalm was written to celebrate this feast, see if you can find verses in the psalm that would relate to this celebration and remembering of God.

Three are provided for you.

1. *"Come, let us sing for joy to the LORD."* The end of the harvest is a great time of joy as the people will have enough provisions to be well-fed.

2. *“Let us come before His presence with thanksgiving.”* God’s people realize that He alone provides and gives His people what they need.
3. **95: 4-5**, He is Creator and Sustainer and the land is His creation over which He is Lord. Any provisions we have are because of His bounty to us.

➤ **Read Ps. 95: 6-7a**

Who is God in these verses?

How is man described?

➤ **Read 95: 7b-11**

For historical background for these verses, look at:

**Ex. 17: 1-7**

**Num. 20: 1- 13**

**Ps 78: 17-20, 41, 56**

*Meribah*=“contending” and *Massah*= “testing”

- **Read Ps. 95: 10, 11** By studying these psalms, you are learning about your King; you are learning His ways. The people who choose not to know His ways can never know His rest.

The more you know your King, the more you know His ways, the more you know His rest.

**How does this psalm begin and how does it end?**

- **Do your text analysis on Psalm 95 at this time.**

➤ **Go to the Application Questions**

➤ **DIGGING DEEPER**

**Psalm 93 is thought to have been written by one of the Levites who returned to Jerusalem with the exiles from Babylonian captivity.**

This was a very hard time for the Jewish remnant as they tried to rebuild the temple with constant interruptions from the surrounding peoples. Although this psalm is short, it says so much about the God that had been with these people all along.

1. What did the Lord want them to see above all?

Under these circumstances, what was the Lord wanting them to remember in **93:1**?

2. What is the point in **93: 2**?

➤ **Read 93: 3**

3. What word is mentioned three times in this one verse?

**This word was a representative word at times for "the nations."**

4. So what is the psalmist saying here?

Seas and floods were a powerful force to the ancients and they seemed at times to be in rebellion to the Lord. So they came, in time to be a poetic metaphor for all that rises against the Lord in rebellion. Yet, they are only allowed to rage to the point that the Lord allows.

➤ **Look at Job 38: 8-11**

5. **93: 4, 5** how do these last two verses give hope and encouragement to a besieged people?

**Ps. 93: 5** "testimonies" or "decrees" shows us "*the stability and order that exists because of God's eternal kingship is shared with humanity through the revealed law.*" Reformation Study Bible

These testimonies are “sure.” Hebrew=#539 *aman*: a verb meaning to be firm, to build up, to support, to nurture, or to establish, providing stability and confidence; used as support in a pillar

6. What do **verses 3 and 4** focus on?

After this focus, then you see the firmness of God’s testimonies.

**93: 5** is “*perhaps the convergence of all the previous waves: the king’s words are unshakeable; his house is eternally majestic.*” Baker’s Bible Commentary

➤ Now read **Haggai chapters one and two.**

Note what you see about the condition of:

The people

The temple

What God promises to do

Background for **Haggai** and **Psalm 93**

**Ezra 1: 1-5**

**Ezra 3: 1-13**

**Ezra 4: 24- 5: 1-2**

## **Neh. 8: 1 – 3, 5-6, 9-18**

### **7. Now from all these verses on the background for Ps. 93, what do you learn that you can apply to your own worship?**

Warren Wiersbe breaks down this psalm into three parts that tell us something about our God.

1. God reigns supremely v. 1-2
2. God is greater than our circumstances v. 3-4
3. God always keeps His Word v. 5

Reformation Study Bible sees **Ps. 93** as teaching “that God’s sovereign rule:”

- (a) guarantees the stability of the world against all the forces of chaos (v. 1-4)
- (b) confirms the trustworthiness of all God’s utterances and directives (v. 5)
- (c) calls for the worship of His people (v. 5)

The whole psalm declares joy, hope and confidence in Almighty God.

Although there is no Davidic king and God’s people have been in exile, God has never ceased to be on His throne. A major message that runs throughout **Psalm 93** is the permanence of the Lord’s reign.

How has God shown Himself to be Lord of your life in spite of circumstances?

### **Structure of Psalm 95**

- A. Call to Praise God v. 1-2**
  - B. Reasons for Praising God v. 3-5**
- A’ Call to Praise God v. 6**
  - B’ Reasons for Praising God v. 7a**
    - C. Challenge to Readers to live Godly Lives v. 7b-11**

**Ps. 95: 1** “come” is #1980 *halak*: a verb meaning to go, to come, to walk, it has the basic idea of movement like a flowing river.

**Ps. 95: 2** “come” is #6923 *qadam*: a verb meaning to come before, to meet, it indicates meeting face to face, to be in one’s presence

8. Why do you think two different verbs are used here? What do they both offer to deepen your understanding of this psalm?

9. **Now look again at 95: 1, 2.** What is repeated twice?

➤ **List the actions a worshiper is to engage in.**

Come Sing ...

➤ **Read 95: 3-5**, it tells us ***why*** we are to come, sing, shout, and thank. List why we are to do these things.

➤ **Read Ex. 14: 13-16, 26-31.**

10. Now where is this sea, what geographical location?

The Egyptians thought this was their sea, but to Whom does this sea belong?

How do you know?

➤ **Ps. 95: 6-11**

“Praise means looking up, but worship means bowing down.” W. Wiersbe

11. Do you agree?

**The last word in this psalm is “rest.” How very important is this word!**

**Record what you see in the following verses.**

➤ **Read:**

**Ex. 33: 14**

**Deut. 12: 8-10**

**Josh. 1: 13, 15**

➤ **Now change gears a bit and see the “rest” that Jesus describes.**

**Matt. 11: 28-30**

**Eph. 1:3, 11, 18- 23** (now while the word “rest” is not mentioned here, the concept of inheritance is – this is the “rest” that God’s people would have: their inheritance was their life.)

**Rev. 14: 13**

**Read Heb. 3: 1-19** and see what you find that relates to rest/inheritance.

➤ **Now read Heb. 4: 1-16 and do the same.**

**These two chapters in Hebrews quote from Ps. 95 four times! The message here is important enough for the Lord to repeat it four times!**

*“There can be no rest to an unbelieving heart.” C. H. Spurgeon*

*Fecisti nos ad te et inquietum est cor nostrum donec requiescat in te.*

**“You have made us for yourself, O Lord, and our hearts are restless until they rest in You.”**

St. Augustine Confessions

**If this was a really hard assignment, then good! Understanding rest is such a vital truth and the enemy of your soul wants you to know nothing about it. It is a difficult concept to grasp, but it is the inheritance of our spirit and not our flesh .... for now.**

**Revel in the fact that you are gaining a powerful way to walk in your life as a follower of Jesus.**

**His path was not easy, by any means and neither will the path of His disciple be easy.**

**But it is eternally worth it!**

**All of this should draw you to a deeper life of worship.**

### ➤ **Application Questions**

*“They tried Me though they had seen My work.” Ps. 95: 9b*

It is imperative to “see” God’s work in your life. We are apt to try Him if we do not constantly look for Him and His ways. We do not take seriously the great danger in ignoring or being blind to God’s activity in our lives. We will waver in our faith unless it is fresh and alive!!

Ask the Lord to give you insight and appreciation for the work He is doing in your life.

1. List here what you “see” God is doing in your midst.

➤ **Make sure that as you finish these two psalms, you have noted the attributes of God.**

2. List those here. Beginning with Ps. 93, you will see:

**God's sovereignty (He reigns.)**

**God's majesty {Now you continue the list}**

**A note on worship:**

***"Thanks to our splendid Bible societies and to other effective agencies for the dissemination of the Word, there are today many millions of people who hold "right opinions," probably more than ever before in the history of the church. Yet I wonder if there was ever a time when true spiritual worship was at a lower ebb. To great sections of the church the art of worship has been lost entirely, and in its place has come that strange and foreign thing called the "program." This word has been borrowed from the stage and applied with sad wisdom to the type of public service which now passes for worship among us."***

**A.W. Tozer**

- 3. After studying so much about biblical worship, do you agree with Tozer that we are now further away from God's design for worship? What can you do about it?**

Sons of Korah Australian Band (2 songs) [https://www.youtube.com/watch?v=1\\_iIRFCR5wc](https://www.youtube.com/watch?v=1_iIRFCR5wc)  
<https://www.youtube.com/watch?v=oJ00rNoKhDE>

The Church has used Psalm 95 as a call to worship (called the *venite*) since at least the 4<sup>th</sup> century. Many traditions even see Psalm 95 as creating a form for worship based on the three Hebrew words for the word “come.”

<http://calledtoworship.org/blog/2011/11/18/gods-call-to-worship-5-ways-psalm-95-shows-us-how-to-worship/>

### PSALM 93

93:1 the Lord reigneth; He is clothed in majesty; the Lord is clothed, He hath girded Himself with strength; yea, the world is established, that it cannot be moved.

93:2 Thy throne is established of old; Thou art from everlasting.

93:3 The floods have lifted up, O the Lord, the floods have lifted up their voice; the floods lift up their roaring.

93:4 Above the voices of many waters, the mighty breakers of the sea, the Lord on high is mighty.

93:5 Thy testimonies are very sure, holiness becometh Thy house, O the Lord, for evermore.

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### Hebrew Transliteration

93:1 Adonay mâlâkh gê'uth lâbhêsh lâbhêsh Adonay `ozhith'azzâr 'aph-tikkon têbhêl bal-timmoth

93:2 nâkhon kis'akha mê'âzmê`olâm 'âttâh

93:3 nâse'u nehâroth Adonay nâse'u nehâroth qolâmyis'u nehâroth dokhyâm

93:4 miqqoloth mayim rabbiym 'addiyriymmishberêy-yâm 'addiyr bammârom Adonay

93:5 `êdhotheykhane'emnu me'odh lebhêythkha na'avâh-qodhesh Adonay le'orekh yâmiym

### LESSON TEN ENTHRONEMENT PSALMS 96 AND 97

## “ARE YOU SINGING A NEW SONG? WHAT IS A NEW SONG?”

“Sing to the LORD a new song; Sing to the LORD, all the earth.” Ps. 96: 1

What exactly does it mean to sing a new song to the Lord?

- ✓ When we don’t understand something in the Bible, the best thing to help us after we ask the Lord for insight, is to find all the cross references dealing with the topic under consideration.
  
- So look up the following verses that relate to “a new song.” Record what you find.

Ps. 33: 3

Ps. 40: 3

Ps. 98: 1

Ps. 144: 9

Ps. 149: 1

- ✓ Something else that helps when trying to dig a little deeper is to check out the original word.

1. So what does “new” mean?

**Hadash: new, fresh, pure, original** This word is used in many ways.

definitions for the word *fresh*, which is a synonym of *new*: "pure; free from taint; not stale; full of or renewed in vigor."

- Look at how “hadash is used in the following verses.

Is. 62: 2

**Jer. 31: 31**

**Lam. 3: 23**

**Ezek. 36: 26**

I believe the reason our worship becomes stale and lifeless at times is that we do not bother to energetically seek the Lord. Not that we are constantly seeking a new spiritual high, but we are pressing on to know Him.

It is appalling that we dare to think that we know God well enough. We must moment by moment rely on Him for a fuller understanding of Who He is.

We are satisfied where we are and it is much easier to just “do the church thing” than it is to strive to know our God in a fresh, meaningful way. God does not do “repeat performances.” He is like an amazing prism that catches the light in myriad reflections.

Keep in mind that the earth is His footstool (Is. 66: 1). It is as though all we have ever really caught a glimpse of God are His feet! He has so much more to reveal to us. As we draw closer to Him, He will reveal more, if we have “enlightened eyes.” Eph. 1: 18

So at this point, what do you think “singing a new song” to God means?

➤ **Read Ps. 96: 2-6**

**2. What are we to proclaim every day?**

How do we do that? Look at **verse 3**.

*“The Gospel is the clearest revelation of Himself; salvation outshines creation and providence.” Spurgeon*

**Verse 4** tells us that God is great and greatly to be praised.

*“Praise should be proportionate to its object.” Spurgeon*

3. Our very praise of God is the evidence of how great a God we think He is. If our praise is small, then our view of God is small. How does your “barometer” of praise measure? Is your God great and greatly to be praised or is He manageable? Are you able to keep your affection and adoration of God in check – you never lose control or act unseemly – you are very proper?

In contrast to our God, see what you learn about the idols of man (v. 5).

**Is. 40: 18-20**

**Is. 42: 8-10**

**Is. 44: 9-20**

**Ps. 115: 1-8 (Note verse 8 in particular to see the end result of worshiping idols!)**

4. What idol in your life is robbing the Lord of His praise?

➤ **Read Ps. 96: 7-10**

5. As you read these verses, have you ever worshiped like this?

Have you ever trembled before the Lord in worship?

Do you declare before the nations that live among you that “the Lord reigns?”

➤ **Do the text analysis of Psalm 96 at this time.**

**Structure of Psalm 96**

**A. Proclamation of Universal Praise v. 1-3**

**B. The Majesty of the Lord v. 4-6**

**A' Proclamation of Universal Praise v. 7-9**

**B' The Rule of the Lord v. 10-13**

## **Psalm 97**

6. **Ps. 97: 1** is another call to rejoice at the rule of the LORD. Who is to rejoice here?

➤ **Read Ps. 97: 2-6** What description do you see in these verses?

7. Make sure you list all that is said about God.

8. When someone who does not know God asks you to describe Him, what do you focus on?

**To gain some understanding of clouds and thick darkness, look at:**

**Deut. 4: 11**

**Deut. 5: 22, 23**

**Ps. 18: 9, 11**

**Jer. 13: 15, 16**

**Ezek. 30: 3**

**Joel 2: 1, 2**

9. **Read Amos 5: 18-27** (note especially what God says about worship – since this is our focus for this study)

10. **Ps. 96 and 97** are connected. Here in **97: 2 and 6** also **Ps. 96: 13**, you see what God's rule is based on – what is it?

As you read **Psalm 97**, you see that the earth has the proper response to Almighty God.

11. What is the response of the created world? (**v.3-6**)

12. Is there anything more the psalmist could write which would announce with such clear, raw power the Omnipotent One?

13. Is this the God you present to others?

➤ **Read Ps. 97: 7-9**

1. What is the response of idolaters to be?

➤ **Look at:**

**Is. 42: 17**

**Is. 44: 9, 11**

**Jer. 10: 12-15**

**Jer. 50: 2**

**Hab. 2: 18-20**

The very gods the idolaters serve are to bow down and worship the true God!

2. How has what you have seen about the Lord to this point given you “a new song?”

➤ **Read Ps. 97: 10-12**

**V. 9** worship #7812 *shachah*: a verb meaning to bow down, to prostrate oneself, to fall down, to humbly beseech, to reverence, to worship

When you “see” God as this psalmist has, you will bow down, fall down, humble yourself before Him. You WILL NOT do what is commonplace and ordinary.

Worship has become just another human activity. Worship is NOT human. As Jesus told the woman at the well in **John 4**, you must worship in spirit and truth. The Holy Spirit within you will teach you how to worship, if you will listen.

## **Structure of Psalm 97**

- A. The Revelation of Yahweh’s Glory v. 1-6
  - B. Exhortation to Worship v. 7
  - B’ Zion’s Worship v. 8-9
- A’ The Effects of Yahweh’s Glorious Rule v. 10-12

➤ **Do the text analysis of Psalm 97 at this time.**

➤ **Go to the Application Questions**

## **DIGGING DEEPER**

### **Ps. 96**

1. While **Ps. 95** is a call to Israel to praise the Lord, to whom does **Ps. 96** call to worship?

**Ps. 96: 2** “proclaim” in the Greek translation of the Old Testament (the Septuagint LXX) uses the word *euangelizo* from which we have the word “evangelize” or “good news.”

**Ps. 96: 5** “For all the gods of the peoples are idols, but the LORD made the heavens.”

The word “idol” is # 457 *eliyl* and means “nothing, worthlessness”

2. So combining the idea of good news (**v. 2**) and the nothingness of false idols (**v. 5**), relate this to **1 Cor. 8: 4-6**.

3. As **Ps. 96** ends, all of creation is called upon to rejoice and be glad because He is coming to judge the earth. Why would this judgment of God bring joy?

4. **Read 1 Chron. 16: 23-33** and relate to this psalm. On what occasion was the writing in **1 Chron.** based?

*“Some people believe Psalm 96 was used in the dedication of the second temple when the Jews returned to Judah from their exile in Babylon.”* W. Wiersbe

**As a faithful, just and righteous Judge Our LORD is coming to judge and rule.**

*“The judgment of the LORD will restore His order in the world.”* Expositor’s Commentary

**Ps. 97: 1**

**“The LORD reigns!” That is the gospel message! Imagine a world with an unjust god or a powerless god or a fickle god. But when we say the LORD reigns, we are saying so much.**

**Yahweh** – the definition of our God – the ever-living, all-powerful, completely holy, completely other than us, majestic, righteous God

“Reigns” = *malak* #4427 rules, reigns, is king

1. What does it mean to you that the God you serve is LORD over all?

Go back to Lesson 7 and look at the song at the end of the lesson. “Revelation Song” describes this section of the psalm to some degree. (In the second stanza)

➤ **Look at Ps. 97: 3, 4**

2. Is fire bad? When is fire good/bad?

There is a wonderful true story about John Wesley’s conversion. John and Charles Wesley had sailed to America to be missionaries in the colony of Georgia. While on this trip, John discovered that he himself was not a believer in Christ. Three years after the adventure in America, John Wesley went to a meeting in London where someone was reading Martin Luther’s preface to the epistle to the Romans. As this was being read, he later would report, “I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation.” This kind of warming or fire does not originate with man. This kind of fire is from God alone.

3. Do you have this kind of fire in your life? Do you burn for the LORD?

➤ **Explain below how you burn for Christ. If you do not burn for Him, explain what hinders you.**

There is also a fire which is described in **Heb. 12: 29**.

➤ **Read Acts 4: 23- 31**

4. What shakes your world like this account?

- Read another account, this one involving Paul and Silas who were in a Philippian prison after a severe beating.

**Acts 16: 25-34**

5. How does this passage relate to **Ps. 97: 4**?

God wants to shake up your world! Knowing Who God really is will shake up your world. Stop resisting Him. Be on the lookout for God to move in your life. And when He does, worship Him with the worship He deserves.

- **Read Matt. 27: 45-54**

**Notice the earth's response to our Lord's sacrifice.**

After reading, I encourage you to fall on your face; cry, weep, call out to the God of all the earth Who would be willing to do this for you.

"Rocks split open, the earth shook" inanimate objects know better how to respond to our Lord than we do. We who sit politely in the pews and whisper nice prayers at home.

O Church, O Bride of Christ, let your hearts be split and let your world be shaken. The King of Glory is coming!

"Lift up your heads, O gates,

And be lifted up, O ancient doors,

That the King of glory may come in!

Who is the King of glory?

The LORD strong and mighty, the LORD mighty in battle ... the LORD of hosts, He is the King of glory."

**Ps. 24: 7-10**

- **Ps. 97: 7-9**

Here (**v. 9**) God is referred to as *El Elyon* – God Most High. If you are keeping a list of the names of God, you will want to record this one. This name is also recorded in **Ps. 83: 18; 91: 1.**

➤ **Ps. 97: 10-12**

This psalm begins with “clouds and thick darkness” but ends with Light (v. 11).

6. Explain how you interpret that contrast in this psalm.

➤ **Application Questions**

➤ Record what you have seen this week about the Attributes of God.

**If you have never trembled before the Lord, perhaps you have never worshiped Him as He deserves.**

➤ **Spend time asking Him if your mode of worship honors and glorifies Him.**

**1. Do you worship in a way that is familiar to you but foreign to Him?**

**“Sing to the LORD a new song.”**

**2. That is your assignment. Create your own song to the LORD. Do it however you like. A poem, a song, a letter, a psalm ... but it will always begin with a conversation with Him and almost always tears of joy are involved. You cannot touch the Face of God without being touched deeply.**

➤ **Read Ps. 97: 10**

*“We cannot love God without hating that which He hates.” Spurgeon*

**3. What are the things in your life that you know the Lord is not pleased with and which you know must go if you are to properly and fully worship Him?**

## **Lord Most High**

From the ends of the earth (From the ends of the earth)

From the depth of the sea (From the depth of the sea)

From the height of the heaven (From the height of the heaven)

Your name we praise

From the hearts of the weak (From the hearts of the weak)

From the shouts of the strong (From the shouts of the strong)

From the lips of all people (From the lips of all people)

Your song we raise Lord

Throughout the endless ages

You will be crowned with praises

Lord most high

Exalted in every nation

Sovereign of all creation

Lord most high

Be magnified

**LESSON ELEVEN ENTHRONEMENT PSALMS 98 AND 99**

**“TREMBLE BEFORE OUR MIGHTY GOD!”**



I would love to do an entire study on the mighty right arm and the mighty right hand of the LORD!

Recently I went through something very trying and that is the message played again and again in my spirit: “Let the Mighty Right Arm of the LORD win the day for you!” And He did!

So allow the LORD to build up your spirit this week as we finish the enthronement psalms.

**Ps. 98: 1-3**

While we do not have recorded for us here the event which prompted this psalm, it is thought to be best suited to God's rescue of His people from exile in Babylon.

Some of the vocabulary in **Ps. 98** mirrors the language of Isaiah, especially in **chapters 40-66** which focus on the "exodus" of the Jews from Babylon after their captivity there.

- **Read Isaiah 52: 10**
  
- **Now read Is. 52: 9 and 10**
  
- Now go back to the beginning of this chapter of Isaiah and **read the entire chapter.**

There is method in this approach, so be faithful to follow it.

Isaiah was God's prophet to Judah during the final years of the Northern Kingdom of Israel. Isaiah was the voice of the LORD urging the Southern Kingdom of Judah not to follow the pattern of idolatry which existed in the Northern Kingdom.

Isaiah told God's people what would happen if they persisted in rebellion to His ways. But God also gave them hope for a future after their own captivity.

1. In **Isaiah 52: 3**, by what method will the people be redeemed?
  
2. Even in captivity, what are God's people to remember? **Is. 52: 7**
  
3. When the time of their deliverance comes, Who are they to remember accomplishes it? By force, by military?

➤ **Read Is. 52: 8-10**

4. We find the means of God's deliverance in **Is. 52: 10** – what is it?

But the LORD's deliverance from Babylon was not all God had in mind.

➤ **Read Is. 52: 11-15, Is. 53: 11**

5. What is the deliverance you see here?

6. Your own salvation is done by the Mighty Arm of God! So how secure is your soul? Does it depend on you?

7. Who has accomplished your transfer from death to life/ from darkness to light?

**1 Pet. 2:9**

**Col. 1: 13**

**Is. 59: 16**

**Now back to Babylon.**

➤ **Read Is. 45: 1, 2**

Over 100 years before the birth of Cyrus, before Babylon was a powerful nation, God declared that Cyrus would be His instrument of deliverance for His people.

➤ **Read Jer. 25: 12**

➤ **Read Ezra 1: 1-4**

8. God did this by His Mighty Right Arm! Was even the first weapon used to accomplish this?

What is there in your life which no weapon formed could ever defeat?

Release your threats, your enemies, your battles to Him. Let the Mighty Arm of God go to battle for you and then stand and watch!

9. **Ps. 98: 2** tells us what God has revealed as His great strength – what is it?

10. **Ps. 98: 3** tells us why He will go to battle for His people. What drives God to lift His Mighty Right Arm?

**What the Lord desires for us to see in Scripture is our need to both look back and look forward.** But the key is looking with renewed eyes. We obey today by looking back at His work in the past and looking forward to His promised work in the future. This perspective gives us hope and direction today.

In Isaiah “*salvation*” and “*righteousness*” are synonyms for the establishment of God’s just order on earth.

In fact, Isaac Watts was inspired by this psalm to write one of the most beloved Christmas carols of all.

Joy to the World!

More accurately this song is identified as a “kingdom hymn.” If you look carefully at the words of this song, you will see that it refers to the second coming of Christ and not the first.

## **JOY TO THE WORLD**

Joy to the world! The Lord is come  
Let earth receive her King!  
Let every heart prepare Him room

And heaven and nature sing  
And heaven and nature sing  
And heaven, and heaven and nature sing

Joy to the world! The Savior reigns  
Let men their songs employ  
While fields and floods  
Rocks, hills and plains  
Repeat the sounding joy  
Repeat the sounding joy  
Repeat, repeat the sounding joy

No more let sins and sorrows grow  
Nor thorns infest the ground  
He comes to make  
His blessings flow  
Far as the curse is found  
Far as the curse is found  
Far as, far as the curse is found

He rules the world with truth and grace  
And makes the nations prove  
The glories of His righteousness  
And wonders of His love  
And wonders of His love

And wonders and wonders of His love

Now His willingness to go to battle for us is His great love – His *hesed*.

11. What is to be our response to this love of His?

➤ **Read Ps. 98: 4-6**

Describe here what you see about worshiping a mighty King.

➤ **Read Ps. 98: 7-9**

12. When does the sea roar, when do rivers clap their hands and when do the mountains sing?

➤ **Look at John 3: 5-8** Relate that to these verses.

13. Have you ever heard the clapping or lapping sound of a river being urged along by a mighty wind?

God's creation responds as it did in the beginning – “and the Spirit of God was moving over the surface of the waters. Then God said, ‘Let there be light.’” **Gen. 1: 2**

His creation exists for His glory and pleasure. The sea roars and the mountains sing as the wind blows over them. For me, this is His signature – His imprint.

We cannot “see” the rivers clap their hands and the mountains sing but they are doing what they were created to do – worship the King! Like His imprint on us when we are born again, His “wind” blows in and through us, creating worship. This is what **we** were created to do just as in nature.

➤ **Read Ps. 98: 9**

When the Lord returns, He comes to bring the reality and fullness of salvation.

There is no true salvation without justice, so when He comes He will judge. He dispenses justice with His salvation. **You cannot separate the two.**

**Structure of Ps. 98**



*Sing a new song  
to the Lord,  
for He has done  
wonderful deeds.*

*His right  
hand has  
won a  
mighty victory;*

*His holy arm has  
shown His  
saving power!*

*Psalm 98:1*

- A. Joyful Celebration of Past Acts of Deliverance v. 1-3
- B. Worship of the Great King v. 4-6
- A' Joyful Anticipation of God's Coming v. 7-9

➤ **Do your text analysis on Psalm 98 at this time.**

**Read Psalm 99**

1. Has any other psalm begun as **Ps. 99** begins? Which ones?
2. How is **Ps. 99** different than the other two that begin with "The LORD reigns?"
3. According to **Ps. 99: 1**, where is God enthroned on earth?

➤ **Read Ex. 25: 22**

➤ **Read Num. 7: 89**

4. What else do we find out about God in the first three verses of **Psalm 99**?
5. What do these attributes of God mean to you personally?

➤ **Read Ps. 99: 4-5**

6. What do you learn about God here?

➤ **Read Ps. 99: 6-9**

7. What do you see here about God?

8. Especially what do you see repeated here in **v. 9** for the third time about God?

“holy” #6918 *qadosh*: sacred, holy, set apart, the opposite of common or profane, free from the attributes of fallen humanity

➤ **Read and note what you learn about “holy.”**

**Is. 57: 15**

**Is. 6: 3**

**Ps. 22: 3**

**Rev. 4: 8**

9. How does God’s holiness relate to us?

**Lev. 11: 44, 45**

**1 Pet. 1: 15**

**2 Cor. 7: 1**

10. God is the ultimate focus of this psalm. So why are three individual men mentioned in **v. 6**?

11. How does mentioning Moses, Aaron and Samuel help us further understand who God is?

*“The Bible calls God **holy** more than anything else, more than sovereign, more than just, more than merciful or loving.” J.M. Boice*

## **Structure of Psalm 99**

A The Exaltation of the Lord in Israel v. 1-5

B The Revelation of the Lord in Israel v. 6, 7

A' The Exaltation of the Lord in Israel v. 8, 9

➤ **Do your text analysis of Psalm 99 at this time.**

## **DIGGING DEEPER**

**Psalm 98** is known in the church liturgy as *Cantate Domino* (“Sing to the Lord”).

John R. Stott has described the psalm’s three parts as: God the Savior, God the King and God the Judge. Another division is seen as differing groups offer praise to the Lord.

Stanza one: Israel is to offer praise; stanza two: all the earth is to praise Him; stanza three: all nature is to praise Him.

➤ **Stanza One: Ps. 98: 1-3**

**Read Luke 1: 46-55** and see the resemblance in Mary’s Magnificat to the first stanza of this psalm. It makes you wonder if she had this psalm in mind as she praised the Lord with her “new song.”

So here we see **the Lord as Savior**. Through His righteous power the Lord has achieved victory or salvation. **Verse 3** tells us He has “remembered His lovingkindness and His faithfulness to the house of Israel.”

1. How does His *hesed* (lovingkindness) factor into His role as Savior?

Also, see God as your Warrior King here. When referred to in His military role, He is called Jehovah Sabaoth “The LORD of Hosts.”

➤ **Look at these verses and see Who goes to battle for you! (This is just a small sampling on this name.)**

**1 Sam. 1: 11**

**1 Sam. 4: 4**

**1 Sam. 15: 2**

**1 Sam. 17: 45**

**2 Sam. 5: 10**

**2 Sam. 6: 2, 18**

**Knowing Who goes to battle for you will change your outlook on conflict.**

**What trial are you facing now that does not seem so overwhelming when you consider Who goes to battle for you? (This is a perspective-changer because you know your God!)**

- **Stanza Two: Ps. 98: 4-6**
- **Read Ezra 3: 10-13** and note the remarks about how loud the worship was.

Here we are to shout joyfully to our King.

Marvin Tate says, "The noise of temple worship was legendary."

**Ps. 98: 4** "break forth" #6476= *pasha* a verb which means to break forth in singing, to break out, to shout forth

- **Look at the use of this word in Isaiah:**

**Is. 44: 23**

**Is. 49: 13**

**Is. 52: 9**

**Is. 55: 12**

John Wesley told his followers, *“Sing lustily, and with good courage. Beware of singing as if you were half dead or asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sang the songs of Satan.”*

**Ps. 98: 6** I love the sound of the shofar! It signals so much in history which concerns the LORD.  
**We must be His “shofars” announcing to the world HE IS KING!**

In ancient times when a monarch rode through a town, trumpets would be employed to announce his arrival. The sound would almost shake the walls of the city. No one was to be left without the knowledge that the king had ridden through their midst.

2. Does the “trumpet sound” of the daily arrival of your King and Lord resound in your soul? Is the reigning power of Jesus felt within your soul in such a mighty way? First this resounding must dwell within you before you can express it to the world.

I have a shofar from Israel. One day that shofar will disintegrate – but the sound of the shofar goes on forever – for all eternity – announcing: **“The King Is Here!”**

Here in these verses we see **the Lord as King**.

➤ **Stanza Three: Ps. 98: 7-9**

The last stanza tells us of our future liberation.

Here the whole creation will rejoice!

- **Read Rom. 8: 18-25** and write here how that passage relates to this stanza.

Yet liberation does not await all.

- **Read Matt. 25: 31-46** to see what awaits those who remain in rebellion to the Lord of all.

Here we see **the Lord as Judge**.

## **Psalm 99**

1. It is thought that this psalm was read during the Feast of Tabernacles – a time of remembering the goodness of the LORD as His people wandered in the desert. He provided, protected, guided and cared for His covenant people. How does this psalm help one to remember his covenant God?
  - Just for a visual reminder, **read 1 Kings 6: 23-28** in order to picture the physical place where “God was enthroned” on earth. Also see **Ps. 80: 1**
  - Read the section in the Appendix on **the Feast of Tabernacles** (if you have not done that yet). Then look at the chart on **Celebrate the Lord’s Seasons** and see how redemptive history unfolds!
2. Holiness in God is mentioned three times in this psalm. Why is God’s holiness important in your personal worship?

*“Holiness is the harmony of all the virtues.” Spurgeon*

3. What is significant about mentioning Moses, Aaron and Samuel?

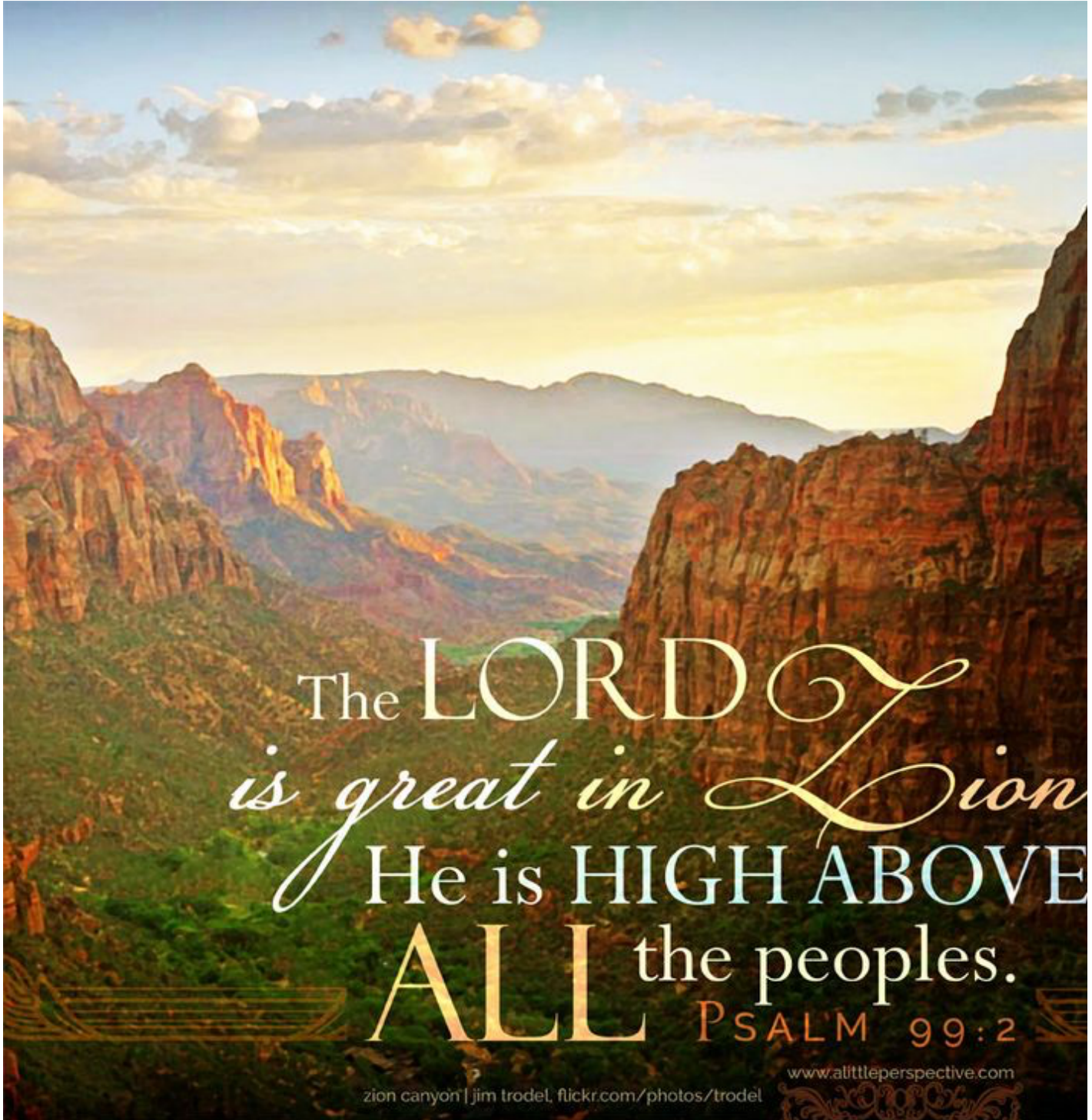
- **Read**

**Jer. 15: 1**

**Num. 14: 13-20**

**1 Sam. 7: 9**

- **Read Rom. 3: 21-26** and see how God’s holiness relates to **Ps. 99: 6**.



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**Moses, Aaron and Samuel all functioned as mediators between God and man. Ultimately they point to the Blessed Mediator of a better covenant (Hebrews 8).**

*“Moses saw the Lord in flaming fire revealing His perfect law.*

*Aaron often watched the sacred fire devour the sin-offering.*

*Samuel witnessed the judgment of the Lord on Eli’s house and also on Saul.*

*These each stood in the gap when the wrath of God broke forth, because His holiness had been insulted, acting as intercessors, they screened the nation from the great and terrible God ...” Spurgeon*

**Ps. 99: 8** is the answer to the prayers of these three holy men.

With this psalm and the Feast of Tabernacles, God is keeping fresh in His people’s minds Who He is, His provision and care for them and His demand that they be holy because He is holy.

Imagine building a tent in your backyard once a year and living there for a week. Right inside your house you have the conveniences to which you have grown accustomed but you deny these luxuries for yourself and your family so you can **remember** Who God is and what He has done for you.

We need to remember!

While many of the psalms and other Scriptures draw us to consider God’s holiness, we find that this word “holiness” is truly hard to comprehend, define or understand. It does not mean as we understand human righteousness or moral perfection or right conduct.

This quality of “holiness” distinguishes God, sets Him apart from His creation.

Here in **Ps. 99**, we see God enthroned above the cherubim. **Ex. 25: 17-22**

4. Over what sacred article were the cherubim watching?
5. What was contained in that “box”?

In this first stanza of **Ps. 99**, we see God enthroned in His temple, the cherubim watching guard over the law which is placed in the ark. Both God’s holiness and covenant connection are seen here. **God cannot separate either facet of His being.**

As we leave the enthronement psalms, we must approach our God as holy, distinct, completely other than we are yet willing to make Himself known.

*“So to forgive sin as at the same time to express abhorrence of it is the special glory of God, and is best seen in the atonement of our Lord Jesus.” Spurgeon*

## ➤ Application Questions

**Ps. 98: 2** says that the Lord has made known His salvation.

1. Yes, he saves; but that is not all – He makes His salvation known. Who made this salvation of God known to you?

To whom have you made this salvation known?

2. **Pause to thank the Lord, not only for providing salvation but making sure it was made known.**

*“The Lord is to be praised not only for effecting human salvation, but also for making it known, for we would never have discovered it for ourselves. In God’s own light His light is seen. He must reveal His Son in us, or we shall be unable to discern Him.” Spurgeon*

**Ps. 98: 4-6**

3. Why is music such a powerful force in our lives? Use as much Biblical support as you can.

**Ps. 24: 10**

Who is this majestic king? The LORD who commands armies! He is the majestic king! (Selah)

[Aramaic Bible in Plain English](#)

Who is this King of glory? Lord Jehovah of hosts, he is the venerable King to eternity!

## **Psalm 99**

The temple, where the LORD *tabernacled or dwelt*, was the center of worship for His people.

4. Where is the center of worship for you? Where do you meet with the Most Holy One?

Describe your latest encounter with the LORD Who reigns.

**Ps. 99** praises God because He is holy and because He answers prayer.

5. Spend some time in praise and gratitude for recently answered prayers.

Remember, He answers prayer in the same way He does everything – in His holiness. His answer is a holy answer and should be viewed as such.

## **Ps. 99**

6. The ark of the covenant was a picture of God’s holiness among His people. Yet it also represented His mercy because He provided a way, through the blood of the substitutionary sacrifice, to provide atonement for the sinner. The blood sprinkled on the mercy seat now came between the presence of the holy God, Who was understood to dwell between the wings of the cherubim and the law which was in the ark, which all of us have violated. This is the only way we can approach God to properly worship Him – through Christ Who offered Himself for us – not merely to save us from hell – but to give us a life of worship.

Only the forgiven can worship at God's holy mountain.

**Read Hebrews 12: 8-24 See what you learn that can help you worship.**

From the assignments this week, draw a picture here of the placement of the cherubim, the ark (the tablets of Law within the ark), the presence of the Lord in the cloud and where the people would be gathered.

Now with a red pen or pencil, mark the blood over the mercy seat.

What does God see as He looks at the Law within the ark?

What does He see as He looks beyond the mercy seat and on to the people waiting near the tabernacle?

HOLY HOLY HOLY

1. Holy, holy, holy! Lord God Almighty!

Early in the morning our song shall rise to Thee;

Holy, holy, holy, merciful and mighty!

God in three Persons, blessed Trinity!

2. Holy, holy, holy! All the saints adore Thee,  
Casting down their golden crowns around the glassy sea;

Cherubim and seraphim falling down before Thee,

Who was, and is, and evermore shall be.

3. Holy, holy, holy! Though the darkness hide Thee,  
Though the eye of sinful man Thy glory may not see;

Only Thou art holy; there is none beside Thee,

Perfect in pow'r, in love, and purity.

4. Holy, holy, holy! Lord God Almighty!  
All Thy works shall praise Thy Name, in earth, and sky, and sea;

Holy, holy, holy; merciful and mighty!

God in three Persons, blessed Trinity!

## LESSON TWELVE      “MY ONE TRUE OBSESSION: TO WORSHIP HIM!”

### SUMMARY FOR THE STUDY OF THE ROYAL AND ENTHRONEMENT PSALMS

*Remember as we began this study, I asked you to write your definition of worship.*

- Now without looking at what you wrote then, record here how you see worship now after spending these many weeks looking at God’s idea of worship.



- Now look back at your original definition and record here how the Lord has changed your heart.

*If we are not being changed, we are not growing.*

Keep in mind that some scholars include a few other psalms as either royal or enthronement psalms, but the majority see these we have studied as the typical representatives of this genre. (Others you can study are: **Ps. 100, 104, 145, 146, 149**)

- **Read your favorite psalm** (of the ones we studied).
- Now I am going to ask you to write eight verses from this psalm.

Writing is one of the greatest tools for growing in your own ability to communicate. Some of the great writers would spend hours as students copying the great works of those who went before them. This exercise geared them toward excellence and not mediocrity. They were not copying the words so as to mimic but they were experiencing through the written word a connection which would hone their own skills as writers.

- Now with the inspiration of that psalm, write your song to the Lord. If you have already done this, then write a “new song” for Him.

According to A.W. Tozer, the reason Christ came, the reason He suffered and died was to “*make worshipers out of rebels... We were created to worship, worship is the normal employment of moral beings.*”

In regard to worship, there are very sincere people who worship in ways that the LORD does not approve of.

1. So do these sincere, yet wrong modes of worship please or honor the LORD?

### **God’s idea of worship: Uzzah and the transportation of the ark**

David desired to bring the ark of the covenant to Jerusalem. Here is the account of the attempted transportation of the ark to Jerusalem.

- **Read 2 Sam. 6: 1-11**

2. Where was the ark?

Whose home was the ark in?

- **Look at 1 Sam. 7: 1, 2**

The instructions for transporting the ark were very clear.

- **Read Num. 4: 5, 6, 15**

Briefly describe how the ark was to be moved.

It is thought that Uzza was of the Kohathite family. The Kohathites had one responsibility: *to transport the ark*. They would have known the clear instructions for transporting the ark.

Uzza was trying to carry out a job before the Lord in a way that did not follow the revelation the Lord had given.

- **Read 2 Sam. 6: 6, 7** Uzza may have thought he was being reverent by reaching out and “protecting” the falling ark, but he was in direct disobedience to what the Lord had instructed.

3. Was his form of worship acceptable?

But he was **sincere**. We don't know why he did this. Perhaps all the years of having the ark in his home gave him a familiarity with the ark which was not righteous.

4. Is there a possibility that we have become overly comfortable with the LORD of Hosts and we do not treat Him with the reverence and holy awe that He is due?

- Right now, ask the Lord if your idea and your way of worship is pleasing to the Lord.

Ask Him if you are guilty of a careless attitude about His worship, the declaring of His worth.

5. **What do you learn here about how God views worship?**

- **Read**

**Amos 5: 21-24**

**Hosea 6: 4-6**

## Isaiah 1: 11-15

The church is not well because we do not see God as He is ... in His majesty.

*“The God of the modern evangelical rarely astonishes anybody... He is very much one of us.”*

### 6. **Are you captivated by God? Are you fascinated by Him? Are you struck with His splendor?**

If not, then you have not been dwelling in His presence because that is where His splendor, His majesty, His perfection abides.

Worship is the only time we truly live and experience Reality. When we worship we are responding to the heart of God.

When we look at worship in the Bible, we see a people who **expected to hear** from God. They were **waiting to hear** the *Kol Yahweh*, the voice of God.

**Acts 2:2**, *“And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting.”*

**Acts 4:31**, *“And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.”*

➤ **Read to see more of this God we worship. :**

**Acts 5:1-11**

**Acts 9:36-43**

**Acts 20:7-10**

God was among them and they were aware of it. **The response to His Presence was worship.**

## 7. Are you aware of His Presence?

*Worship is the activity of glorifying God in His presence with our voices and hearts.*

Grudem's Systematic Theology

Worship happens when the creature understands that he is not the Creator and bows in adoration and submission before the One Who is the Creator.

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**Worship is not nor was it ever intended to be a spectator sport.**

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**Early in the Scriptures we see the Lord's direction about how to worship.**

➤ **Read Lev. 1: 1-9**

So begins this book which will detail every aspect of worship – beginning with offerings

**8. Why is the offering so necessary in order to worship the Lord?**

**Leviticus chapters 1-7** lay out the Lord's direction concerning offerings.

**Chap. 8-10** cover the consecration of the priests.

**Chap. 11-27** cover how Israel is to be holy in every area of life. This is a life of worship.

Remember last week's lesson and the focus on the holiness of God?

No other book in the Bible contains the word "holy" as much as Leviticus.

*"In the Old Testament, worship covered all of life; it was the focus of the people of God. For example, the Tabernacle was designed and laid out to emphasize the priority of worship. The description of its details requires seven chapters – 243 verses- in Leviticus, yet only 31 verses in Genesis are devoted to the creation of the world." John MacArthur*

**9. What was the purpose of the tabernacle?**

Was it used for anything else?

Was the tabernacle used for entertainment?

**10. How about the rest of the camp ... how was it arranged?**

- **Read Num. 2: 1-34 and draw a diagram of the layout of the camp including the placement of the tabernacle.**

❖ **The arrangement of the camp indicates that worship was central to all other activity.**

- **Read Num. 3: 5-13**

**11. What was God particular about here?**

The place of worship in the Old Testament eventually became the temple. The physical locale of worship for the Hebrew was of great importance because the temple was the place where heaven met earth.

**12. Where does heaven meet earth for you?**

While the temple is clearly important in the Old Testament cultus, we learn in **Heb. 10:19, 22** that *“we have confidence to enter the Most Holy Place by the blood of Jesus... Let us draw near with a true heart in full assurance of faith.”* When we worship, we enter before His throne. This is genuine worship.

Jesus in **John 4**, makes clear that worship is no longer a matter of space but of spirit and truth.

**What are the hindrances to worshiping in spirit and in truth?**

**Not knowing truth is one ...**

- **Read Ps. 24: 3-6 and learn more about how to worship Him as He desires.**

**13. Do you long to know and worship God?**

Then become acquainted with the One Who explains the Father - Jesus Christ.

**John 1:18 (Amplified Bible)**

<sup>18</sup>No man has ever seen God at any time; the only <sup>[a]</sup>unique Son, or <sup>[b]</sup>the only begotten God, Who is in the bosom [in the intimate presence] of the Father, He has declared Him [He has revealed Him and brought Him out where He can be seen; He has interpreted Him and He has made Him known].<sup>(A)</sup>

Knowing God as He is will result in true worship. **Going to church will not guarantee that you will truly worship.** True worship is found in the Person of Jesus Christ.

The psalmist says, "With all my heart I have **sought** You." **Ps. 119:10a**

1. The first step of seeking God is to accept, learn, treasure and store up His Word.
2. Next you must be submissive to that Word; you must have a desire to be taught by His Word.
3. Develop a passionate prayer life. The psalmist also prays. "Blessed are You, O LORD; teach me Your statutes... Teach me, O LORD, the way of Your statutes, and I shall observe it to the end. Give me understanding that I may observe Your law and keep it with all my heart." **Ps. 119:12, 33, 34**
4. To **see** God you must faithfully **follow** Him each day not sporadically. The **seeking** of God needs to occur as your priority in life.

"O LORD, I remember Your name in the night, and keep Your law... At midnight I shall rise to give thanks to You because of Your righteous ordinances." **Ps. 119: 55, 62**

"This is the day which the LORD has made; let us rejoice and be glad in it." **Ps. 118:24**

"O how I love Your law! It is my meditation all the day." **Ps. 119:97**

*Somehow, the more we see of God the more we become like Him. Grudem*

Even the best description of God will never compare to knowing Him yourself. Truly seeing God as He is **cannot be experienced as fully by hearing another person talk of Him** – it must be experienced by you personally: you and God.

*"The most valuable thing the Psalms do for me is to express the same delight in God which made David dance."* C. S. Lewis

## **Corporate Worship**

Just as the Father, Son and Holy Spirit are One, something divine and reflective of majesty occurs as the body of Christ is one. We are most like our Father when we are in unity.

### **What is involved in worship?**

#### **Silence**

“But the LORD is in His holy temple. Let all the earth be silent before Him.” **Hab. 2:20**

“Be silent, all flesh, before the LORD; for He is aroused from His holy habitation.” **Zech. 2:13**

Remove all busyness from your human activity. Be still before Him. Live in a state of constant listening silence before the King. Now God is the source of our words and actions.

*For most human beings, focused attention is slowly attained and easily lost. Grudem*

#### **Singing**

More than forty psalms command us to sing unto the Lord.

Singing ushers us into the presence of the One to Whom we address these worship songs.

“Yet You are holy, O You Who are enthroned upon the praises of Israel.” **Ps. 22:3**

We are told to love God with all our heart, soul, mind and strength. Worship involves our whole being. Body, mind, spirit and emotions are present on the altar of worship to our Sovereign King.

Learn to accept distractions in the worship experience. Perhaps God is speaking to you through these distractions. Do not become fixated on the idea that these distractions should not be there and are someone’s fault.

#### **What about when you do not feel like worshipping?**

Offer a sacrifice of praise. This is the opportunity to yield your body, mind, soul and strength to the LORD. One Hebrew word for bless means “to kneel”. We kneel in submission to our King. If we do not bow the knee to Him and we choose to go our own way, then we have not worshiped Him but ourselves.

As we worship we expect God to move. So we begin with *pregnant hearts*, but if it is true worship *the delivery and birth will be the fruit of obedience*. If we are not obedient, then we have not worshiped.

To offer praise before the Holy One of Eternity, the Ancient of Days is to experience change. **To worship is to be changed to reflect Him.**

## Service

*“Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe, for our God is a consuming fire.”*

**Heb. 12:28, 29** To gain context, read **Heb. 12:18-29**.

*“Therefore, I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”* **Rom. 12:1, 2** Simply put, *worship is doing the will of God.*

*“Worship is therefore a direct expression of our ultimate purpose for living, “to glorify God and fully to enjoy Him forever.”* Grudem

Service is so very important in the body of Christ. **But service must originate in worship to be eternally effectual.**

There are many words for worship. The following are in Greek.

*Proskuneo* means to kiss the hand toward one, in token of reverence, by kneeling or prostration to do homage

*Latreuo* means to serve, to render religious service or honor

*Ethelothreskeia* is voluntary worship.

*Therapeuo* means to do service.

*Sebomai* means to revere a deity.

When digging deeper these terms almost all originate from a concept of service. Worship and service are inextricably woven together.

In Hebrew, the same is true.

*Abad* means to work, to serve

*Sagad* means to fall down, to bow down, to lie down in worship

*Shachah* means to bow down, to prostrate oneself, to crouch, to fall down, to humbly beseech, to do reverence, to worship In **Ps. 66:4**, the whole earth is bowing down to worship God

- ✓ Finally, worship is much like prayer: we must practice it. We learn to pray by praying. We learn to worship by worshiping.

Dwell on this: what does God do when we worship Him?

*“The LORD your God is in your midst, a victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy.” Zeph. 3:17*

*“You will also be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of your God. It will no longer be said to you, “Forsaken,” nor to your land will it any longer be said, “Desolation”; but you will be called, “My delight is in her,” and your land, “Married”; for the LORD delights in you, and to Him your land will be married. For as a young man marries a virgin, so your sons will marry you; and as the bridegroom rejoices over the bride, so your God will rejoice over you.” Is. 62:3-5*

*“Draw near to God and He will draw near to you.” James 4:8*

*“As we love God and praise Him we realize that we are bringing joy and delight to His heart. And the deepest joy of love is the joy of bringing delight to the heart of the one you love.” Grudem*

*True worship comes from the same source as genuine salvation ... the same source as living water. ..Worship is the ultimate aim of salvation.*

*Worship is the ultimate ethical act on earth, the most important act on earth because it is the ultimate fulfillment of the Shema, the Great Commandment, and indeed the First and Second Commandments.*

Ben Witherington in We Have Seen His Glory

**Genuine worship is not something we generate ourselves, it is the outpouring of our hearts as an expression of the realization of Who God is.**

*Worship changes the worshiper into the image of the One worshiped.* Jack Hayford

*The mark of circumcision was the sign of a true believer in Judaism.*

What is the mark of a true believer in Jesus Christ?

➤ **Look at Phil. 3: 3**

How are you distinguished/ identified as a true follower of Christ?

Is there a mark on you?

➤ After all this information on worship over these weeks, how has your own worship been impacted?

If you have already written this, then write it one more time, it may solidify this truth even more.

**One last word on worship**

➤ **Read Ex. 30: 34-38**

**God's recipe for a particular perfume. This perfume was for God and His worship alone. Any other use of this perfume was punishable by death.**

**You are God's perfume and your use, your purpose in life is to be His fragrance and His alone.**

**May the Lord bless your diligence to seek Him in true worship.**

**Following Jesus with you**

**Our hymn for this week .....**

MAJESTY

Majesty, worship His majesty

Unto Jesus, be all glory, honor and praise  
Majesty, Kingdom authority  
Flows from His throne  
Unto His own, His anthem raise

### **Chorus**

So exalt, lift up on high the Name of Jesus  
Magnify, come glorify Christ Jesus the King  
Majesty, worship His majesty  
Jesus who died, now glorified  
King of all kings

### **Ending**

Jesus who died, now glorified  
Jesus who died, now glorified  
King of all kings

## Hebrew Poetry

John Milton, the great British poet who wrote Paradise Lost, said that the deepest impulse for poetry is ... praise. Milton regards the psalms as humanity's highest achievement in poetry.

The Psalms are poems. Our western understanding of poetry is very different from the middle eastern idea of poetry. Hebrew is not based on rhyme – but on repetition of thought. Parallelism is crucial.

Also the structure of these poems provides another aspect of Hebrew poetry. For instance, the structure of Psalm 119 is in groups of eight verses. Each group or stanza is a unit. Each stanza and each line of that stanza begin with the same Hebrew letter. There are 22 letters in the Hebrew alphabet and there are 22 stanzas. This structure was useful for memory purposes. The long psalm was made easier to remember because of the use of this device. Psalm 119 is not alone in this structure. These are called *acrostic* poems.

We find from the Oxford Bible Dictionary: “another purpose of the acrostic psalm besides an aid to memorization is its intention to convey the idea that the entire range of sentiment is being expressed, from A to Z.”

Poetry is very dependent on order. By observing the order of this poem, which is completely absorbed with God's word, we will learn much about the God of order.

### Three Major Features of Old Testament Poetry

1. Synonymous parallelism-the second or subsequent line repeats or reinforces the sense of the first line.
2. Antithetical parallelism-the second or subsequent one contrast the thought of the first.
3. Synthetic parallelism-the second or subsequent line adds to the first line in any manner which provides further information.

Poetry is filled with figurative language and there are guidelines for interpreting this type of language. Hebrew poetry is different from our poetry. We are accustomed to rhyme schemes. But the distinguishing characteristic of Hebrew poetry is a correspondence in thought (parallelism) between one line and the following line, or between one section and the following section. For us, redundancy is to be avoided, but to the Hebrew writer, redundancy was a literary form to be cultivated with diligence. For them, this redundancy was a measure of certainty and predictability. Because most of the New Testament was written by people greatly influenced by

Hebrew ways of thinking, in particular the Old Testament, understanding the Hebrew poetic mind will aid in understanding the New Testament as well.

Briefly, the three basic kinds of parallelism can be remembered as: similar thoughts, additional thoughts, or contrasting thoughts arranged side by side in a single passage. It is greatly beneficial to the student of the Bible to become sensitive to the Hebrew idea of poetry: correspondence in thought. For those fluent in Hebrew, they will inform us less fortunate that almost half of the Old Testament is written in poetic language which is lost in translation. But we can be more discerning and regain a portion of what is lost by being aware of the concept of parallel thought.

The Psalms offer many benefits. For example, in our life of prayer the psalms do more than show us how another person prays, these poems guide us into creative and beautiful modes of prayer. To value the eternal benefit of these poems, consider even today one of the uses of Psalm 119. We find from the Hebrew **Tehillim** (the Hebrew title for the book of Psalms, which means “praises”), prayers for a sick person are recited from this poem. It is customary to recite those verses which correspond to the letter of his/her name. As an acrostic poem, Psalm 119 begins each stanza with a different letter. Aleph is like our letter “A.” So you would pray for “Anne” or “Angela” the things you see in the first stanza. “Beth” is the second stanza ... and so on.

Why don't you begin your study each day by praying for someone with the first letter of the psalm you are studying – praying that your loved one will be *blameless, blessed, will observe God's testimonies, seek Him with all their heart*, etc.(for one whose name begins with “A”).

This prayer will bless the one who is prayed for, will honor the Lord and will cause you to remember the words in this psalm in a deeper, more practical way.

This is just one example of how a study of selected Psalms can deepen your prayer life as you deepen your understanding of true worship.

## INSTRUCTIONS FOR TEXT ANALYSIS

- Read the passage under review for an overview.
- Record first impressions.
- Read the first paragraph marking all you see about God.

I use a red marker and draw a red triangle around God. I double underline in red any actions (verbs) that refer to God. For instance, “The Almighty reigns.”

Red triangle around “Almighty” and “reigns” has two red lines under it.

Out to the right of the text, I mark any names of God: Jehovah-sabaoth (LORD of Hosts), Most High God, etc.

Go back through and mark any references to Jesus or the Holy Spirit separately or you may do that as you mark the references to God.

I use a red cross for Jesus and red H.S. for Holy Spirit.

Again, mark out to the right side any points you pick up about Jesus or the Holy Spirit.

Jesus is the Messiah, the Healer, the Bread of Life, the Living Word, the Lamb of God, etc.

The Holy Spirit is the Comforter, the Counselor, the One Who convicts of sin, etc.

- Key Words

As you have been marking God, Jesus and Holy Spirit, you have undoubtedly seen other key words in the text. Begin marking these.

A key word is usually repeated more than once. It is a word that if removed from the text would greatly affect the meaning of the passage.

Come up with your own system of markings. This will make it easier to remember as you mark things. You will find it helpful to keep an index card with your markings in your Bible.

At times, you will also want to find the meaning of a particular word in the original language.

Greek (New Testament) or Hebrew (Old Testament) word studies are a valuable skill to learn.

There are many word studies available online or in book form.

To begin, just find the word of interest in your text, for instance, “love.”

You must know the exact verse. John 3: 16

Since this is the New Testament, you will be looking for the Greek word for “love” in this verse.

Most sources will give you a number for that word and you will look up that number and be told that in John 3: 16, “love” is *agape*. Then you will be directed to the dictionary section that enlarges your understanding for this word. It means far more than “love.”

➤ Words of Time/Place

Mark words which denote time or place. I use a green X for time and double underline with green words for place.

➤ Contrasts

You will also see contrasts. Light/darkness, life/death, good/evil, love/hate, destruction/building, etc.

Mark these contrasts.

➤ Comparisons should be noted as well. The use of “like” or “as” will signal comparisons.

➤ Lists are another indicator of what is important to the writer.

Make lists of what you are seeing in the text.

➤ Also you may wish to highlight certain other categories which reoccur throughout Scripture.

Commands (I use blue highlight. Boy is there a lot of blue in my Bible!!)

Promises (I use green highlight here.)

Prophecy (I use pink here.)

Words denoting God’s glory or majesty or praise (I use yellow for light.)

God’s Wrath (I use orange.) Righteousness (orange also)

I encourage you to come up with your own system.

➤ Questions

As you continue to read and re-read the text, ask yourself questions.

Ask Who, What, Where, When, Why and How about as many things as you can think of. These questions will prompt you to see more than you saw at first glance.

- ✓ As you progress you may have questions arise that you cannot answer just yet. Mark these either on a separate paper or at the bottom of your page.

- ❖ The reason for all these tactics of observation is primarily to slow you down. Reading Holy Scripture is not like reading the newspaper. It takes time and focus.

All of these skills will train your spiritual eye to see things that normally would go undetected.

Speaking of “undetected” that is what you are doing, you are becoming a detective on the most important case of your life!

We all love a good mystery and that is what you are about now: solving the greatest mystery of all time.

“Why would Almighty God love and care for rebellious, weak, completely flawed man?”

Every time you approach Scripture, this is what is unfolding before you – God’s answer to that question.

So do good detective work!

After you have done all of the above work, you may still want to delve a bit deeper.

➤ Make a summary of what each paragraph says. Do this out to the left side of the text. Then make a summary of what the chapter says.

What is Jesus teaching, doing, revealing about God?

What is God making known about Himself, about man, about sin, about time?

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Summarizing is a necessity for you to learn in order to truly grasp the great truths of the Bible.

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➤ To wrap up the chapter, find a chapter title that sums up the message of that chapter. Use words from the text.

Make the words distinct from other chapters.

Try to keep the words manageable: the fewer the better.

Also find a verse that captures the essence of the chapter.

➤ Record any pertinent cross references near the verses that relate.

For instance, I keep cross references concerning the Deity of Christ in all the Scriptures that comment on this truth: John 1: 14, 18; Col. 1: 15-17; Heb. 1: 1-4, etc.

## DOCTRINES

As an additional benefit to all your diligent study, doctrines will become more and more evident to you as you dig beneath the surface.

There is a section in this study specifically on DOCTRINE. It will give you insight in order to help you find the doctrines in your passage under study

## INTERPRETATION

After thorough initial study, you will see what the text means. This is INTERPRETATION.

Many students of the Scriptures have gone astray here because they did not lay the proper groundwork of text analysis.

**What is Interpretation?**

**INTERPRETATION** is really trying to find what the writer intended his meaning to be for his original hearers. The text analysis helps you interpret the meaning because you have asked the 5 WH, discovered the key words, and so forth. Now you are armed with the tools you need for proper interpretation. Just as an English speaking person may interpret what a French speaker is saying, you will now attempt to interpret not just the words themselves but the meaning behind the words. This is holy ground when dealing with the Scripture, so make sure you have asked the Holy Spirit to give you His wisdom.

- **Begin with a consideration of the type of literature you are studying: narrative, poetry, history, prophecy, letter, a vision, etc.**

This information will assist you as you unfold the meaning of the text. Not all literature is to be handled in the same manner. History is different than poetry, as an example.

- **Context is king!**

Make sure your interpretation lines up with the entire counsel of God's Word. If what you have discovered is in contradiction to the teaching of Scripture elsewhere, then you must not understand the proper meaning.

Sometimes there are truths within Scripture which seem to contradict – when we come to passages like this, we must believe that Scripture teaches truth; Scripture cannot be completely knowable by a finite mind. Along with learning and growing in knowledge is the realization that God is incomprehensible on some levels and we bow to His majesty and splendor, rejoicing that He has revealed as much as He has. (Deut. 29:29)

As always with our following Jesus, faith is the key ingredient.

- **As you interpret, make sure you are not basing your belief system on obscure passages or doctrines that occur in only one place (baptism of the dead – 1 Cor. 15: 29). In this case, we must resist the temptation to develop a belief based on this one encounter. Most of the time, there is ample reference to each topic discussed by the writers of Scripture. This is the safe and orthodox method of interpretation.**
- **At times as you interpret, you will find it helpful to see how the author used the same ideas or words in other texts. So be diligent to dig. For instance, John has written: his gospel account, three letters and the Revelation. If you wish to gain insight in how John uses the word, "power" you may want to check out other instances when he used this particular word.**

Each writer is unique and specifically chosen to write what the Spirit directed, so being an expert on their writings is always a plus when interpreting. The only way you will be an expert is if you spend the time and effort. Do not leave this to the academics and then trust what they tell you – you BE the EXPERT!

## COMMENTARIES

The absolute necessity remains to vigilantly maintain a dedicated commitment to early, steady and thorough study before running to the commentaries to see if you are on the right track. Trust the Spirit to be your Teacher and Guide. He will not fail you.

Something the commentaries do offer which we cannot find elsewhere is the historical background and the cultural setting. These facts may prove very helpful when approaching texts. God created Time and Space and He uses it for His glory. See what you can learn from history and culture which will actually add to your amazement at His Word. God's Holy Eternal Word transcends Time, but we must be careful not to abuse either the text for our purposes or abuse the creatures for which the Lord created Time and Space in the first place.

For instance, the Sabbath. When researching the historical, cultural and biblical purpose, meaning and reality of the Sabbath – what was the Lord showing us? Mark 2: 27, 28

When you have finished ALL of these important observations, you are ready to look at what others have written about your text under review. If you go to these sources before you do adequate foundational study, you will be influenced by the scholars' viewpoint and at that point, you can never return to an unbiased mind. Guard that mind!

**Now what!! TRANSFORMATION!**

After you have spent much time in the text, asking questions, digging out truths, finding the big picture and the small picture of each passage, trying to discern the original meaning, now you are ready to see what the text means for you!

- **APPLY** what the Lord is showing you!

*“Search me, O God, and know my heart;*

*Try me and know my anxious thoughts;*

*And see if there be any hurtful way in me,*

*And lead me in the everlasting way.” Ps. 139: 23, 24*

This is the step you have been working for.

- **But do not jump ahead** – allow the Lord all the time He needs to sink this deep into your spirit. Take all that you have learned and spread it before Him in prayer, asking Him to refine you with His Father's hand. The only way the truths you have been studying will remain is if the Lord Himself plants them in your inner man.

As you have studied, I am sure, the Spirit has already been at work convicting and pointing out areas of inconsistency in your walk with the Lord. Hopefully you have written these discoveries in your notebook. Now you will do the hard work. The busy work of marking key words, asking questions, looking up other references can be fun and it moves quickly. This **work of transforming your spirit** on the other hand is hard and many times slow work which we end up bailing out on. If your enemy cannot keep you out of Bible study - learning about the Lord - then he will try another tactic. This tactic is even more devastating: he will try and hinder you from a truly renewed mind. You are now responsible for what you have learned. Do not let the accuser rob you of all you have been striving for!

- Be transformed by what you have been learning.

There are many steps we could discuss here about how to be transformed in your thinking – but I believe transformation comes from the Lord alone. Sure we could list here 10 points on how to be transformed, but many have done that and still come up with only temporary results. The Lord is after an eternal change of heart.

- So go get with Him alone and ask Him, “O Lord, I want Your Word to transform me – I am Yours, shine Your light in my life and let’s get going!”

**An unspeakable joy awaits you!**

**Only remember, just as your car needs routine checkups and adjustments, so do you!**

## **DEFINITIONS FOR ROYAL/ENTHRONEMENT PSALMS**

One of the best ways to learn is to write. So you will keep a list of the terms we are using here. The first has been done for you.

As you see the terms in the lessons – record their definitions here.

## **ROYAL PSALMS INFORMATION/ENTHRONEMENT PSALMS INFORMATION**

**Royal Psalms** - The Royal Psalms have a layer of purpose. They can be used as psalms performed in the interest of the earthly king for coronation, prayers in time of need, celebration and other royal occasions. The Royal Psalms also point to a future King Who will embody all the perfections to which the earthly king aspires.

- First we are looking at the **Royal Psalms**:

2  
18  
20  
21  
45  
72  
89  
101  
110  
132  
144

(There is a royal psalm in each of the five Books of the Psalter. So they warrant a deeper understanding since the Lord sees fit to include at least one in each of these divisions.)

- Then the **Enthronement or “Yahweh is King” Psalms** (also called “**Hymns to the LORD as King**”):

29  
47  
93  
96  
97  
98  
99

We will not specifically address the *Messianic Psalms* as a group, but relate our psalm under study to the Messianic Psalms as they cross reference each other.

*Messianic Psalms* are traditionally referred to as: 2, 8, 22, 23, 40, 41, 45, 68, 69, 102, 110, 118

So you can see that there is some cross-over as to the three groupings.

Keep in mind that some scholars view a few other or different psalms in these groupings.

## YOUR LIST ON THE ATTRIBUTES OF GOD



## **WHAT I AM LEARNING ABOUT WORSHIP**

**Record your own thoughts and the verses that helped you see worship as the Lord speaks to you.**



## **HOW TO FIND DOCTRINE**

After considerable basic observation, now you need to move on to discovering the doctrines within your text. Two opposing errors in regard to doctrine can sideline you. People either think they already know doctrine and they take for granted these truths or people think the doctrines are above them or worse, that doctrines are not useful.

A start with doctrinal (theological) truths is always focused on what you learn about God. You may discover His power, His creative work as Maker, His mercy, His covenant love.

- Record what you see about Who God is. For instance, in **Psalm 95: 3-5**, we see that God is sovereign over all. **Ps. 95: 6** reveals God as our Maker and results in our kneeling before Him.

I mark what I see about God in the right hand column of the text analysis in red.

Later you will have a considerable “library” on the doctrine of God!

- Now move on to mark any doctrines you see about Christ or the Holy Spirit.
- Now mark any **teachings** (that’s what a doctrine is, remember?) on any other issue the writer of Scripture is discussing. Sin, salvation, faith, brotherly love, sanctification, redemption, forgiveness, knowledge, the Law, miracles, the resurrection, prophecy, etc. – doctrine is everywhere! Find it and learn of your God’s ways.

➤ A few points on locating and learning from doctrine

- Do not read more into the text than is there – God does not need any help!
- Ask yourself every time you see God’s name mentioned, “What did I learn about God here?”
- As you read the text with focus, ask yourself the 5 WH and you will find many doctrines. Who is this about? Where do they go to worship? When is the Lord returning? Why did David’s sin of adultery with Bathsheba lead to murder? (As you study sin, you see that it always grows and corrupts until an end it put to that sin.) How does someone become a Christian?
- Doctrinal truths stand in opposition to the world’s view

- Doctrinal truths are your protection against false teaching
- Some doctrinal truths are non-negotiable (the resurrection, Deity of Christ, the cross as the only way to salvation)
- Some doctrines continue to be debated among true believers of differing persuasions (predestination, certain gifts, the role of women in the church). These are important issues but do not break fellowship with fellow believers over these interpretations of Scripture. The enemy loves nothing more than to cause disunity in a body of believers. If he cannot kill you, he will try and sideline you.

**Do not become obsessed with doctrine; but feel free to become obsessed with the God of our doctrinal faith.**

***He should be our One True Obsession!***

A few doctrines you will find in Scripture repeated throughout:

Doctrine of God  
Doctrine of Jesus Christ  
Doctrine of the Holy Spirit  
Doctrine of Man  
Doctrine of the Creation  
Doctrine of the Fall  
Doctrine of Sin  
Doctrine of End Times  
Doctrine of Grace  
Doctrine of Justification  
Doctrine of Law  
Doctrine of the Resurrection  
Doctrine of Sanctification  
Doctrine of Satan  
Doctrine of Spiritual Gifts

## REMEMBERING THE LORD - THE FEASTS OF ISRAEL

**“And beginning with Moses and with all the prophets, He {Jesus} explained to them the things concerning Himself in all the Scriptures.” Luke 24: 27**

The word “remember” is stated in the Old and New Testaments more than 300 times.

There is a Jewish saying: “Put something where you can see it so your eye will remind your heart.”

We are going to put the feasts “before us” so our eye can remind our heart about this great God that we serve and adore.

Since most of the feasts involve at least one Sabbath day, we will begin here.

### ➤ SABBATH

This word is from the Hebrew “Shabbat” – rest.

God wanted to give His people a gift and it was a weekly rest. Ex. 20: 8-11

This rest was God’s idea and was not to be burdened by the extra requirements later imposed by legalistic Pharisees.

The origin of this rest goes as far back as Creation itself. God rested on the seventh day after He created the whole world. Because of our identity in Him, we are to follow His example and rest. Jesus did not nullify this rest, but put it in perspective.

**“The Sabbath was made for man, and not man for the Sabbath.” Mark 2: 27**

**“It is right to do good on the Sabbath.” Matt. 12: 12**

**“The Son of Man is Lord of the Sabbath.” Matt. 12: 8**

As New Testament believers we are prone to dispense with any regard for the Sabbath because we are “under grace.” But the Lord knows we are still in need of rest. The rest He was ultimately pointing to was the rest we find in Christ as Hebrews chapters 3 and 4 describe. But we also continue to need to recharge our bodies as well. You would not go 6 days without sleep, would you? A weekly rest and reflection remain a gift from the Lord.

How you implement this rest is between you and the Lord.

**“Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day – things which are a mere shadow of what is to come; but the substance belongs to Christ.” Col. 2: 16, 17**

Keep in mind that Jesus is the Lord of the Sabbath and as our Lord we are to seek His way of honoring this day.

The Lord knows that one day rolls into the next and we need refreshment and reflection.

DO not let your week be out of control! Find a way to prepare for your day of worship.

The Jews actually saw the day before Sabbath as the Preparation Day.

We disciples of Christ just screech into church on Sundays, skid marks included, race into the sanctuary (“sanctus” means holy – so our holy place) and plop down, ready to worship.

This will not do! We must prepare our hearts to receive from our Lord and King whatever it is He has to say or do in our midst.

Are you planning and preparing for the Lord’s Day?

Prepare and then .... REST.

➤ **PASSOVER – Hebrew PESACH** The 14<sup>th</sup> day of the first month (March/April)  
Egypt had been a hard place for God’s people to live. They were essentially slaves there.

Through the Passover event, God delivered His people from this bondage to Egypt. His method of redemption was through the blood of a lamb, placed on the doorposts of the home of a Hebrew. The Death Angel would then “pass over” this house and no death would be administered to the firstborn of that home. The Egyptians did not fare so well and the night of Passover was a night of bitter pain for them.

Read Ex. 12: 1-30

Keep in mind that eating the Passover meal was very prescribed as well. Much as we as believers in the Christ partake of the eating of Our Lamb’s body and blood – we are sharing in His life and His work of redemption.  
Ex. 12: 11 – “It is the Lord’s Passover.”

Ex. 12: 14 tells us that this was to be a memorial to celebrate as a permanent ordinance.

**Remembering** is so very important! We are to remember our Lord as we celebrate our Passover Lamb. 1  
Cor. 5: 7

➤ **THE FEAST OF UNLEAVENED BREAD** The 15<sup>th</sup> day of the first month  
“For seven days you shall eat unleavened bread.” Lev. 23: 6

Throughout Scripture, leaven is associated with sin. God’s people are to purge themselves of all sin. It is not about the cracker but about the need for holiness because our God is holy.

Lev. 19: 2, “You shall be holy for I the Lord your God am holy.”

“Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. Therefore let us celebrate the feast, not with old leaven, nor with leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” 1 Cor. 5: 7, 8

This observance followed immediately upon the heels of the Passover. How short are our memories that we need such immediate reminders of Who our Deliverer is!

Not only are we to remember Who He is and what He has done, we are to remember who we are – we are His holy people. 1 Pet. 2: 9

➤ **THE FEAST OF FIRST FRUITS** Day after the Sabbath

“When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest. The priest shall wave the sheaf before the Lord for you to be accepted ...” Lev. 23: 10 – 11

On the first day of the week after Passover, the cereal harvest began. Barley was the first to ripen during this season.

This observance was to remind the people that the Lord was their Provider.

On the day after the Sabbath, following Passover, as the first fruits of the barley harvest were being offered in the Temple, Christ was raised from the dead, “the first fruits of those who are asleep.” (1 Cor. 15: 20)

➤ **PENTECOST OR THE FEAST OF WEEKS** Hebrew SHAVUOTH (May/June)

Fifty days after the First Fruits

“You shall count fifty days to the day after the seventh Sabbath; then you shall present a new grain offering to the Lord. You shall bring ... two loaves of bread for a wave offering ... On this day you shall make a proclamation as well; you are to have a holy convocation. You shall do no laborious work ...”

Lev. 23: 16, 17, 21

Fifty days after First Fruits, while the disciples of Jesus were gathered together to celebrate Pentecost, God kept His promise and sent His Holy Spirit.

Acts 2: 1-4, 16-18

➤ **THE FEAST OF TRUMPETS** Hebrew Rosh Hashanah The 7<sup>th</sup> month, 1<sup>st</sup> day (September/October)  
“In the seventh month, on the first of the month you shall have a Sabbath rest, a reminder by blowing of the trumpets, a holy convocation. You shall not do any laborious work, but you shall present an offering by fire to the Lord.”

Lev. 23: 23-25

**A Day of Blowing**

“Now in the seventh month, on the first day of the month, you shall also have a holy convocation, you shall do no laborious work. It will be to you a day for blowing trumpets.”

Num. 29: 1

For the Jew, this is the New Year – rosh means “head” or “beginning” and hashanah means “the year.” In keeping with tradition it is fitting that the seventh month is holy, just as the seventh day has always been honored. Therefore, the calendar begins with the seventh month.” Celebrate the Feasts Martha Zimmermann

The sounding of the shofar has much meaning for Israel.

The shofar would sound to announce every Friday to stop working as the Sabbath was about to begin.

It was sounded at Mt. Sinai at the giving of the Law. (Ex. 19: 19)

It was sounded at this most holy season to call Israel to repentance. As it was sounded on this day, these words were spoken, “You who are asleep, wake up! You who are in a trance, arise! Search your doings and repent; remember your Creator.”

**Fulfillment**

Rom. 13: 11; Eph. 5: 14; Gen. 22: 1-14

Jesus is our sacrifice. “Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son.” Gen. 22: 13

➤ **DAY OF ATONEMENT** Hebrew YOM KIPPUR The 7<sup>th</sup> month, 10<sup>th</sup> day  
“On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the Lord. You shall do no work on this day, for it is a day of atonement ... It is to be a Sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your Sabbath.”

Lev. 23: 27, 28, 32 (More on this day in Lev. 16)

The Day of Atonement, when annual atonement was made of the sins of the nation, was the holiest day in the Old Testament calendar. Reformation Bible

**“Prepare to meet your God, O Israel.” Amos 4: 12**

❖ **Job understood the great chasm between God and man.**

**“Can man be just before God? Can a man be pure before his Maker?” Job 4: 17**

**“There is no umpire between us, who may lay his hand upon us both.” Job 9: 33**

**“Even now, behold, my witness is in heaven, and my advocate is on high.” Job 16: 19**

**“As for me, I know that my Redeemer lives and at the last He will take His stand on the earth.” Job 19: 25**

❖ **A parable of Jesus indicates the kind of heart that worships on this occasion:**

**“But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, “God, be merciful to me, the sinner.!” Luke 18: 13**

**It is customary to read the following Psalms during Yom Kippur: 107, 111, 145.**

**Fulfillment:**

**Israel will see the One Whom they have pierced and they will repent.**

**Zech. 12: 10; 13: 1; 14: 9**

➤ **FEAST OF BOOTH OR TABERNACLES Hebrew SUKKOTH**

**“You shall celebrate the Feast of Booths seven days after you have gathered in from your threshing floor and your wine vat; you shall rejoice in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are in your towns. Seven days you shall celebrate a feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful.”**

**Deut. 16: 13-15**

**The name “Sukkoth” comes from the journey of Jacob to this place. Gen 33: 17**

**Read Ezra 7: 73- 8: 18 to see how overjoyed the Israelites were to again celebrate this feast upon returning to Judah after the Exile to Babylon. “All the people gathered as one “... as Ezra read from God’s Word.**

❖ **Jesus took great risk to celebrate this feast in John 7. Yet He attended because the theme of His teaching related directly to the festival itself. As He cried out, “If any man is thirsty, let him come to**

**Me and drink,” He was giving the people a visual reminder of a special feature of this service. The priest would be sent to the Pool of Siloam with a golden pitcher to draw water and then pour the water into a bowl at the altar. This action of the priest was to be a reminder to all who saw that the Lord was the Provider of the coming rainy season so necessary for the crops and the survival of the people. This festival was an opportunity to petition the Lord for His blessing through the rains, asking God to open the gates of heaven.**

**Jesus was well aware of the spiritual drought that existed in their hearts and so His quote from Isaiah seems all the more profound here. “Ho! Everyone who thirsts, come to the waters. And you who have no money come, buy and eat. Come, buy wine and milk without money and without cost.” Is. 55: 1**

**These are the three major feasts for which all males of Israel were required to travel to the temple in Jerusalem. (Ex. 32: 14-19) Reformation Bible**

**The feasts are associated with the provision of life from the land which the Lord had provided for them (agricultural in basis). Yes, He had given them the land but if there was to be a constant flow of life-giving nourishment from this “promised land” there had to be also a constant flow of obedience and faithfulness on the part of the people of God.**

**The feasts were to remind the people of this connection and never forget that their very lives depended on Him. To walk in dependence on God was to walk in faith; to walk in independence from God was foolish, rebellious and would end in devastation.**

**The same is true for today – REMEMBER YOUR GOD!**

## THE FEASTS OF ISRAEL

<p><b>PASSOVER (PESACH)</b> Ex. 12: 6, 7 Lev. 23: 5</p> <p>Lamb's blood put on doorpost</p> <p>Each Passover was to be a remembrance of the Lord's deliverance from bondage to slavery.</p> <p>Spring 1<sup>ST</sup> Month – Nisan 14<sup>th</sup> day</p>	<p><b>UNLEAVENED BREAD</b> Lev. 23: 6-8</p> <p>Leaven, as a symbol of sin, was to be removed from the home.</p> <p>Spring 1<sup>st</sup> Month – Nisan 15<sup>th</sup> day for 7 days</p>	<p><b>FIRST FRUITS</b> Promise of Harvest to Come Lev. 23: 9-14</p> <p>This was to be a remembrance of the faithfulness of God</p> <p>Spring 1<sup>st</sup> Month – Nisan Day after Sabbath</p>	<p><b>PENTECOST OR FEAST OF WEEKS (SHAVUOT)</b> Lev. 23: 15-21</p> <p>Two loaves of bread offered as a wave offering 50 days after first fruits</p> <p>Late Spring/Early Summer 3<sup>rd</sup> Month – Sivan 50 days after first fruits</p>
<p>Christ is our Passover Lamb</p> <p>We have been delivered from sin</p> <p>1 Cor. 5: 7</p>	<p>Clean out the old leaven (sin)</p> <p>1 Cor. 5: 7, 8</p>	<p>Christ is the first fruits as evidenced by the resurrection</p> <p>1 Cor. 15: 20-23</p>	<p>The Coming of the Holy Spirit Jews and Gentiles in one body- the mystery of the Church</p> <p>Acts 2: 1-47 1 Cor. 12: 13 Eph. 2: 11-22</p>

<p><b>FEAST OF TRUMPETS A HOLY CONVOCATION A DAY OF REST AND A REMINDER Lev. 23: 23-25</b></p> <p><b>Fall 7<sup>TH</sup> Month – Tishri 1<sup>st</sup> day</b></p>	<p><b>DAY OF ATONEMENT YOM KIPPUR ATONEMENT FOR CLEANSING FROM SIN Lev. 23: 26- 32</b></p> <p><b>Shofar is blown Lev. 25: 9</b></p> <p><b>Fall 7<sup>th</sup> Month 10<sup>th</sup> day</b></p>	<p><b>FEAST OF BOOTHS OR TABERNACLES (SUKKOT) Lev. 23: 33- 44</b></p> <p><b>Final blowing of the shofar</b></p> <p><b>This feast is a reminder of the wilderness and the provision of the Lord.</b></p> <p><b>Harvest celebration!</b></p> <p><b>Fall 7<sup>th</sup> Month 15<sup>th</sup> day, for 7 days, the 8<sup>th</sup> day is a Holy Convocation</b></p>
<p><b>Israel will be gathered and God will make a new everlasting covenant with them.</b></p> <p><b>Jer. 32: 37-41 Ezek. 36: 24</b></p>	<p><b>Israel will see the One they have pierced and repent.</b></p> <p><b>Zechariah 12: 10; 13: 1; 14: 9 Ezek. 36: 25-27 Hebrews 9, 10 Romans 11: 25-29</b></p>	<p><b>All families of the earth will come to Jerusalem. They will remember the Lord and celebrate His Feast of Booths. He has provided salvation for all mankind. God will tabernacle with man.</b></p> <p><b>Zech. 14: 16- 19 Ezek. 36: 28 Rev. 21: 1-3</b></p>

CELEBRATE THE LORDS SEASONS

<p>SABBATH The cycle of the week Leviticus 23</p>	<p>REMEMBER ITS GLORY  GET READY TO OBSERVE</p>	<p>NEW TESTAMENT REALITY CHRIST IS OUR REST. “Do this in remembrance of Me.”</p>
<p>PASSOVER FEAST OF UNLEAVENED BREAD FIRST FRUITS – Wheat harvest  Count fifty days PENTECOST - Shavuoth</p>	<ul style="list-style-type: none"> <li>• Wine – His Blood</li> <li>• Bread – His Body</li> <li>• “on the day after the Sabbath”</li> <li>• God’s Spirit will come</li> </ul>	<p>Sacrifice of the Lamb of God He was without sin Resurrection – Christ the “first fruits” of the dead <b>1 Cor. 15: 20</b> First fruits of the Holy Spirit <b>Acts 2: 1-4</b></p>
<p>“Now learn this parable from the fig tree: when its branch has already become tender, and puts forth its leaves, you know that summer is near; even so you too when you see all these</p>	<p>things, recognize that He is near, right at the door.” <b>Matt. 24: 32, 33</b></p>	<p>He has come!</p>
<p>FEAST OF TRUMPETS Blowing of the Trumpets  DAY OF ATONEMENT A Cleansing from Sin  FEAST OF BOOTHES/TABERNACLES Gathering in of the final crops</p>	<ul style="list-style-type: none"> <li>• Regathering of Israel in preparation for final day of atonement</li> <li>• Israel will repent and look to the Messiah whom they have pierced</li> <li>• Families of earth will celebrate Feast of Booths</li> </ul>	<p><b>Matt. 24: 30, 31</b> The coming of the Son of Man with a great trumpet The hour of God’s judgment/Lamb’s Book of Life <b>Zech. 12: 10; 13: 1; 14: 9; Rev. 20: 15</b>  The final harvest of God’s people <b>Zech.14: 16; Ezek 36: 24</b></p>
<p>There remains therefore a Sabbath rest for the people of God. <b>Heb. 4:9</b></p>	<p>Christ has already entered there. He is resting from His work, just as God did after the creation. Let us do our best to go into that place of rest too, being careful not to disobey God. <b>Heb. 9: 10-14</b></p>	<p>Jesus the Son of God is our great High Priest Who has gone to heaven itself to help us; therefore let us never stop trusting Him. <b>Heb. 9: 15-28</b>  <b>Every knee will bow and every tongue confess that Jesus Christ is Lord!</b></p>

# BOOK 1

## The Righteous and the Wicked Contrasted.

**1** How blessed is the man who does not walk in the counsel of the wicked,  
Nor stand in the path of sinners, Nor  
sit in the seat of scoffers!

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

**3** He will be like a tree *firmly* planted by <sup>[b]</sup>streams of water,  
Which yields its fruit in its season  
And its leaf does not wither;  
And in whatever he does, he prospers.

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

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

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



# Psalm 2 New American Standard Bible (NASB)

## The Reign of the LORD'S Anointed.

**2** Why are the nations in an uproar

And the peoples devising a vain thing?

<sup>2</sup>The kings of the earth take their stand

And the rulers take counsel together

Against the LORD and against His Anointed, saying,

<sup>3</sup>"Let us tear their fetters apart

And cast away their cords from us!"

<sup>4</sup>He who sits in the heavens laughs, The Lord scoffs at them.

<sup>5</sup>Then He will speak to them in His anger

And terrify them in His fury, saying,

<sup>6</sup>"But as for Me, I have installed My King Upon Zion, My holy mountain."

<sup>7</sup>"I will surely tell of the decree of the LORD:

He said to Me, 'You are My Son, Today

I have begotten You.

<sup>8</sup>Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession.

<sup>9</sup>You shall break them with a rod of iron,

You shall shatter them like earthenware."

<sup>10</sup> Now therefore, O kings, show discernment; Take warning, O judges of the earth.

<sup>11</sup> Worship the LORD with reverence And rejoice with trembling.

<sup>12</sup> Do homage to the Son, that He not become angry, and you perish *in* the way,

For His wrath may soon be kindled.

How blessed are all who take refuge in Him!



# The LORD Praised for Giving Deliverance.

**For the choir director. A *Psalm* of David the servant of the LORD, who spoke to the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he said,**

**18** "I love You, O LORD, my strength."

<sup>2</sup> The LORD is my <sup>[b]</sup>rock and my fortress and my deliverer,

My God, my rock, in whom I take refuge;

My shield and the horn of my salvation, my stronghold.

<sup>3</sup> I call upon the LORD, who is worthy to be praised, And I am saved from my enemies.

<sup>4</sup> The cords of death encompassed me,

And the torrents of <sup>[c]</sup>ungodliness <sup>[d]</sup>terrified me.

<sup>5</sup> The cords of <sup>[e]</sup>Sheol surrounded me; The snares of death confronted me.

<sup>6</sup> In my distress I called upon the LORD,

And cried to my God for help;

He heard my voice out of His temple,

And my cry for help before Him came into His ears.

<sup>7</sup> Then the earth shook and quaked;

And the foundations of the mountains were trembling And were shaken, because He was angry.

<sup>8</sup> Smoke went up <sup>[f]</sup>out of His nostrils,

And fire from His mouth devoured; Coals were kindled by it.

<sup>9</sup> He bowed the heavens also, and came down With thick darkness under His feet.

<sup>10</sup> He rode upon a cherub and flew;

And He sped upon the wings of the wind.

<sup>11</sup> He made darkness His hiding place, His <sup>[g]</sup>canopy around Him, Darkness of waters, thick clouds of the skies.

<sup>12</sup> From the brightness before Him passed His thick clouds, Hailstones and coals of fire.

<sup>13</sup> The LORD also thundered in the heavens,

And the Most High uttered His voice, Hailstones  
and coals of fire.

<sup>14</sup>He sent out His arrows, and scattered them,  
And lightning flashes in abundance, and <sup>[h]</sup>routed them.

<sup>15</sup>Then the channels of water appeared,  
And the foundations of the world were <sup>[l]</sup>laid bare  
At Your rebuke, O LORD,  
At the blast of the breath of Your nostrils.

<sup>16</sup>He sent from on high, He took me; He drew me out of many waters.

<sup>17</sup>He delivered me from my strong enemy,  
And from those who hated me, for they were too mighty for me.

<sup>18</sup>They confronted me in the day of my calamity, But the LORD was my stay.

<sup>19</sup>He brought me forth also into a broad place; He rescued me, because He  
delighted in me.

<sup>20</sup>The LORD has rewarded me according to my righteousness;  
According to the cleanness of my hands He has recompensed me.

<sup>21</sup>For I have kept the ways of the LORD,  
And have not wickedly departed from my God.

<sup>22</sup>For all His ordinances were before me,  
And I did not put away His statutes from me.

<sup>23</sup>I was also <sup>[b]</sup>blameless with Him,  
And I kept myself from my iniquity.

<sup>24</sup>Therefore the LORD has recompensed me according to my righteousness,  
According to the cleanness of my hands in His eyes.

<sup>25</sup>With the kind You show Yourself kind;  
With the <sup>[k]</sup>blameless You show Yourself blameless;

<sup>26</sup>With the pure You show Yourself pure,  
And with the crooked You show Yourself <sup>[a]</sup>astute.

<sup>27</sup>For You save an afflicted people, But haughty eyes You abase.

<sup>28</sup>For You light my lamp;  
The LORD my God illumines my darkness.

<sup>29</sup>For by You I can <sup>[m]</sup>run upon a troop;  
And by my God I can leap over a wall.

<sup>30</sup>As for God, His way is <sup>[n]</sup>blameless;

The word of the LORD is tried;  
He is a shield to all who take refuge in Him.

<sup>31</sup> For who is God, but the LORD?

And who is a rock, except our God,

<sup>32</sup> The God who girds me with strength And <sup>[a]</sup> makes my way <sup>[b]</sup> blameless? <sup>33</sup> He makes my feet like hinds' feet, And sets me upon my high places.

<sup>34</sup> He trains my hands for battle,

So that my arms can bend a bow of bronze.

<sup>35</sup> You have also given me the shield of Your salvation,

And Your right hand upholds me;

And Your <sup>[a]</sup> gentleness makes me great.

<sup>36</sup> You enlarge my steps under me, And my <sup>[a]</sup> feet have not slipped.

<sup>37</sup> I pursued my enemies and overtook them,

And I did not turn back until they were consumed. <sup>38</sup> I

shattered them, so that they were not able to rise;

They fell under my feet.

<sup>39</sup> For You have girded me with strength for battle;

You have <sup>[s]</sup> subdued under me those who rose up against me.

<sup>40</sup> You have also made my enemies turn their backs to me,

And I <sup>[t]</sup> destroyed those who hated me. <sup>41</sup> They cried for

help, but there was none to save, *Even* to the LORD, but

He did not answer them. <sup>42</sup> Then I beat them fine as the

dust before the wind; I emptied them out as the mire of  
the streets.

<sup>43</sup> You have delivered me from the contentions of the people;

You have placed me as head of the nations;

A people whom I have not known serve me.

<sup>44</sup> As soon as they hear, they obey me;

Foreigners <sup>[u]</sup> submit to me.

<sup>45</sup> Foreigners fade away,

And come trembling out of their <sup>[v]</sup> fortresses.

<sup>46</sup> The LORD lives, and blessed be my rock;

And exalted be the God of my salvation, <sup>47</sup>

The God who executes vengeance for me,

And subdues peoples under me.

<sup>48</sup>He delivers me from my enemies;

Surely You lift me above those who rise up against me; You rescue me from the violent man.

<sup>49</sup>Therefore I will give thanks to You among the nations, O LORD,

And I will sing praises to Your name. <sup>50</sup>He gives great

<sup>[w]</sup>deliverance to His king,

And shows lovingkindness to His anointed, To

David and his <sup>[x]</sup>descendants forever.

# Psalm 20 New American Standard Bible (NASB)

## Prayer for Victory over Enemies.

**For the choir director. A Psalm of David.**

**20** May the LORD answer you in the day of trouble!  
May the name of the God of Jacob set you *securely* on high!  
<sup>2</sup> May He send you help from the sanctuary And support you from Zion!  
<sup>3</sup> May He remember all your meal offerings  
And find your burnt offering <sup>[a]</sup>acceptable! <sup>[b]</sup>*Selah*.  
  
<sup>4</sup> May He grant you your heart's desire And fulfill all your <sup>[c]</sup>counsel!  
<sup>5</sup> <sup>[d]</sup>We will sing for joy over your <sup>[e]</sup>victory,  
And in the name of our God we will set up our banners.  
May the LORD fulfill all your petitions.  
  
<sup>6</sup> Now I know that the LORD saves His anointed;  
He will answer him from His holy heaven  
With the <sup>[f]</sup>saving strength of His right hand.  
<sup>7</sup> Some <sup>[g]</sup>*boast* in chariots and some in horses,  
But we <sup>[h]</sup>will boast in the name of the LORD, our God.  
<sup>8</sup> They have bowed down and fallen,  
But we have risen and stood upright.  
<sup>9</sup> <sup>[i]</sup>Save, O LORD;  
May the King answer us in the day we call.



# Praise for Deliverance.

**For the choir director. A Psalm of David.**

**21** O LORD, in Your strength the king will be glad,  
And in Your <sup>[a]</sup>salvation how greatly he will rejoice!  
<sup>2</sup> You have given him his heart's desire,  
And You have not withheld the request of his lips. <sup>[b]</sup>*Selah.*  
<sup>3</sup> For You meet him with the blessings of good things; You set a crown of fine  
gold on his head.  
<sup>4</sup> He asked life of You,  
You gave it to him,  
Length of days forever and ever.  
<sup>5</sup> His glory is great through Your <sup>[c]</sup>salvation, Splendor and majesty You place  
upon him.  
<sup>6</sup> For You make him <sup>[d]</sup>most blessed forever;  
You make him joyful with gladness in Your presence.  
<sup>7</sup> For the king trusts in the LORD,  
And through the lovingkindness of the Most High he will not be shaken.  
<sup>8</sup> Your hand will find out all your enemies;  
Your right hand will find out those who hate you.  
<sup>9</sup> You will make them as a fiery oven in the time <sup>[e]</sup>of your anger;  
The LORD will swallow them up in His wrath, And  
fire will devour them.  
<sup>10</sup> Their <sup>[f]</sup>offspring You will destroy from the earth,  
And their <sup>[g]</sup>descendants from among the sons of men.  
<sup>11</sup> Though they <sup>[h]</sup>intended evil against You  
*And* devised a plot,  
They will not succeed.  
<sup>12</sup> For You will make them turn their back;  
You will <sup>[i]</sup>aim with Your bowstrings at their faces.  
<sup>13</sup> Be exalted, O LORD, in Your strength; We will sing and praise Your power.



# Psalm 45 New American Standard Bible (NASB)

## A Song Celebrating the King's Marriage.

**For the choir director; according to the <sup>[a]</sup>Shoshannim. A <sup>[b]</sup>Maskil of the sons of Korah. A Song of Love.**

**45** My heart <sup>[c]</sup>overflows with a good theme;

I <sup>[d]</sup>address my <sup>[e]</sup>verses to the <sup>[f]</sup>King;

My tongue is the pen of a ready writer.

<sup>2</sup>You are fairer than the sons of men;

Grace is poured <sup>[g]</sup>upon Your lips;

Therefore God has blessed You forever.

<sup>3</sup>Gird Your sword on *Your* thigh, O <sup>[h]</sup>Mighty One, *In* Your splendor and Your majesty!

<sup>4</sup>And in Your majesty ride on victoriously,

For the cause of truth and meekness *and* righteousness; Let

Your right hand teach You <sup>[i]</sup>awesome things.

<sup>5</sup>Your arrows are sharp;

The peoples fall under You;

*Your arrows are* in the heart of the King's enemies.

<sup>6</sup>Your throne, O God, is forever and ever;

A scepter of uprightness is the scepter of Your kingdom.

<sup>7</sup> You have loved righteousness and hated wickedness;

Therefore God, Your God, has anointed You With the oil of joy above Your fellows.

<sup>8</sup> All Your garments are *fragrant with* myrrh and aloes *and* cassia;

Out of ivory palaces stringed instruments have made You glad.

<sup>9</sup> Kings' daughters are among Your noble ladies; At Your right hand stands the queen in gold from Ophir.

<sup>10</sup>Listen, O daughter, give attention and incline your ear:

Forget your people and your father's house; <sup>11</sup>

Then the King will desire your beauty.

Because He is your Lord, bow down to Him.

<sup>12</sup>The daughter of Tyre *will come* with a gift;

The rich among the people will seek your favor.

<sup>13</sup>The King's daughter is all glorious within; Her clothing is interwoven with gold.

<sup>14</sup>She will be led to the King in embroidered work;  
The virgins, her companions who follow her, Will  
be brought to You.

<sup>15</sup>They will be led forth with gladness and rejoicing; They will enter into  
the King's palace.

<sup>16</sup>In place of your fathers will be your sons;  
You shall make them princes in all the earth.

<sup>17</sup>I will cause Your name to be remembered in all generations; Therefore  
the peoples will give You thanks forever and ever.

# Psalm 72 New American Standard Bible (NASB)

## The Reign of the Righteous King.

**A Psalm of Solomon.**

**72** Give the king Your judgments, O God,  
And Your righteousness to the king's son. <sup>2</sup> <sup>[a]</sup> May  
<sup>[b]</sup> he judge Your people with righteousness And  
<sup>[c]</sup> Your afflicted with justice.  
<sup>3</sup> <sup>[d]</sup> Let the mountains bring <sup>[e]</sup> peace to the people, And the hills, in righteousness.  
<sup>4</sup> <sup>[f]</sup> May he vindicate the <sup>[g]</sup> afflicted of the people,  
Save the children of the needy And  
crush the oppressor.  
<sup>5</sup> <sup>[h]</sup> Let them fear You while the sun *endures*,  
And <sup>[i]</sup> as long as the moon, throughout all generations.  
<sup>6</sup> <sup>[j]</sup> May he come down like rain upon the mown grass, Like showers that water  
the earth.  
<sup>7</sup> In his days <sup>[k]</sup> may the righteous flourish,  
And abundance of peace till the moon is no more.  
<sup>8</sup> May he also rule from sea to sea  
And from the River to the ends of the earth. <sup>9</sup>  
<sup>[l]</sup> Let the nomads of the desert bow before him,  
And his enemies lick the dust.  
<sup>10</sup> <sup>[m]</sup> Let the kings of Tarshish and of the <sup>[n]</sup> islands bring presents;  
The kings of Sheba and Seba offer <sup>[o]</sup> gifts. <sup>11</sup> <sup>[p]</sup> And let all kings  
bow down before him, All nations serve him.  
<sup>12</sup> For he will deliver the needy when he cries for help,  
The <sup>[q]</sup> afflicted also, and him who has no helper. <sup>13</sup> He  
will have compassion on the poor and needy, And  
the <sup>[r]</sup> lives of the needy he will save.  
<sup>14</sup> He will <sup>[s]</sup> rescue their <sup>[t]</sup> life from oppression and violence,  
And their blood will be precious in his sight;  
<sup>15</sup> So may he live, and may the gold of Sheba be given to him;

And let <sup>[u]</sup>them pray for him continually; Let  
<sup>[v]</sup>them bless him all day long.

<sup>16</sup> May there be abundance of grain in the earth on top of the mountains;  
Its fruit will wave like *the cedars of Lebanon*;  
And may those from the city flourish like vegetation of the earth.

<sup>17</sup> May his name endure forever;  
May his name <sup>[w]</sup>increase <sup>[x]</sup>as long as the sun *shines*;  
And let *men* bless themselves by him; Let  
all nations call him blessed.

<sup>18</sup> Blessed be the LORD God, the God of Israel, Who alone works wonders.

<sup>19</sup> And blessed be His glorious name forever; And may the whole earth be filled  
with His glory.

Amen, and Amen.

<sup>20</sup> The prayers of David the son of Jesse are ended.

# Psalm 89 New American Standard Bible (NASB)

## The LORD'S Covenant with David, and Israel's Afflictions.

**A** <sup>[a]</sup>Maskil of <sup>[b]</sup>Ethan <sup>[c]</sup>the Ezrahite.

**89** I will sing of the lovingkindness of the LORD forever;  
To all generations I will make known Your faithfulness with my mouth.

<sup>2</sup>For I have said, "Lovingkindness will be built up forever;  
In the heavens You will establish Your faithfulness."

<sup>3</sup>"I have made a covenant with My chosen;  
I have sworn to David My servant,  
<sup>4</sup> I will establish your seed forever  
And build up your throne to all generations." <sup>[d]</sup>*Selah*.

<sup>5</sup> The heavens will praise Your wonders, O LORD;  
Your faithfulness also in the assembly of the holy ones.

<sup>6</sup> For who in the skies is comparable to the LORD?  
Who among the <sup>[e]</sup>sons of the mighty is like the LORD,

<sup>7</sup> A God greatly feared in the council of the holy ones, And awesome above all  
those who are around Him?

<sup>8</sup> O LORD God of hosts, who is like You, O mighty <sup>[f]</sup>LORD?  
Your faithfulness also surrounds You.

<sup>9</sup> You rule the swelling of the sea;  
When its waves rise, You still them.

<sup>10</sup>You Yourself crushed <sup>[g]</sup>Rahab like one who is slain;  
You scattered Your enemies with <sup>[h]</sup>Your mighty arm.

<sup>11</sup>The heavens are Yours, the earth also is Yours;  
The world and <sup>[i]</sup>all it contains, You have founded them.

<sup>12</sup>The north and the south, You have created them; Tabor and Hermon shout for  
joy at Your name.

<sup>13</sup>You have <sup>[j]</sup>a strong arm;  
Your hand is mighty, Your right hand is exalted.

<sup>14</sup>Righteousness and justice are the foundation of Your throne; Lovingkindness  
and <sup>[k]</sup>truth go before You.

<sup>15</sup>How blessed are the people who know the <sup>[l]</sup>joyful sound!

O LORD, they walk in the light of Your countenance.

<sup>16</sup>In Your name they rejoice all the day,

And by Your righteousness they are exalted.

<sup>17</sup>For You are the glory of their strength, And by Your favor <sup>[m]</sup>our horn is exalted.

<sup>18</sup>For our shield belongs to the LORD,

<sup>[n]</sup>And our king to the Holy One of Israel.

<sup>19</sup><sup>[o]</sup>Once You spoke in vision to Your godly <sup>[p]</sup>ones, And said, "I have <sup>[q]</sup>given help to one who is mighty; I have exalted one chosen from the people.

<sup>20</sup>"I have found David My servant;

With My holy oil I have anointed him, <sup>21</sup>

With whom My hand will be established;

My arm also will strengthen him.

<sup>22</sup>"The enemy will not <sup>[r]</sup>deceive him,

Nor the <sup>[s]</sup>son of wickedness afflict him. <sup>23</sup>"But

I shall crush his adversaries before him, And strike those who hate him.

<sup>24</sup>"My faithfulness and My lovingkindness will be with him, And in My name his horn will be exalted.

<sup>25</sup>"I shall also set his hand on the sea And his right hand on the rivers.

<sup>26</sup>"He will cry to Me, 'You are my Father,

My God, and the rock of my salvation.'

<sup>27</sup>"I also shall make him *My* firstborn,

The highest of the kings of the earth. <sup>28</sup>"My

lovingkindness I will keep for him forever, And

My covenant shall be confirmed to him. <sup>29</sup>"So I

will establish his <sup>[t]</sup>descendants forever And his throne as the days of heaven.

<sup>30</sup>"If his sons forsake My law

And do not walk in My judgments,

<sup>31</sup> If they <sup>[u]</sup>violate My statutes

And do not keep My commandments,

<sup>32</sup>Then I will punish their transgression with the rod And their iniquity with stripes.

<sup>33</sup> "But I will not break off My lovingkindness from him, Nor deal falsely in My faithfulness.

<sup>34</sup> "My covenant I will not <sup>[v]</sup>violate, Nor will I alter <sup>[w]</sup>the utterance of My lips.

<sup>35</sup> <sup>[x]</sup>Once I have sworn by My holiness; I will not lie to David.

<sup>36</sup> "His <sup>[y]</sup>descendants shall endure forever And his throne as the sun before Me. <sup>37</sup> "It shall be established forever like the moon, And the witness in the sky is faithful."

<sup>[z]</sup>*Selah.*

<sup>38</sup> But You have cast off and rejected, You have been full of wrath <sup>[aa]</sup>against Your anointed.

<sup>39</sup> You have spurned the covenant of Your servant; You have profaned his crown <sup>[ab]</sup>in the dust.

<sup>40</sup> You have broken down all his walls; You have brought his strongholds to ruin.

<sup>41</sup> All who pass along the way plunder him; He has become a reproach to his neighbors. <sup>42</sup> You have exalted the right hand of his adversaries; You have made all his enemies rejoice. <sup>43</sup> You also turn back the edge of his sword And have not made him stand in battle. <sup>44</sup> You have made his <sup>[ac]</sup>splendor to cease And cast his throne to the ground. <sup>45</sup> You have shortened the days of his youth; You have covered him with shame. *Selah.*

<sup>46</sup> How long, O LORD?

Will You hide Yourself forever?

Will Your wrath burn like fire?

<sup>47</sup> Remember <sup>[ad]</sup>what my span of life is;

For what vanity <sup>[ae]</sup>You have created all the sons of men! <sup>48</sup> What man can live and not see death?

Can he deliver his soul from the <sup>[af]</sup>power of <sup>[ag]</sup>Sheol? *Selah.*

<sup>49</sup> Where are Your former lovingkindnesses, O Lord, Which You swore to David in Your faithfulness?

<sup>50</sup> Remember, O Lord, the reproach of Your servants;

<sup>[ah]</sup>How I bear in my bosom *the reproach of* all the many peoples,  
<sup>51</sup>With which Your enemies have reproached, O LORD,  
With which they have reproached the footsteps of Your anointed.

<sup>52</sup>Blessed be the LORD forever!  
Amen and Amen.

# The Psalmist's Profession of Uprightness.

## A Psalm of David.

**101** I will sing of lovingkindness and [a]justice,  
To You, O LORD, I will sing praises.

<sup>2</sup>I will [b]give heed to the [c]blameless way.

When will You come to me?

I will walk within my house in the [d]integrity of my heart.

<sup>3</sup>I will set no worthless thing before my eyes;

I hate the [e]work of those who fall away;

It shall not fasten its grip on me. <sup>4</sup>A

perverse heart shall depart from me; I

will know no evil.

<sup>5</sup>Whoever secretly slanders his neighbor, him I will [f]destroy;

No one who has a haughty look and an arrogant heart will I endure.

<sup>6</sup>My eyes shall be upon the faithful of the land, that they may dwell with me; He  
who walks in a [g]blameless way is the one who will minister to me.

<sup>7</sup>He who practices deceit shall not dwell within my house;

He who speaks falsehood shall not [h]maintain his position before me.

<sup>8</sup>Every morning I will [i]destroy all the wicked of the land,

So as to cut off from the city of the LORD all those who do iniquity.



# The LORD Gives Dominion to the King.

## A Psalm of David.

**110** The LORD says to my Lord:

“Sit at My right hand

Until I make Your enemies a footstool for Your feet.”

<sup>2</sup>The LORD will stretch forth Your strong scepter from Zion, *saying*,

“Rule in the midst of Your enemies.”

<sup>3</sup>Your people <sup>[a]</sup>will volunteer freely in the day of Your <sup>[b]</sup>power;

In <sup>[c]</sup>holy array, from the womb of the dawn, <sup>[d]</sup>Your youth are to You *as* the dew.

<sup>4</sup>The LORD has sworn and will not <sup>[e]</sup>change His mind,

“You are a priest forever

According to the order of Melchizedek.”

<sup>5</sup>The Lord is at Your right hand;

He <sup>[f]</sup>will shatter kings in the day of His wrath.

<sup>6</sup>He will judge among the nations,

He <sup>[g]</sup>will fill *them* with corpses,

He <sup>[h]</sup>will shatter the <sup>[i]</sup>chief men over a broad country.

<sup>7</sup>He will drink from the brook by the wayside; Therefore He will lift up *His* head.



# Prayer for the LORD'S Blessing upon the Sanctuary.

## A Song of Ascents.

**132** Remember, O LORD, on David's behalf,  
All his affliction;

<sup>2</sup>How he swore to the LORD

And vowed to the Mighty One of Jacob,

<sup>3</sup>"Surely I will not <sup>[a]</sup>enter my house,

Nor <sup>[b]</sup>lie on my bed;

<sup>4</sup>I will not give sleep to my eyes

Or slumber to my eyelids,

<sup>5</sup>Until I find a place for the LORD,

<sup>[c]</sup>A dwelling place for the Mighty One of Jacob."

<sup>6</sup>Behold, we heard of it in Ephrathah,

We found it in the field of <sup>[d]</sup>Jaar. <sup>7</sup>Let

us go into His <sup>[e]</sup>dwelling place; Let

us worship at His footstool. <sup>8</sup>Arise, O

LORD, to Your resting place, You and  
the ark of Your strength.

<sup>9</sup> Let Your priests be clothed with righteousness, And let Your godly ones sing  
for joy.

<sup>10</sup>For the sake of David Your servant,

Do not turn away the face of Your anointed.

<sup>11</sup>The LORD has sworn to David

A truth from which He will not turn back:

"Of the fruit of your body I will set upon your throne.

<sup>12</sup>"If your sons will keep My covenant

And My testimony which I will teach them,

Their sons also shall sit upon your throne forever."

<sup>13</sup>For the LORD has chosen Zion;

He has desired it for His habitation.

<sup>14</sup>"This is My resting place forever;

Here I will dwell, for I have desired it. <sup>15</sup>"I will  
abundantly bless her provision; I will satisfy her

needy with bread. <sup>16</sup>“Her priests also I will clothe with salvation, And her godly ones will sing aloud for joy.

<sup>17</sup>“There I will cause the horn of David to spring forth; I have prepared a lamp for Mine anointed.

<sup>18</sup>“His enemies I will clothe with shame,  
But upon himself his crown shall shine.”

# Prayer for Rescue and Prosperity.

## *A Psalm of David.*

**144** Blessed be the LORD, my rock,  
Who trains my hands for war,  
And my fingers for battle;

<sup>2</sup> My lovingkindness and my fortress,  
My stronghold and my deliverer, My  
shield and He in whom I take refuge,  
Who subdues <sup>[a]</sup>my people under me.

<sup>3</sup> O LORD, what is man, that You take knowledge of him?  
Or the son of man, that You think of him?

<sup>4</sup> Man is like a mere breath;  
His days are like a passing shadow.

<sup>5</sup> Bow Your heavens, O LORD, and come down; Touch the mountains, that they  
may smoke.

<sup>6</sup> Flash forth lightning and scatter them;  
Send out Your arrows and confuse them.

<sup>7</sup> Stretch forth Your hand from on high;  
Rescue me and deliver me out of great waters,  
Out of the hand of aliens

<sup>8</sup> Whose mouths speak deceit,  
And whose right hand is a right hand of falsehood.

<sup>9</sup> I will sing a new song to You, O God;  
Upon a harp of ten strings I will sing praises to You,

<sup>10</sup> Who gives salvation to kings,  
Who rescues David His servant from the evil sword.

<sup>11</sup> Rescue me and deliver me out of the hand of aliens,  
Whose mouth speaks deceit  
And whose right hand is a right hand of falsehood.

<sup>12</sup> Let our sons in their youth be as grown-up plants,  
And our daughters as corner pillars <sup>[b]</sup>fashioned as for a palace;

<sup>13</sup> Let our garners be full, furnishing every kind of produce,

*And* our flocks bring forth thousands and ten thousands in our <sup>[c]</sup>fields; <sup>14</sup> Let our cattle <sup>[d]</sup>bear

Without <sup>[e]</sup>mishap and without <sup>[f]</sup>loss,

*Let there be* no outcry in our streets!

<sup>15</sup> How blessed are the people who are so situated;

How blessed are the people whose God is the LORD!

# The Voice of the LORD in the Storm.

## A Psalm of David.

**29** Ascribe to the LORD, O <sup>[a]</sup>sons of the mighty,  
Ascribe to the LORD glory and strength. <sup>2</sup>Ascribe  
to the LORD the glory <sup>[b]</sup>due to His name; Worship  
the LORD in <sup>[c]</sup>holy array.

<sup>3</sup>The voice of the LORD is upon the waters;  
The God of glory thunders,  
The LORD is over <sup>[d]</sup>many waters. <sup>4</sup>  
The voice of the LORD is powerful,  
The voice of the LORD is majestic.

<sup>5</sup>The voice of the LORD breaks the cedars;  
Yes, the LORD breaks in pieces the cedars of Lebanon.  
<sup>6</sup>He makes Lebanon skip like a calf, And Sirion like  
a young wild ox.

<sup>7</sup>The voice of the LORD hews out <sup>[e]</sup>flames of fire.

<sup>8</sup>The voice of the LORD <sup>[f]</sup>shakes the wilderness; The  
LORD shakes the wilderness of Kadesh.

<sup>9</sup>The voice of the LORD makes the deer to calve  
And strips the forests bare;  
And in His temple everything says, "Glory!"

<sup>10</sup> The LORD sat *as King* at the flood; Yes, the LORD  
sits as King forever. <sup>11</sup><sup>[g]</sup>The LORD will give strength  
to His people; <sup>[h]</sup>The LORD will bless His people  
with peace.



# God the King of the Earth.

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

**47** O clap your hands, all peoples;  
Shout to God with the voice of <sup>[a]</sup>joy.  
<sup>2</sup>For the LORD Most High is to be feared, A  
great King over all the earth.  
<sup>3</sup>He subdues peoples under us And  
nations under our feet.  
<sup>4</sup>He chooses our inheritance for us,  
The glory of Jacob whom He loves. <sup>[b]</sup>*Selah.*  
  
<sup>5</sup>God has ascended <sup>[c]</sup>with a shout,  
The LORD, <sup>[d]</sup>with the sound of a trumpet.  
<sup>6</sup>Sing praises to God, sing praises;  
Sing praises to our King, sing praises.  
<sup>7</sup>For God is the King of all the earth; Sing  
praises with a <sup>[e]</sup>skillful psalm.  
<sup>8</sup>God reigns over the nations, God <sup>[f]</sup>sits  
on His holy throne.  
<sup>9</sup>The <sup>[g]</sup>princes of the people have  
assembled themselves as the people of  
the  
God of Abraham,  
For the shields of the earth belong to God; He  
<sup>[h]</sup>is highly exalted.



# Longing for the Temple Worship.

**For the choir director; [a]on the Gittith. A Psalm of the sons of Korah.**

**84** How lovely are Your dwelling places,

O LORD of hosts!

<sup>2</sup> My soul longed and even yearned for the courts of the LORD; My heart and my flesh sing for joy to the living God.

<sup>3</sup> The bird also has found a house,

And the swallow a nest for herself, where she may lay her young,

Even Your altars, O LORD of hosts, My

King and my God.

<sup>4</sup> How blessed are those who dwell in Your house!

They are ever praising You. [b]*Selah.*

<sup>5</sup> How blessed is the man whose strength is in You, In [c]whose heart are the highways *to Zion!*

<sup>6</sup> Passing through the valley of [d]Baca they make it a [e]spring; The early rain also covers it with blessings.

<sup>7</sup> They go from strength to strength,

[f]*Every one of them* appears before God in Zion.

<sup>8</sup> O LORD God of hosts, hear my prayer; Give ear, O God of Jacob! *Selah.*

<sup>9</sup> Behold our shield, O God,

And look upon the face of Your anointed.

<sup>10</sup> For a day in Your courts is better than a thousand *outside*. I would rather stand at the threshold of the house of my God Than dwell in the tents of wickedness.

<sup>11</sup> For the LORD God is a sun and shield;

The LORD gives grace and glory;

No good thing does He withhold [g]from those who walk [h]uprightly.

<sup>12</sup> O LORD of hosts,

How blessed is the man who trusts in You!



## The Majesty of the LORD.

**93** The LORD <sup>[a]</sup>reigns, He is clothed with majesty;  
The LORD has clothed and girded Himself with strength;  
Indeed, the world is firmly established, it will not be moved.  
<sup>2</sup>Your throne is established from of old; You  
are from everlasting.

<sup>3</sup>The floods have lifted up, O LORD, The  
floods have lifted up their voice,  
The floods lift up their pounding waves.  
<sup>4</sup>More than the sounds of many waters,  
*Than* the mighty breakers of the sea, The  
LORD on high is mighty.

<sup>5</sup>Your testimonies are fully confirmed;  
Holiness befits Your house, O  
LORD, <sup>[b]</sup>forevermore.



# A Call to Worship the LORD the Righteous Judge.

**96** Sing to the LORD a new song;

Sing to the LORD, all the earth.

<sup>2</sup>Sing to the LORD, bless His name;

Proclaim good tidings of His salvation from day to day.

<sup>3</sup>Tell of His glory among the nations,

His wonderful deeds among all the peoples. <sup>4</sup>

For great is the LORD and greatly to be praised;

He is to be feared above all gods. <sup>5</sup>For all the

gods of the peoples are <sup>[a]</sup>idols, But the LORD

made the heavens.

<sup>6</sup>Splendor and majesty are before Him,

Strength and beauty are in His sanctuary.

<sup>7</sup><sup>[b]</sup>Ascribe to the LORD, O families of the peoples,

<sup>[c]</sup>Ascribe to the LORD glory and strength. <sup>8</sup>

<sup>[d]</sup>Ascribe to the LORD the glory of His name;

Bring an <sup>[e]</sup>offering and come into His courts.

<sup>9</sup> Worship the LORD in <sup>[f]</sup>holy attire;

Tremble before Him, all the earth.

<sup>10</sup>Say among the nations, "The LORD reigns;

Indeed, the world is firmly established, it will not be moved;

He will judge the peoples with <sup>[g]</sup>equity."

<sup>11</sup>Let the heavens be glad, and let the earth rejoice;

Let the sea <sup>[h]</sup>roar, and <sup>[i]</sup>all it contains;

<sup>12</sup>Let the field exult, and all that is in it.

Then all the trees of the forest will sing for joy

<sup>13</sup>Before the LORD, for He is coming,

For He is coming to judge the earth. He

will judge the world in righteousness

And the peoples in His faithfulness.



## The LORD'S Power and Dominion.

**97** The LORD <sup>[a]</sup>reigns, let the earth rejoice;

Let the many <sup>[b]</sup>islands be glad.

<sup>2</sup>Clouds and thick darkness surround Him;

Righteousness and justice are the foundation of His throne.

<sup>3</sup>Fire goes before Him

And burns up His adversaries round about.

<sup>4</sup>His lightnings lit up the world; The earth  
saw and trembled.

<sup>5</sup>The mountains melted like wax at the  
presence of the LORD, At the presence of  
the Lord of the whole earth.

<sup>6</sup>The heavens declare His righteousness, And  
all the peoples have seen His glory.

<sup>7</sup>Let all those be ashamed who serve graven  
images,

Who boast themselves of idols; <sup>[c]</sup>Worship  
Him, all you <sup>[d]</sup>gods.

<sup>8</sup>Zion <sup>[e]</sup>heard *this* and was glad, And the  
daughters of Judah have rejoiced Because  
of Your judgments, O LORD.

<sup>9</sup>For You are the LORD Most High over all the  
earth; You are exalted far above all <sup>[f]</sup>gods.

<sup>10</sup> Hate evil, you who love the LORD, Who  
preserves the souls of His godly ones;  
He delivers them from the hand of the wicked.

<sup>11</sup> Light is sown *like seed* for the righteous  
And gladness for the upright in heart. <sup>12</sup> Be  
glad in the LORD, you righteous ones, And  
give thanks <sup>[g]</sup>to His holy name.



# A Call to Praise the LORD for His Righteousness.

## A Psalm.

**98** O sing to the LORD a new song,  
For He has done wonderful things,  
His right hand and His holy arm have <sup>[a]</sup>gained the victory for Him.  
<sup>2</sup>The LORD has made known His salvation;  
He has revealed His <sup>[b]</sup>righteousness in the sight of the nations.  
<sup>3</sup>He has remembered His lovingkindness and His faithfulness to the house of  
Israel;  
All the ends of the earth have seen the salvation of our God.  
<sup>4</sup>Shout joyfully to the LORD, all the earth;  
Break forth and sing for joy and sing praises.  
<sup>5</sup>Sing praises to the LORD with the lyre,  
With the lyre and the <sup>[c]</sup>sound of melody. <sup>6</sup>  
With trumpets and the sound of the horn  
Shout joyfully before the King, the LORD.  
<sup>7</sup>Let the sea roar and <sup>[d]</sup>all it contains, The world and those who dwell in it.  
<sup>8</sup>Let the rivers clap their hands,  
Let the mountains sing together for joy  
<sup>9</sup>Before the LORD, for He is coming to judge the earth;  
He will judge the world with righteousness And  
the peoples with <sup>[e]</sup>equity.



## Praise to the LORD for His Fidelity to Israel.

**99** The LORD reigns, let the peoples tremble;  
He <sup>[a]</sup>is enthroned *above* the cherubim, let the earth shake!  
<sup>2</sup>The LORD <sup>[b]</sup>is great in Zion,  
And He is exalted above all the peoples. <sup>3</sup>Let  
them praise Your great and awesome name;  
Holy is <sup>[c]</sup>He.  
<sup>4</sup>The <sup>[d]</sup>strength of the King loves <sup>[e]</sup>justice;  
You have established <sup>[f]</sup>equity;  
You have executed <sup>[g]</sup>justice and righteousness in Jacob.  
<sup>5</sup><sup>[h]</sup>Exalt the LORD our God And worship at His footstool; Holy is He.  
<sup>6</sup>Moses and Aaron were among His priests,  
And Samuel was among those who called on His name; They  
called upon the LORD and He answered them.  
<sup>7</sup>He spoke to them in the pillar of cloud;  
They kept His testimonies  
And the statute that He gave them.  
<sup>8</sup>O LORD our God, You answered them;  
You were a forgiving God to them,  
And *yet* an avenger of their *evil* deeds.  
<sup>9</sup>Exalt the LORD our God And worship at His holy hill,  
For holy is the LORD our God.



# The LORD Extolled for His Goodness.

## ***A Psalm of Praise, of David.***

**145** I will extol You, my God, O King,  
And I will bless Your name forever and ever.  
<sup>2</sup>Every day I will bless You,  
And I will praise Your name forever and ever.  
<sup>3</sup>Great is the LORD, and highly to be praised, And His  
greatness is unsearchable.  
<sup>4</sup>One generation shall praise Your works to another, And  
shall declare Your mighty acts.  
<sup>5</sup>On the glorious <sup>[a]</sup>splendor of Your majesty  
And on Your wonderful works, I will meditate. <sup>6</sup>Men  
shall speak of the <sup>[b]</sup>power of Your awesome acts, And  
I will tell of Your greatness.  
<sup>7</sup>They shall <sup>[c]</sup>eagerly utter the memory of Your abundant goodness And will  
shout joyfully of Your righteousness.  
<sup>8</sup>The LORD is gracious and merciful;  
Slow to anger and great in lovingkindness.  
<sup>9</sup>The LORD is good to all,  
And His mercies are over all His works. <sup>10</sup>All Your  
works shall give thanks to You, O LORD, And Your  
godly ones shall bless You.  
<sup>11</sup>They shall speak of the glory of Your kingdom  
And talk of Your power;  
<sup>12</sup>To make known to the sons of men <sup>[d]</sup>Your mighty acts And the glory of the  
majesty of <sup>[e]</sup>Your kingdom.  
<sup>13</sup>Your kingdom is <sup>[f]</sup>an everlasting kingdom,  
And Your dominion *endures* throughout all generations.  
<sup>14</sup>The LORD sustains all who fall  
And raises up all who are bowed down.  
<sup>15</sup>The eyes of all <sup>[g]</sup>look to You,  
And You give them their food in due time.  
<sup>16</sup>You open Your hand  
And satisfy the desire of every living thing.

<sup>17</sup>The LORD is righteous in all His ways And kind in all His deeds.

<sup>18</sup>The LORD is near to all who call upon Him, To all who call upon Him in truth.

<sup>19</sup>He will fulfill the desire of those who fear Him; He will also hear their cry and will save them.

<sup>20</sup>The LORD keeps all who love Him, But all the wicked He will destroy.

<sup>21</sup>My mouth will speak the praise of the LORD,

And all flesh will bless His holy name forever and ever.

## Israel Invoked to Praise the LORD.

**149** [a]Praise [b]the LORD!

Sing to the LORD a new song,

*And* His praise in the congregation of the godly ones.

<sup>2</sup>Let Israel be glad in his Maker;

Let the sons of Zion rejoice in their King.

<sup>3</sup>Let them praise His name with dancing;

Let them sing praises to Him with timbrel and lyre.

<sup>4</sup>For the LORD takes pleasure in His people;

He will beautify the afflicted ones with salvation.

<sup>5</sup>Let the godly ones exult in glory;

Let them sing for joy on their beds.

<sup>6</sup>*Let* the high praises of God *be* in their [c]mouth,

And a two-edged sword in their hand,

<sup>7</sup>To execute vengeance on the nations

And punishment on the peoples,

<sup>8</sup>To bind their kings with chains

And their nobles with fetters of iron,

<sup>9</sup>To execute on them the judgment written; This is an honor for all His godly ones.

[d]Praise [e]the LORD!



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## TERMS

**Acrostic:** An acrostic poem is a type of poetry where the first, last or other letters in a line spell out a particular word or phrase. The most common and simple form of an acrostic poem is where the first letters of each line spell out the word or phrase. <https://examples.yourdictionary.com/acrostic-poem-examples.html>

An **acrostic** is a [poem](#) (or other form of writing) in which the first letter (or syllable, or word) of each line (or [paragraph](#), or other recurring feature in the text) spells out a word, message or the alphabet. <https://en.wikipedia.org/wiki/Acrostic>

a [text](#), usually a [poem](#), in which [particular letters](#), such as the first [letters](#) of each [line](#), [spell](#) a word or phrase. <https://dictionary.cambridge.org/us/dictionary/english/acrostic>

**Antiphonal** music is that performed by two choirs in interaction, **often singing alternate musical phrases**. Antiphonal psalmody is the singing or musical playing of psalms by alternating groups of performers.

**Chiasm:** a feature of Hebrew poetry that structures thought in a mirror pattern, restating themes inversely. The name comes from the Greek verb *chiazein*, meaning “to place crosswise,” and the pattern follows the shape of the Greek letter *chi* ( $\chi$ ). This device can either mark entire psalms or merely highlight certain segments.

**Condensed expression:** also called *abbreviated expression*; the suppressed word or phrase can usually be supplied easily from the surrounding context.

**Context:** the parts of something written or spoken that immediately precede and follow a word or passage and clarify its meaning.

**Cross reference:** verses located in other places within scripture which relate and explain the currently observed text

**Declarative praise:** praise found in psalms that declare the majesty of God; also psalms in which believers are commanded to praise God

**Descriptive praise:** psalms in which the poet praises God and points out specifics that prompt the worshiper to remember concerning God’s actions and attributes, i.e., creation, salvation

**Distich:** a two-line compound thought; also called a bi-colon

**Eisegesis:** the process is misinterpreting a text by reading into the text one’s preconceived ideas

**Exegesis:** explanation, critical analysis or interpretation of a word, literary passage, etc., esp. of the Bible; the process of interpreting a text of scripture

**External Evidence:** Data derived from sources other than the document under consideration

**Hendiadys:** the combination of two or three things to express the same meaning.

“The Lord is my light and my salvation, whom shall I fear?

The Lord is the stronghold of my life, of whom shall I be afraid?” (**Psalm 27: 1**)

“Some sat in darkness and the deepest gloom, prisoners suffering in iron chains,

For they had rebelled against the words of God.” (**Psalm 107: 10**)

“...encouraging, comforting and urging you to live lives worthy of God, who calls you into his *kingdom and glory*.” (**1 Thess. 2:12**)

“May the God of peace, sanctify you through and through. May your whole *spirit, soul and body* be kept blameless at the coming of our Lord Jesus Christ.” (**1 Thess. 5:23**)

“...while we wait for *the blessed hope - the glorious appearing* of our great God and Saviour, Jesus Christ. “(**Tit. 2:13**)

**Hesed** – “The name of the Lord is the solemn guarantee by covenant that He will fulfill all His promises. The phrase “for His name’s sake” is equivalent to the use of “in Jesus’ name,” as it applies all the promises and assurances given to the saints.” Expositor’s

“Lovingkindness” is Hesed in Hebrew. This is one of the most important words in Hebrew. This word refers to God’s covenant love, His motivation for the protection, provision, paternal affection and other relationship-based sentiments He shares with His children. This is unfailing love. Without “hesed” we have no hope.

**Historical Critical Method:** Umbrella term for various interpretive tools aimed at discerning the historicity of certain biblical events, including source and redaction criticism. Unfortunately, this approach has historically been wedded to a skeptical stance toward the reliability of Scripture.

**Hypostatic Union:** union of Christ’s human and divine natures in one being

**Inclusio** - *Inclusio* is just another word for *sandwich*.-John Niemelä

Ancient Greek and Hebrew literature, such as the Bible, did not have punctuation and paragraph breaks, so the authors had to use other methods to tell their audiences when certain things were happening in the structure of their books. One literary device they used to do this is called the “inclusio.”

An *inclusio* pattern is one in which a paragraph or longer portion of literature ends in a similar fashion to how it began.

Repetition of same language at beginning and end of a section of literature forming bookends. An *inclusio* tells the reader that what is in the middle of the two bookends is support or an explanation of the words making up the bookends.

**Internal Evidence:** Data derived from the document under consideration itself

**Kerugma - Kerygma** (from the ancient Greek word κήρυγμα *kérugma*) is a Greek word used in the New Testament for "preaching" (see Luke 4:18-19, Romans 10:14, Matthew 3:1).

*Kerugma* is the Greek word associated with preaching. It means “proclamation or proclaiming.”

At least five elements are involved in the New Testament *kerugma*.

1. It presented Jesus as the fulfillment of Old Testament prophecy.
2. It described Him as God in human flesh.
3. It focused on His life and work, especially His death and resurrection.
4. It spoke of His second coming.
5. It declared that salvation was only through faith in Him and those who rejected Him faced God’s wrath.

The *kerugma* always closes with an appeal for repentance, the offer of forgiveness and of the Holy Spirit, and the promise of salvation.

*Martin Luther has stated that every time the gospel is presented in its entirety, there will always be conflict.*

### **Litotes or Meiosis**

Ironic understatement in which an affirmative is expressed by the negative of its contrary (e.g., “You won’t be sorry” meaning you’ll be glad)

“Not badly at all”

“I am not as young as I used to be”

**Definition:** A phrase that understates or lessens one thing in order to magnify another.

The Abraham spoke up again: "Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes. (**Gen. 18:27**)

We saw the Nephilim there (the descendants of Anak come from the Nephilim). *We looked like grasshoppers in our own eyes, and we looked the same to them.* (**Num. 13:33**)

Do not be afraid, O worm Jacob, O little Israel,

...for I myself will help you, declares the Lord. (**Isa 41:14**)

Paul answered, "I am a Jew, from Tarsus in Cilicia, *a citizen of no ordinary city*. Please let me speak to the people. (**Acts 21:39**, italics added)

For I am the least of all the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me was not without effect... (**1 Cor. 15:9-10**)

Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. (**1 Peter 2:10**)

**Maskil:** a song for teaching purposes as well as artistic, its exact meaning is unknown but it is attached to 13 psalms

**Merism** (Latin merismus, Greek μερισμός merismós) is a **rhetorical device (or figure of speech) in which a combination of two contrasting parts of the whole refer to the whole**. For example, in order to say that someone "searched everywhere", one could use the merism "searched high and low".

**Metonymy:** use of the name of one thing for that of another associated with or suggested by it (Ex. "the White House" for "the President")

**Original Language:** the language in which the text was originally written (for instance, Greek for the New Testament)

**Parallelism:** a literary pattern common to Hebrew poetry in which an idea is stated in one line and then re-enforced in the next either by synonymous terms or antithetical ones

**Pericope:** in rhetoric, a unit or passage of writing that forms a thought, such as a story

**Peshier:** The hermeneutic of "this is that," which sees a past biblical prophecy as being presently fulfilled before the very eyes of the interpreter. The apostles often used this method ("this is that which was spoken") in light of Jesus' person and work, and specifically applied it to prophetic aspects of the Psalms.

## **Psalms**

**Hallel psalms:** Hallel, (Hebrew: "Praise"), Jewish liturgical designation for **Psalms 113–118** ("Egyptian Hallel") as read in synagogues on festive occasions. In ancient times Jews recited these hymns on the three Pilgrim Festivals, when they offered their required sacrifices in the Temple of Jerusalem.

The "Great Hallel," **Psalm 136**, which is used in the morning service on the [Sabbath](#), festivals, and during the Passover seder.

**Imprecatory psalms:** those which contain the request for God to judge the enemies of the psalmist

**Psalms of lament:** psalms characterized by a complaint or distress expressed by the psalmist

**Laments of the individual:** there are eight parts to this type of psalm: address and cry to God for help, the lament itself, confession of trust, petition, belief in being heard, longing for God's intervention, vow of praise, and rejoicing when the personal cry has been heard.

**Interior lament:** psalms in which the poet describes problems which he has gone through or is currently going through from which he has gained insight, shaping his faith and building his trust in God; the focus is not on the trial but on the Lord's faithfulness.

**Psalms of Confidence** These psalms are so called because their main characteristic lies in their attitudes and actions of trust in the Lord. For this reason, they are also called psalms of trust. In this regard, we need to remember that the Hebrew view of life (as indeed, that which is and should be the Christian perspective) is that of a pilgrimage - a tough, challenging journey through the trials and hostilities of day-to-day living until the pilgrim eventually arrives in the Presence of God in whom and through whom he will experience eternal rest and comfort.

Psalms of confidence are expressions of trust in God by his people as they encountered countless dangers and distresses of life.

Many times, the psalms would contain the elements of a declaration of trust in God; an invitation to trust him; the basis for such trust; a petition; they lament; and lastly, a vow to praise the Lord. However, all of these elements are not always present in every song nor do they always appear in the above stated order.

The key notion in the psalms of confidence is that of Yahweh as the Protector of his covenant people.

**Psalms of praise:** psalms characterized by praising God and recounting why God is to be praised; there are four predominant themes in these psalms: creation, Yahweh's omnipresence and omnipotence, Israel's history and God's works and deeds

**Psalms of thanksgiving:** usually involves the psalmist gratitude at deliverance from crisis

**Songs of ascent: Psalms 120-134** which were most likely sung by pilgrims on their journey to Jerusalem for the annual feasts; later these psalms were sung by the Levites as they stood on the fifteen steps of the temple

**Torah psalms:** three psalms in particular make the Torah the focus: 1, 19, 119. Sixteen others focus on this topic enough to fall in this category as well: 18, 25, 33, 68, 78, 81, 89, 93, 94, 99, 103, 105, 111, 112, 147, 148. It is said these psalms form the structure for the entire Psalter; they give a foundational interpretive framework for the personal, moral and national identity of the psalm as a form

**Yahweh is King psalms:** “*YHWH malak*” – The Lord reigns! is declared in these psalms; these psalms proclaim the present reign of Yahweh.

**Qal vahomer:** the basic idea of “how much more”, if God cares for the lilies of the field, then how much more will He care for His children

**Selah Selah is thought to be a time of silence for the purpose of reflection. This word occurs 71 times in the Psalms and three times in Heb. 3.**

**Sitz im leben:** “setting in life” is a scholarly term which refers the reader to the life-setting of the text; emphasis on context

**Stich or colon:** the line or completed thought segment of poetry

**Strophe:** a larger thought segment in Hebrew poetry, made up of multiple stichs

**Syncretism:** the [amalgamation](#) or attempted amalgamation of different [religions](#), cultures, or schools of thought.

Religious syncretism often takes place when foreign beliefs are introduced to an indigenous belief system and the teachings are blended. The new, heterogeneous religion then takes a shape of its own.

Therein lies the problem, for syncretism relies on the whim of man, not the standard of Scripture. The Bible makes it very clear what true religion is. Think on just a few things stated in Scripture: "Love the Lord your God with all your heart and with all your soul and with all your mind" ([Deuteronomy 6:5](#); [Matthew 22:37](#)); "Jesus replied, 'I am the way and the truth and the life. No one comes to the Father except through me'" ([John 14:6](#)); "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" ([John 20:31](#)); and “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” ([Acts 4:12](#)).

Religious syncretism is simply not compatible with true Christianity. In fact, any modification to biblical law and principle for the sake of a “better” religion is heresy ([Revelation 22:18-19](#)).

<https://www.gotquestions.org/syncretism-religious.html>

**Cultural syncretism** is the process through which different cultures are combined to create a new subculture. Cultural syncretism is characterized by the forsaking or altering of a group's ethnic identity or primary status in their community. The main characteristics of cultural syncretism are:

- Alterations in a community's ethnic identity
- Alterations in a community's expression of identity
- Alterations of cultural priorities and practices, including cessation of previous traditions or introduction of traditions from other cultures

<https://study.com/academy/lesson/what-is-cultural-syncretism-definition-examples-quiz.html#:~:text=Cultural%20syncretism%20is%20the%20creation%20of%20a%20new%20culture%20by,temple%2C%20and%20the%20Ghost%20Dance.>

**Targum**, (Aramaic: “Translation,” or “Interpretation”), any of several translations of the [Hebrew Bible](#) or portions of it into the [Aramaic language](#). The word originally indicated a translation of the [Old Testament](#) in any language but later came to refer specifically to an Aramaic translation.

The earliest Targums date from the time after the [Babylonian Exile](#) when Aramaic had superseded Hebrew as the [spoken language](#) of the Jews in Palestine.

**Tehillim**: the Hebrew word which designates the Book of Psalms; it means “praises”

**Torah**: the revelation of God’s character and covenant which is recorded in the first five books of the Bible. At its heart is the law, which God gave to Israel on Mt. Sinai; the focus being that God’s will for human life is divinely revealed and historically evidenced in the story of Israel and mankind. The discussion of law or Torah in the Psalms takes on at least three forms: God’s ways, God’s works and God’s words

**Typology**: an interpretive method that notes the historical and textual relationship between two matters of revelation and then more fully understands the separate parts on the basis of the whole.

**Unit**: the basic words or phrases that make up the larger thought segment of a poetic line or stich

**Wisdom motifs**: themes concerning the two contrasting ways of life: good and evil; also practical advice on living, including the fear of the Lord

**Writings**: the third division of the Hebrew canon in which the Book of Psalms is contained. Separate from Torah and Prophets, this division is sometimes referred to by its Greek name, the Hagiographa.

