

Seven Bible Studies 2017

Psalms

January 4: Psalms 1-2 (Steven Wright)

Good day to you all!

The reading in the Psalms for today is: (Psalms 1 and 2)

A study of Psalm one

1. Psalm 1

a. Title: "The Two Ways."

- i. The way of God and the way of man.
- ii. The way of the godly and the way of the ungodly.
- iii. The way of life and the way of death.

b. Occasion:

i. This psalm undoubtedly was chosen to introduce the whole Psalter.

1. In just about every psalm there is seen the contrast between the godly and the ungodly,
2. The superior advantages of the godly – their glorious end.
3. The severe disadvantages of the ungodly – their inglorious end. (Salvation – wise/eternally speaking)
4. Compare the 1st psalm with the last psalm (Ps. 150)
5. Compare the first four words of (Psalm 1),
6. With the last three words of (Psalm 150):

"Blessed is the man..." (Ps. 1).

"Praise the LORD" (Ps. 150).

(Put them together with the determiner "that" and what do you have? As in "blessed is the man that praises the LORD!")

a. Outline:

THE GODLY MAN

THE UNGODLY MAN

SUMMARY

b. Comments:

ii. This psalm which opens the book of Psalms, centers on man,

1. With every line of the psalm making a reference to him and his ways.

iii. The psalm which closes the book of Psalms, centers on the LORD,

1. With every line of the psalm calling for his praise.

iv. The word "blessed" is a key word of Psalms.

1. "The first line of Psalm 1 accurately translated would read "Oh the blessednesses of the man that..."

2. "This word "blessed" or "blessedness" is not found in the singular in the Hebrew because there is no such thing as a single blessing; wherever there is one there is another."
a. W. Graham Scroggie, *The Psalms*, rev. ed. (Westwood, N.J.: Revell, 1965), 1:48-49)

Further suggestions for the analysis of (Psalm 1)

1. Look for the contrast of this psalm.
 - a. The first word and the last word.
 - b. The tree and the chaff.
 - c. The consequences of the godly life and the ungodly life
2. Study the progressions:
 - a. Walketh – standeth – sitteth.
 - b. Counsel – way – seat.
 - c. Ungodly – sinners – scornful.
3. What three things are taught about the ungodly man by the terms "Drives away"; "judgment"; "congregation of the righteous"?
 - a. What is meant by the word "knoweth" (K.J.V.) in (v.6)?
 - b. Practical Lesson: there are only the two ways and the two ends. In which way have you decided to walk?
1. Read:
2. (Matthew 7:13 -14; John 14:6; Proverbs 16:25)
4. A study of Psalm two:
 - a. Title: "God's King."
 - i. As God chose David to be king and established his kingdom, so he has chosen David's great Son (Descendant/The Messiah) to be King of kings and will establish His kingdom. (cf. Philippians 2:9 – 11; Hebrews 12:24)
 - b. Outline:

Plight (1)	Peace (3,5)	Prayer (7, 8)
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 - c. Comments:
 - i. "begotten" (KJV) in (v.7) does not refer to Christ's birth but to his resurrection. See: (Acts 13:32 – 33).
 - ii. In this Psalm we are admitted to the counsel chamber of the wicked and to the throne of God.
 - d. Practical lesson: those who will not bend must break (v.9).
 - i. Read: (Philippians 2:10, 11)

Comment:

Butch O'Neal:
Thank you, brother! Good start!

Comment:

Christina McClung:
Thank you

Comment:

Janet Gordon Gentry:
Thanks, Steve, for the comparisons which I have never considered.

Comment:

Wendy Range:

Comment:

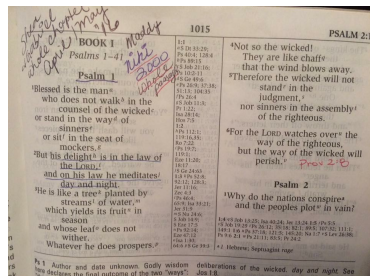
Charles Fry:
Psalm 1:1, not stand, not walk, not sit with wicked, sinners, scoffers...
Ephesians 2:6, seated with God in Christ, Ephesians 4:1, walk worthy, Ephesians 6:11 stand firm against the devil's schemes. Yes, the sequence is important.

Comment:

Marc Hermon:
This is how you meditate...<https://www.facebook.com/ginger.hermon/videos/10205926619276796/>

Replies:

Ginger Hermon:
Makes my heart happy to hear this again! For mothers reading this post I'd like to make a suggestion to mark your Bible with passages your children memorize & date it. Best scrapbook you'll ever own!



Comment:

Ginger Hermon:
Thank you, Steven Wright, for leading us in Wednesday's psalm studies! I appreciate your outline & thoughts above. In my daily - or I should say evening studies - I'm outlining chapters. I want to retain what I'm reading & I think this will help. My favorite word in the reading today is "Blessed!" Blessed = The happy condition of those who revere the Lord and seek to do His will. "Bless the LORD, O my soul, and all that is within me, bless His holy name!" Psalm 103:1

Replies:

Steven Wright:
Amen!

January 11: Psalms 3-5 (Steven Wright)

I have this ready to go, so I will go ahead and put it up now; that way, we are all set for the morning!

The reading for today is: (Psalms 3 - 5).

A study of Psalm three:

1. Title:

God Is My Help

2. Occasion:

David's prompts for this psalm were his experiences and feelings while fleeing from his son Absalom (Read: 2nd Samuel chapters 15 – 19)

3. Stanza divisions:

At verses 1, 3, 5, 7

4. Analysis:

Study this psalm using this outline: "Many say" (first stanza); "But I testify" (Remainder of the psalm). What kind of help is suggested by each of these (v.3) "Shield," "glory," "lifter up of mine head"? Apply to today. Notice the tenses of verses 5 – 7.

5. Outline:

1. Plight 3 Peace 5 7 Prayer 8

6. Comments:

The word "selah" appears three times in this psalm (seventy-three times in the entire book of Psalms). This word is a musical/liturgical term. It is probably derived from the Hebrew root "salal" meaning "lift up." ATTENTION BROTHERS WHO DO PUBLIC READINGS or, ANYONE READING ALOUD FROM The Psalms IN THE CONGREGATION: please do not read aloud this word while reading aloud from the psalms! This word is not meant to be read aloud by the reciter. Rather, it is to notify the reciter that, "at this point, in his reading (and/or singing/ vocalizing) there should here be a pause, as a means of emphasizing the statement which was just made." You will notice that the word "selah" often comes just after an impressive statement in the text, hence the pause for intensified reflection. David of course wrote these psalms originally to be accompanied by instruments of music. Such pauses would allow the accompaniment to strike up and/or punctuate the emotional aspects of the text. It could also serve as a cue to the reciter to lift up his voice to a greater intensity or a higher pitch.

7. Practical lesson:

Absalom had the crowds with him, but David had God. One with God is always a majority.

A study of Psalm four:

1. Title:

God is my righteousness

2. Occasion:

Probably the same as for psalm 3

3. Stanza divisions:

At verses 1, 2, 6

4. Analysis:

What do we learn about man in this psalm? About God? What are the bases for David's prayer in verse 1? What is involved in the phrase "set apart . . .for himself" (v.3). how is 6b the answer to 6a?

5. Outline:

1	Supplication	2	Counsel	6	Trust	8
	The enlightened life		the sanctified life		the enlarged life	

6. Comments:

David was not "trusting in his own righteousness, but God's righteousness" (v. 1). Those looking with true eyes of faith under the old covenant, understood the doctrine of imputed righteousness, as well as those who first received the New covenant. David expounds on this further in (Psalm 32). Compare the opening verses of (Psalm 32) with the apostle Paul's application of them in (Romans 4).

7. Practical lesson:

Joy, peace and safety are given to those who know God as their righteousness (vv. 7 – 8).

A study of Psalm five:

(A favorite of mine and the inspiration for the song I wrote entitled: "Give Ear To My Words, Oh LORD." # 47 in the: "Melodies In Our Hearts" Songbook.)

1. Title:

A Morning Meditation in Song (see: v.3)

2. Occasion:

Not stated. Any morning of David's life would have served as a suitable occasion to call forth this song.

3. Stanza divisions:

At verses 1, 4, 7, 9, 11

4. Analysis:

Observe the frequent use of synonymous parallelism in each stanza of the this psalm. Underline the synonymous terms in your Bible (if you like): stanza one – prayer terms; stanza two – sin terms; stanza three – divine attributes, and worship terms; stanza four – sin terms; five – joy terms.

5. Outline:

1.	4.	7.	9.	11.	12.
Morning watch; Unrighteous; Righteous; Evil tongues; Praise tongues;					

6. Comments:

In the American Standard Version, the words "Look up" are rendered "keep watch." " In this Song the believer's life, within and without, is contrasted with the unbeliever's, both as to his talk (1 – 7), and his walk (8 – 12) " Scroggie, p.63.

7. Practical lesson:

Much depends on how we start the day.

Comment:

Kevin Crittenden:

Thank you, Steven! This looks very thorough. I appreciate your explanation of "selah" which spell check insists should be "seal."

Comment:

Butch O'Neal:

Thank you, Steven Wright!

Comment:

Kevin Crittenden:

Just a thought - Do you think that the character of David's psalms changed after Jonathan's death? That his closest friend was no longer there to turn to, so David increasingly took refuge in God?

Replies:

Charles Fry:

1 Samuel 23:16 And Saul's son Jonathan went to David at Horesh and helped him find strength in God.

(Not an answer, just a related reference)

Steven Wright:

A lifelong characteristic of David's I think, which only intensified as he matured spiritually; which maturation was stimulated via his trials and losses. Sometimes gaining. Sometimes losing. But always advancing.

Comment:

Charles Fry:

In Psalm 3, with the setting of Absalom's rebellion, we have David's call for deliverance from the wicked with the imprecatory reference to striking and breaking in v7. Considering David's command to his troops to spare Absalom, and his broken heart when Absalom died, I wonder if he failed to understand that his own son was the enemy, not a victim or tool of enemies, and that the answer to his plea would be Absalom's death.

Comment:

Marc Hermon:

So, I'm not supposed to read, "Selah"?!?!?! Well, that's embarrassing. :)

Comment:

Marc Hermon:

I thought it was French "c'est la vie" or "that's life!" :)

Replies:

Steven Wright:
<laughing emoji>

Comment:

Ginger Hermon:

Thanks, Steve! I gained knowledge from your edifying outline above. I love the Melodies in My Heart songbook. I played Louis' original CD constantly for years. I know songs (including your "Give Ear to My Words, Oh Lord) are on his Tikvah site (<http://www.tikvah.net/melodies-in-our-heart/>); however, I don't have FinaleMusic. Are you aware of any other location the songs might be? Thank you.

Replies:

Ginger Hermon:

I just noticed there is a MP3 songlist on the site now. Not all the songs are available but it's a good list. :-) I feel blessed to have many brethren arrange scripture into song. It definitely helps me retain God's Word. Many from Melody in Our Hearts are from Psalm so we will have visit these frequently this year, Lord willing! <3

Comment:

Also, one conclusion I had from today's reading is a common expression in the prayers of the psalmist. It is a confidence that his prayer will be heard or has been heard. "From the Lord comes deliverance." (Psalm 3:8) This serves as a testimony to people at that time & now. I John 5:14-15, "Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. 15 And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him."

Replies:

Steven Wright:
Amen!

January 18: Psalms 6-8 (Steven Wright)

Good morning everyone! The reading for today is (Psalms 6 - 8). Enjoy the read and the study!

A study of Psalm six:

1. Title:

a. Midnight and Dawn

2. Occasion:

a. An acute trial through which David was passing which he recognized as God's chastisement for some sin (v.1)

3. Stanza Divisions:

a. At verses 1, 6, 8

4. Analysis:

a. Note references in psalm to the fact that David's trial was (1) physical, (2) spiritual, and (3) social.

- b. Analyze the first stanza especially concerning the supplication verbs (e.g., “rebuke me not”).
- c. Observe the attitude of penitence throughout the psalm.

5. Outline:

- a. (1) THE PLEA (6) THE GRIEF (8) THE ANSWERED PRAYER (10)

6. Comments:

- a. David dreaded God’s anger (v.1)
- b. And, God’s absence (v.4)

7. Practical lesson:

- a. The midnight trial becomes the dawn’s deliverance, in answer to the prayer of a penitent heart.

A study of Psalm seven:

8. Title:

- a. “Song of the Slandered Saint” (suggested by Spurgeon)

9. Occasion:

- a. The slanderous accusation of a man named Cush, during the days when David was fleeing Saul (e.g., 1st Samuel 24:9 – 15)

10. Stanza Divisions:

- a. At verses 1, 6, 14, 17 (or, you may want to break this one up into smaller stanzas.)

11. Analysis:

- a. What is suggested by the “ifs” of verses 3 – 4?
- b. What is the key note of the second stanza (6 – 13)?
- c. Notice the repeated word that bears this out.
- d. Compare the beginning and the ending of this psalm.

12. Outline:

- a. (1) ADMISSION OF HUMAN FALLIBILITY (6) APPEAL FOR DIVINE JUSTICE (14) ARRAIGNMENT OF THE WICKED (17) ADORATION OF GOD BY THE PSALMIST

13. Comments:

- a. Read: (Matthew 5:11 – 12) for Jesus’ comments about the persecution of slander that we can and will experience for His sake.

14. Practical lesson:

- a. Slander is hard to bear, but the one who is wise will pray and sing praises to God.

A study of Psalm eight:

15. Title:

- a. The Glory of God and the Glory of Man

16. Occasion:

- a. Some occasion when David was out under the starry heavens, meditating on the vastness of the universe compared with man, and the Holy spirit put this unmatched poem upon his heart.

17. Stanza Divisions:

- a. 1a, 1b, 2, 3, 9

18. Analysis:

- a. Identify a theme for this psalm from its “envelope” (i.e. the beginning and ending of the psalm).
- b. The excellency of YaHoWaH is seen in various things, including;

- i. (1) the heavens (v.1a.)
- ii. (2) babies (v.2)
- iii. (3) man (vv. 3 – 8)
- c. How does the psalmist use these three illustrations to teach his point?

19. Outline: 1a. EXCELLENT NAME ILLUSTRATED BY: 1b. Heavens 2. Babies 3. Man 9
EXCELLENT NAME

20. Comments:

- a. Man, is the crowning glory, the king of creation.
- b. God has put all of creation under his feet (6 – 8) . . .
- c. But, the original purpose of God for man has not been fulfilled because of his sin;
- d. Yet that divine design has not been overthrown, for God himself will become man in, (Hebrews 2:9), the writer clearly makes application of this to Jesus the Messiah.
- i. By the incarnation and the sacrifice on the cross, that is restored which by the first Adam was lost.
- ii. Study these passages that quote this psalm:
 - 1. (Matthew 21:15, 16; Hebrews 2:6 – 9)
 - 2. Also: (Philippians 2:1 – 11).

21. Practical lesson:

- a. The exclamation “What is man . . .!” magnifies not man but God who crowned him.

Comment:

Butch O’Neal:

Thank you, Steven Wright!

Replies:

Steven Wright:

You are the earliest of early birds my brother!

Butch O’Neal:

Yes....my son gets up a few minutes before 4:am, and so, that wakes me. It has become a 'good' habit. :)

Steven Wright:

<“For Sure!” emoji>

Comment:

Ginger Hermon:

Thank you, Steven Wright! I appreciate the additional verses you brought to attention for consideration. Take-away for me from Psalm 6 is Sorrow for Sin ought to be Great Sorrow. Such was David's. I believe David reflects Jesus in this psalm having a soul which was exceedingly sorrowful. Heb 5:7, " During the days of Jesus’ life on earth, he offered up prayers and petitions with fervent cries and tears." David wept bitterly, All night long he cried out with a soul that was in anguish. Yet in psalm 7 & 8 praise & glory follows after deliverance from our majestic Lord.

Replies:

Steven Wright:

This goes well with the Job study. The only way for hearts to heal, is when they are placed in God's hands.

Ginger Hermon:
Steven Wright - Indeed! Job 5:17- 18

Comment:

Charles Fry:

There was a member of the church in central MI, an old brother, who liked to quote Psalm 8:4, loudly and dramatically, almost at random times. He never did go on to the answer in 8:5 or Hebrews 2:7ff. It's good to have an answer to that question. 😊

January 25: Psalms 9-11 (Steven Wright)

Greetings all! for the 1/25 then . . .

The reading for today is (Psalms 9 - 11)

Here is your study . . .

A study of Psalm nine:

1. Title:

a. Hymn of Triumph

2. Occasion:

a. David may have written this after one of his victories over the Philistines (cf. 1st Samuel 17)

3. Stanza Divisions:

a. At verses 1, 3, 9, 15

4. Analysis:

a. What is the dominant note of each stanza?

b. See the repetitions of "I will" (vv. 1 – 2) and, "Thou hast" (vv. 4 – 6).

c. Note all the places where praise is mentioned.

5. Outline:

1. PRAISE 3. THE LORD IS JUDGE 9. THE LORD IS A REFUGE 15. THE LORD PREVAILS 20

6. Comments:

a. There is a prophetic element to this psalm

i. Hinting at the second coming of Christ

ii. And, the final judgement

iii. Note: (vv. 7 – 8; 17)

7. Practical Lesson:

a. If we are right in relation to the LORD on the throne (vv. 4, 7)

b. We enjoy the blessings of the LORD as our refuge (v.9)

A study of Psalm ten:

1. Title:

a. The wicked ruler

2. Occasion:

a. Though this psalm is given anonymously, we have good reason to consider that it is authored by David.

i. In (Psalm 9) David writes about external enemies (heathen nations);

ii. Here in (10), he writes about internal enemies, specifically wicked men in places of authority in Israel who oppress the poor and the humble (cf. vv. 2, 18)

1. Perhaps in keeping with godliness such as we might see directed to us in (Romans 13: 1 – 7; Acts 23:5; Jude 8 – 16; 1st Samuel 24:6)

2. Perhaps it was given prophetically regarding future rulers in Israel.

3. No doubt, we can see the applications regarding king Saul

3. Stanza Divisions:

a. At verses 1, 2, 12

4. Analysis:

a. Compare the opening of this psalm to that of the previous one.

b. Compare the beginning and ending of this psalm.

c. What are the many descriptions given of the wicked man in (vv. 2 – 11?)

d. Whom is the writer addressing in (vv. 12 – 18?)

i. What is taught about God in these verses?

e. Study the related thoughts of (vv. 1, 11, 12)

f. Contrast the phrase “God is King” (v. 16) and, “the man of the earth” (v.18).

5. Outline:

1. WHY? 2. THE WICKED 12 PLEAS FOR JUST RECOMPENSE 18

6. Comments:

a. The word “poor” might also be read as “meek” or, “afflicted”

b. “wicked” could refer to any who would impose a system or plans which opposes the plan of God such as we see described in (2nd Thessalonians 2:3 – 9)

i. Any “man of the earth” (v.18) who might do this.

7. Practical Lesson:

a. Regardless of how things might seem or appear to be, the LORD has not forgotten;

i. The “LORD see everything” (v. 11)

ii. The “LORD is King forever” (v.18)

THE PSALMS LEARNED ARE THE PSALMS PRACTISED: and so, I encourage you to make it your constant purpose and practice to read, recite, meditate upon and relate each of these psalms to your own life. If you receive no spiritual nourishment, no guidance or instruction, from the study of the Bible, you cannot reap the great purpose for which God gave us this book.

I rejoice that we have this format to engage ourselves in to promote good spiritual fitness!

Thanks Marc and the Pleasant Hill church of Christ, for making this available!

There is no new designation of themes as we go now into (Psalms 11 – 21), in fact these should be studied as a continuation of the themes set forth in (1 – 10). I just wanted to insert some admonition here to not study these psalms hastily; give much time to meditation and

reflection. Write down your thoughts, including your own list of practical truths and applications taught by these psalms.

A study of Psalm eleven:

1. Title:

a. Stand in faith – do not flee from the fight!

2. Occasion:

a. David is reflecting here on the advice of friends to flee to some mountain for safety from his pursuer.

i. This may have been Saul (1st Samuel 23: 7 – 18)

ii. Or, Absalom (2nd Samuel 14 – 18)

3. Stanza divisions:

a. At verses 1, 4

4. Analysis:

a. Compare the beginning of this psalm with that of (Psalm 10)

b. All of verses (1b – 3) is the advice of David's friends.

i. How sound was the advice/

ii. Analyze David's response in (vv. 4 – 7)

c. Connect (3b) "what can the righteous do?" with (4a) and, (7a)

d. How does (4a) answer the statement of (3a?) ("if the foundations be destroyed")?

e. David said, "In the Lord I put my trust" (1a)

i. Did David know what kind of person the Lord is, in whom he placed his trust?

ii. What does this psalm reveal about the person of God?

5. Outline:

1. FLIGHT? 4. TRUST! 7

6. Comments:

a. "Faith will do more for us than flight. Some people are very good at retreat, and strong on resignation: but these may be the castles of the cowardly." W. Graham Scroggie, *The Psalms*, vol. 1, rev. ed. (Westwood, N.J.: Revell 1965), p. 87.

7. Practical Lesson:

a. SEE: (Isaiah 26:3 – 4)

Comment:

Ginger Hermon:

Thanks, Steven. I'm so grateful Marc organized this study as well. When I finished my bachelor's degree I remember thinking if I had only spent that much time in the Word (vs. textbook). Now I am... thanks to encouragement from all of you. I hope this continues all the days of our lives, or until Christ returns. <3 Regarding the reading for Wednesday... In psalm 11 David had overruled human counsel and put his trust completely in the Lord. His counselors had asked, "What can the righteous do?" (11:3). The answer is that the righteous can look to the Lord & trust Him completely. He is securely on His heavenly throne and will give the righteous access to see the face of the heavenly King.

Replies:

Kevin Crittenden:

Thank you, too, Ginger, for your part in all this!

Kevin Crittenden:

It sounds, Ginger, as if you were somehow lamenting the fact that you spent too much time on your education at the cost of being in the Word. I would venture to say that your education enables you to work for God in a way that you are now quite qualified for. He needs workers everywhere. The Word is constant and always there for you. The Word is. I just mentioned this because you came across as somewhat regretful.

Ginger Hermon:

Kevin Crittenden - Thank you for that feedback. I am very grateful for my education and do not regret seeking my bachelor's degree. As you mentioned, it's provided opportunities and enhanced a deeper understanding. But most of all it trained me to study. I am eager to search scripture now. My thought was more along the line of this: "For bodily exercise (or worldly knowledge) profiteth little: but godliness (or reading the Word) is profitable unto all things, having promise of the life that now is, and of that which is to come."

February 1: Psalms 12-14 (Steven Wright)

Good morning everyone! Today's reading is (Psalms 12 - 14)

Here is your study:

A study of Psalm twelve:

1. Title:

a. Evil tongues and the voice of God

2. Occasion:

a. Dark days of apostasy during David's lifetime

b. Men departing from the faith (v.1)

c. The baseness of men, being given a high rating among men (v.8)

3. Stanza Divisions:

a. At verses 1, 5

4. Analysis:

a. How do the first two words introduce this psalm?

b. What is the main subject of (vv. 1- 4)?

c. What is the main subject of (vv. 5 – 8)?

d. Who are the "faithful" of (v.1)?

e. Ponder the tragedy behind the challenge "Who is LORD over us?" (v. 4)

f. How are the LORD'S words of (v.5) an answer to that challenge?

g. Compare the proud words of (vv. 2 – 4) with the pure words of (v.6)

5. Outline:

1. PROUD WORDS OF MAN 5. PURE WORDS OF GOD 8.

6. Comments:

a. "The failure of godly men and faithful souls is always the gravest peril which can threaten a nation or an age." G. Campbell Morgan, Notes on the Psalms (New York: Revell, 1947) p. 31.

b. This was the heavy type of burden borne by such prophets as Jeremiah and Isaiah.

7. Practical lesson:

- a. The tongue is “a fire, a world of iniquity.”
- b. READ: (James 3; Psalm 141:3) for warnings about the tongue.

A study of Psalm thirteen:

8. Title:

- a. How long?

9. Occasion:

- a. Some period of life when David was experiencing a seemingly endless trial.
- b. Who has NOT experienced such?

10. Stanza Divisions:

- a. At verses 1, 3, 5

11. Analysis:

- a. What is the main theme of each stanza?
- b. Make your own outline of this psalm.
- c. Observe who the subject is of each “How long?” line.
- d. There are three requests in (v.3) what are they?
- e. What is meant by “lighten my eyes?”
- f. What is the tone of the last stanza?
- g. Notice the frequent pairing of the words “I . . . thy.”
- h. Do you think David spoke these words as he endured the trial, or after the trial had passed?

12. Outline:

- 1. QUESTION 3. PETITION 5. SONG

13. Comments:

- a. “Without” (The enemy’s exaltation)
- b. “Within” (His soul’s sorrow)
- c. “Above” (God’s silence)
- i. Things looked dark to David at every hand
- d. But David’s trust turned sorrow into song
- i. “trust” an Old Testament equivalent to “faith”
- e. Read (v. 1a) as, “How long O LORD . . .”

14. Practical lesson:

- a. Short prayers, out of urgency, are very powerful prayers.
- b. Recall such from the New Testament (e.g. Matthew 14:30)

A study of Psalm fourteen:

15. Title:

- a. The Fool

16. Occasion:

- a. David’s prophet – like muse, based on his meditation upon the depravity of the wicked and the general condition of the human race.
- b. David also remembers a small righteous remnant in Israel (v.4)

17. Stanza Divisions:

- a. At verses 1, 4, 7

18. Analysis:

- a. Compare the beginning and end of the psalm.

the idea of divine authority and accountability. The Psalm describes the character and selfish evil deeds of one who has reasoned that he has no one to answer to. According to his wife, Nabal was just this sort of man (1 Sam 25:25).

Comment:

Steven Wright:

Author being cited. I will try to bring up a link. God smiles upon a sincere searcher, and will not disappoint him (or her!)

Comment:

Kevin Crittenden:

There really should be a word that means "him or her", "he or she". Maybe we should jettison gender altogether. It - The new you!

Replies:

Charles Fry:

Let's start right here, right now. The new neuter 3rd person singular pronoun will be "ish." Use it everywhere you would use he or she or him or her. It will become common usage in no time.

Kevin Crittenden:

Yes, in no time, it will become popular.

Comment:

Steven Wright:

<Sad face emoji>

Comment:

Steven Wright:

Charles Fry and, Kevin Crittenden, are you familiar with professor Jordan Peterson on this gender issue?

Replies:

Charles Fry:

No. I am not.

Steven Wright:

You should check him out! I will try to load a link.

Kevin Crittenden:

Well, he does consult with me from time to time but I have to defer to Charles.

Steven Wright:

Gonna shoot a link you ya . . .

Steven Wright:

And of course, as you will see, there is, a lot more stuff from him on YouTube!

Kevin Crittenden:

Missed!

Comment:

Steven Wright:

here ya go Charles Fry and, Kevin Crittenden!

<https://youtu.be/kasiov0ytEc>

“Genders, Rights and Freedom of Speech”

Replies:

Steven Wright:

Thanks for the help with the link Colin Wright!

Charles Fry:

I watched a couple of shorter videos. I would largely agree with the professor's concern about freedom of speech, tyranny, and throwing truth under the bus. While efforts to normalize gender neutral language result in communication that is deficient, misleading, and confusing, the demand for gender (pronoun) multiplicity that Peterson opposes is even more intrusive and contrary to good judgment. As the laws go in Canada, so they may go here as well. Freedom is a fragile thing in this world.

Kevin Crittenden:

That's what ish said!

February 8: Psalms 15-17 (Steven Wright)

Prayers and condolences go out for the Twaddell family, regarding the passing of brother Dale . . .this is a sudden and very shocking loss . . .

The reading for this morning is from (Psalms 15 - 17).

here is your study:

A study of Psalm fifteen:

1. Title:

a. The guest of God

2. Occasion:

a. Perhaps, together with (Psalm 24), this psalm may have been inspired on the occasion of the moving of the Ark of the covenant to Zion (2nd Samuel 6:12 – 19).

b. Or, a psalm that expressed David's deep thoughts when he was in exile and because of that deprived of worshipping Yahowah at his house (tabernacle).

c. At such times, he would have been thinking about who were the true guests of God.

3. Stanza Divisions:

a. At verses 1, 2, 5c

4. Analysis:

a. Relate “tabernacle” and, “holy hill” to (14:7a “Zion”).

b. What is the Psalmist really asking in (v.1)?

c. How complete is the answer seen in (vv. 2 – 5)?

d. Observe what the psalmist says in the concluding line of (5c).

e. How is this thought related to “abide” and, “dwell” of (v.1)?

5. Outline:

1. QUESTION 2. ANSWER 5c. SUMMARY

6. Comments:

a. The upright man of this psalm is in complete contrast of the fool of (Psalm 14), in heart, word, and deed.

7. Practical Lesson:

- a. Fellowship with God (v.1) and,
- b. Brings victory sometimes in this world, ultimately after,
- c. For the righteous. (v. 5c.)

A study of Psalm sixteen:

8. Title:

a. Preservation for God's children

9. Occasion:

- a. The contemplation by David of the all-sufficiency of Yahowah, and the satisfaction and fullness of joy that he alone gives.
- b. Some of the psalm was written as Messianic prophecy (cf. Acts 2:25 – 28; 13:35).
- c. And so, this psalm is classified as a Messianic psalm.

10. Stanza Divisions:

a. At verses 1, 7

11. Analysis:

- a. First study this psalm as expressing David's personal relationship to the LORD.
- b. Then study the second stanza as being the words of the LORD himself.
- c. How is this passage used in Acts?
- d. Compare the main themes in the first and second stanzas.
- e. Relate the first words of the psalm "Preserve me O God." To the last words of the previous psalm "shall never be moved."
- f. Note: read (vv. 2 – 3) this way, "O my soul, you have said unto the LORD, you are my LORD: I have nothing good beyond you! As for the saints that are on the earth, they are excellent, and all of my delight, is in them!"

12. Outline:

1. MY WORSHIP 7. MY JOY 11.

13. Comments:

- a. Because Christ, the holy One, arose from the dead, all of his children have the glorious hope of the resurrection.
- b. Read: (1st Corinthians 15:1 – 4; 20 – 23).
- c. To be "preserved" by God (v.1) is to be un bound by the corruptions of the grave (v.10).
- d. Beyond the grave?
- i. Being in the presence of God, with its unending "Pleasures" (v.11).

14. Practical Lesson:

a. Only God can give real joy!

A study of Psalm seventeen:

15. Title:

a. A prayer Hymn.

16. Occasion:

a. An example of typical prayer of David, probably prayed often while being oppressed by his enemies.

b. This psalm is one of the five psalms entitled: "A Prayer."

i. The others: (86, 90, 102, 142)

17. Stanza Divisions:

a. At 1, 7, 13

18. Analysis:

a. First stanza: what does David claim as a basis for being heard by God?

b. What does David pray for in the second stanza?

c. Study carefully the phrases of verse (15).

19. Outline:

1. PLEA FOR HEARING 7. PLEA FOR MERCY PLEA FOR DELIVERENCE 15

20. Comments:

a. Note: the power of God's word (v. 4)

b. The word enabled David to keep to the highway of God instead of walking in the paths of the destroyer.

c. It will help us in the same way if we study it and incorporate it into our lives in faithful obedience

21. Practical Lesson:

James 5:16 English Standard Version (ESV)

"16 Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.[a]"

Footnotes:

a. James 5:16 Or The effective prayer of a righteous person has great power English Standard Version (ESV)

The Holy Bible, English Standard Version. ESV® Permanent Text Edition® (2016). Copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers.

Comment:

Al Bown:

Don't like this, prayers to family.....

Comment:

Robin Huff:

Oh, no! We're so sorry to see this. Love and prayers for the whole family.

Comment:

Kimber Wright:

Dale passed away so suddenly. We will miss him!

Comment:

Ginger Hermon:

Thank you, Steven Wright! Another great outline. With the Lord as our refuge, He wills life for us & even the grave cannot rob us of life. (17:15) As you mentioned above, Peter quotes and declares that through these words David prophesied Christ and His resurrection (Acts 2:25-28) The Holy One will not see decay (Acts 13:35)

February 15: Psalms 18-20 (Steven Wright)

Good morning everyone! Our study of the Psalms continues! today's reading is, (Psalms 18 - 20). Here is your study:

A study of Psalm eighteen:

1. Title:

a. A praise Hymn

2. Occasion:

a. See the superscription

b. The background may be (2nd Samuel 8)

c. Read: (2nd Samuel 22) for a duplicate recording of this psalm.

3. Stanza Divisions:

a. Major divisions at 1, 4, 20, 32, 46 (You may want to look for small breakdowns of each division.

4. Analysis:

a. Compare the first stanza (vv. 1 – 3) and the last (vv. 46 – 50).

b. Each of the three stanzas in between stresses a main truth about the general subjects of deliverance by God.

c. Study the psalm carefully to discover the main thrust of each stanza.

d. In your study you will find many wonderful lines that will have a special ring to them.

e. Make a list of these when you are identifying the spiritual truths taught by the psalms

5. Outline:

a. 1. DOXOLOGY 4. DIVINE DELIVERENCE ILLUSTRATED 20. BASES FOR DELIVERENCE 32. EXAMPLES OF DELIVERENCE 46. DOXOLOGY 50.

6. Comments:

a. This psalm can most definitely be classified as Messianic.

b. There is a sense throughout, of Jesus referring to his own sorrows while on the earth.

c. His deliverance from his enemies.

d. His triumphs over opposition.

7. A Practical Lesson:

a. "I will call upon the LORD . . .so shall I be saved from my enemies" (v.3)

b. This is the only sure way of deliverance from any danger or trouble.

A study of Psalm nineteen:

8. Title:

a. Revelation of God

9. Occasion:

- a. David had been looking into the beautiful skies of dawn when he was inspired to write this.
 - i. (definitely a “Morning Psalm”)
 - ii. What a good activity!
 - iii. A treasured and special time of day for me, and favorite activity of mine!
 - iv. Ask me about the group of turkeys I saw last LORD’S Day morning on my drive to Osawatomie.

10. Stanza Divisions:

- a. At verses 1, 7 and 12

11. Analysis:

- a. Each stanza presents a different way by which God is revealed to man.
- b. What attribute of God is prominent in each stanza?
- c. Study carefully the six lines of (vv.7 – 9)
- d. Note that each line teaches three things.
- e. Organize your observations.
- f. Tarry long with this one; spend some time with this wonderful psalm.

12. Outline:

- 1. GOD REVEALED IN NATURE 7. GOD REVEALED IN SCRIPTURES 12. GOD REVEALED IN EXPERIENCES¹⁴
 ---GLORY OF GOD---HOLINESS OF GOD---GRACE OF GOD---

13. Comments:

- a. “This is one of the greatest Psalms, alike in its subject, profoundness. And comprehensiveness.” Scroggie, p. 123
- b. The phrase “King” in (v.9) may refer to God, not to Israel’s King.
- c. Compare this line with verse (1a.)

14. A Practical Lesson:

- a. In the light of God’s handiwork (vv.1 – 6)
- b. And God’s law (vv. 7 – 11)
- c. Is revealed even greater wonder, in that the Christian may call him “My redeemer” (v.14)

A study of Psalm twenty:

15. Title:

- a. God save the King
 - i. (the Septuagint translates (v.9) “O LORD save the King and answer us when we call.”)

16. Occasion:

- a. Probably written with the intention of being sung before and with the people, led by their king before going into battle.
- b. Most certainly this would have been done by David, probably setting precedent for at least some time afterward for the kings that followed.
- c. (Psalm21) is the hymn of praise sung after the battle

17. Stanza Divisions:

- a. At verses 1, 6, 7

18. Analysis:

- a. Study the psalm with this in mind: the first and last stanza contains the words of the king (or high priest).
- b. What does the psalm teach about trust; kinds of help from god; insecure sources of help?
- c. Do you see anything of messianic character about this psalm?

19. Outline:

1. PRAYER FOR THE KING 6. TESTIMONY OF THE KING 7. ASSURANCE OF THE PEOPLE 9.

20. Comments:

- a. The phrase "King" in (v.9) may refer to God, not to Israel's King.
- b. Compare this line with verse (1a.)

21. A Practical Lesson:

- a. Let's not wait until we are in the thick of battle before we begin to pray!

Comment:

Steven Wright:

Bunch of songs in today's text of course!

Replies:

Ginger Hermon:

At least two from Melodies In Our Heart selections came to mind when I read these psalms! Lots of good memory verses as well... especially in Psalm 19

Steven Wright:

Yes, and also, "I Will Call Upon the Lord" in Songs of Faith and Praise, and, my, "Acceptable Words" (yet unpublished).

Comment:

Kevin Crittenden:

Thank you, Steven! So . . . about those turkeys? Were they going your way?

Replies:

Steven Wright:

Well, it was just after 7:00 A.M. I had just turned onto K268 and was headed East, when I spied out of the corner of my eye, a group of about 50 turkeys. They were in the corner of a farmer's field and partly on a small tractor road there. The thing is, they were all in "formation," necks extended, all facing the sun, eyes closed. It was like they were praying. Like they were "In Church." No doubt they were, I suppose! I believe the creatures of the earth know and worship their creator in their own way. The birds are the heralds of each new day. I can tell you another story about that . . .

Comment:

Kevin Crittenden:

I like your practical lesson - reminds me of the saying that there are no atheists in foxholes. I suspect that we are often in the thick of battle without realizing it. When I am at a pot luck (basket dinners for you folks east of Nevada, I guess) and am surrounded by so much good food - then I am in the thick of battle. When I am doing my taxes and am wondering whether to disclose my earnings of \$27 from my Dirigible Repair Service, then I am in the thick of battle. When I happen to see some young vision of loveliness while I'm out and about - then I stare. (No, not really!) Pray without ceasing 'cause we're always in the thick of some battle or other.

Comment:

Ginger Hermon:

Thanks Steven Wright! 3 wonderful psalms. God has vividly revealed Himself through the works of His creation (19:1-6), and this revelation is clearly seen by all. Romans 1:20. Additionally, God has revealed Himself through the Word. They are more precious than gold, than much gold; they are sweeter than honey from the comb. May the words of my mouth and meditation of my heart be pleasing in your sight, Lord!

Replies:

Steven Wright:
Amen!

February 22: Psalms 21-23 (Steven Wright)

Good morning everyone! to go along with your reading and meditation today, here is your study on (Psalms 21 - 23)

A study of Psalm twenty-one:

1. Title:

a. God saved the King

2. Occasion

a. Probably sung as victory hymn after battle (a song to accompany Psalm 20)

3. Stanza Divisions:

a. At verses 1, 7, 13

4. Analysis:

a. The first stanza is spoken to the LORD about the king.

i. What is the LORD credited with doing and being in this stanza?

b. The second stanza is spoken to the king.

i. What is the theme here?

c. Compare the accompanying outline with that of Psalm 20.

i. How is (v.13) a fitting conclusion to both Psalms 20 and 21?

5. Outline:

1. PRAYERS FOR THE KING ANSWERED 7. FUTURE VICTORIES FOR THE KING
ASSURED 13. PRAISE OF THE PEOPLE

6. Comments:

a. Deep significance can be found in the words of the Psalm when we regard them as applied to Christ:

i. (v.v. 1 – 6) referring to his past victories.

ii. (v.v. 7 – 12) to his victories in the future at the end of time.

7. Practical Lesson:

a. When God gives us spiritual victories we should not neglect to give him praise and publicly testify to his goodness!

Before proceeding now with the study, pause for a bit and reflect . . .renew your perspective . . .revive your appreciation of the contemporary value of these psalms.

In preparation for beginning of this next section of the book (22 – 30 in which we consider 22 and 23 today), consider these questions:

1. In what kind of different circumstances were the first twenty-one psalms inspired?
2. The needs and problems of people in the Old Testament days appear over and over again in the psalms. Are they the same needs and problems of mankind today?
3. The theme of praise is repeated continuously. Can we praise God too much? Do we praise him too little? How much praise should our hearts feel, our minds acknowledge and meditate upon, and our lips utter? Is praise by our actions acceptable as well?

A study of Psalm twenty-two:

8. Title:

- a. The Calvary Hymn.

9. Occasion:

- a. We do not find any circumstance of David's life to which the psalm specifically refers.
- b. The psalm is messianic; in fact, its sole object may be prophetic
- c. (Cf. 1st Peter 1 :10 – 11; Luke 24:25 – 26)

10. Stanza Divisions:

- a. At verses 1, 19, 22, 27

11. Analysis:

- a. What is the theme of each stanza?
- b. Contrast the first half of the psalm (vv. 1 – 21) with the last half (22 – 32)
- c. What aspects of Christ's crucifixion are referred to in (vv. 1 – 21)?
- d. Compare for example, (Matthew 27: 33 – 46).
- e. Observe how the psalm moves from the silence of loneliness (vv. 19 – 21) to the praises of fellowship in (vv. 22ff).
- f. Think of Christ's death of having occurred between verses 21 and 22.
- g. In verse 22 he is the risen One with a great declaration.
- h. List truths about Christ's death and resurrection taught by this sublime psalm

12. Outline:

1. CRUCIFIXION OF CHRIST 22. RESURRECTION AND GLORY
SUFFERING 19. PLEA PRAISE 27. APPRECIATION

13. Comments:

- a. We begin to grasp something of the spiritual agony of Christ on the cross when the force of the words "Why have you forsaken me?" hits us.
- b. The awfulness of such a forsaking, temporary as it was, is seen to be consistent and necessary with the will of God only when one recognizes the awfulness of man's sin, which put Jesus on the cross.

14. Practical Lesson:

- a. "No crown without a cross"

A study of Psalm twenty-three:

15. Title:

- a. The Shepherd Psalm

16. Occasion

- a. The scenes and settings of this psalm were written by one whose earliest memories were those of tending sheep as a shepherd boy.
- b. Musical metaphors; instructing us about our good shepherd (cf. John 10:1 – 18)

17. Stanza Divisions:

- a. At verses 1, 4, 6

18. Analysis:

- a. Study this grand and wonderful psalm thoroughly on your own, before reading any comments on it.
b. Where does the name "LORD" appear?
c. Who is addressed in the middle stanza?
d. In your own words, write what each line teaches are any scenes other than pastoral ones suggested by this psalm?
e. How does (v.6) serve as a concluding verse?
i. Note the time references of this verse.

19. Outline:

1. GREEN PASTURES 4. DEATH VALLEY 6. HOUSE OF THE LORD

20. Comments:

- a. The all – sufficiency of Christ, indeed, the message of this "heavenly pastoral" psalm, is stated in this opening line of unsurpassed beauty, "The LORD is my shepherd; I shall not want."

21. Practical Lesson:

- a. Am I a wayward sheep or am I faithfully following my Shepherd, loving him, trusting him, obeying him?

Comment:

Ginger Hermon:

Thank you, Steven. Psalm 22 moved me. I had not realize when our Lord cried out, "My God, My God, why have you forsaken me?" was a quote & prophesy from David. My Bible commentary states that no other psalm is quoted more frequently in the NT than Psalm 22. There are definite parallels between Psalm 22 and the crucifixion of Jesus. I imagine Psalm 23 is the most familiar & memorized of all the psalms. This psalm assures believers Jesus is "the good shepherd. The good shepherd gives his life for the sheep." (John 10:11)

Replies:

Steven Wright:

Also, he said it twice! As a member of the Godhead, he was addressing the other two. "My God (The Father), My God (The Holy Spirit) . . . "

March 1: Psalms 24-26 (Steven Wright)

Greetings in the name of the LORD everyone! Here is your study for today:

A study of Psalm twenty-four:

1. Title:

- a. The Crown Song

2. Occasion:

- a. This psalm may have been sung originally when the Ark of the Covenant was moved from the house of Obed-Edom to Mount Zion (2nd Samuel 6:12 – 17).

b. In the Temple service this psalm was read every first day of the week (our LORD's Day/ Sunday – remember, the Jews had daily services at the Temple, but it is interesting to notice the themes in this Psalm and how pertinent they would be to Christian worship that came later.

3. Stanza divisions:

a. At verses 1, 7

4. Analysis:

a. What is the tone of the Psalm?

b. Compare this psalm with Psalm 22.

c. What is the main theme of each stanza?

d. Compare the question of each stanza.

e. What is the key phrase of the psalm?

f. In what way does this psalm refer to a future day?

g. Compare the main themes in the three-psalm trilogy: 22, 23, 24.

5. Outline:

1. WHO SHALL STAND IN HIS HOLY PLACE? 7. THE KING OF GLORY SHALL COME IN

6. Comments:

COMPARISONS OF THE THREE PSALMS:

Psalm 22	Psalm 23	Psalm 24
1. The Calvary Hymn	The Shepherd Psalm	The Crown Song
2. The Cross	The Crook	The Crown
3. Dying	Living	Reigning
4. Savior	Shepherd	Sovereign
5. Past	Present	Future
6. Grace	Guidance	Glory
7. Good Shepherd (Jon 10:11)	Great Shepherd (Hebrews 13:20)	Chief Shepherd (1st Peter 5:4)

7. Practical lesson:

a. If we do not crown him LORD of all, we do not crown him LORD at all!

A study of Psalm twenty-five:

8. Title:

a. David's Daily Prayer

9. Occasion:

a. Probably written in the latter part of David's life (see v. 7)

10. Stanza divisions:

a. At verses 1, 8, 16

11. Analysis:

a. What is the general content of each stanza?

b. Study carefully the prayer requests of the first and third stanzas.

c. Who are the ones whom God will teach and guide? (vv. 8 – 12).

d. What does the psalm teach about prayer?

e. What is taught about God?

f. How is the last verse different than all the others?

12. Outline:

1. SUPPLICATION 8. CONTEMPLATION 16. SUPPLICATION

13. Comments:

a. This is one of the acrostic (alphabetical – each verse begins with a different letter of the twenty-two-letter Hebrew alphabet; as a mnemonic device) psalms, so written to encourage its memorization and frequent recital.

14. Practical lesson:

a. This Psalm is a good example of how to pray to God in daily devotions.

A study of Psalm twenty-six:

15. Title:

a. David's integrity

16. Occasion:

a. Possibly when David had been unjustly accused of wrong-doing

17. Stanza divisions:

a. At verses 1, 4, 6, 9, 11

18. Analysis:

a. What is David's prayer in the first stanza?

b. In the last stanza?

c. The high peak of the psalm is the middle stanza.

i. Analyze this stanza carefully.

d. Compare the second and fourth stanzas:

i. What is the common subject?

ii. How do the stanzas differ in purpose?

e. On what basis, could David make such strong claims of integrity?

f. Observe the distribution in the psalm of the phrases "I have" and "I will."

19. Outline:

a. Examine me (v1)

b. No evil associations in LIFE (v4)

c. My aspirations (v.6)

d. No evil associations in DEATH (v.9)

e. Redeem me (v.11)

20. Comments:

a. "Integrity" of verses 1 and 11 has at its root the idea of Truth.

b. This was the earmark of David's life, that which made him a "Man after God's own heart,"

c. Even in sin he was quick to acknowledge the sinfulness of his heart.

d. The reference in verse 9 to gathering is that of death.

21. Practical lesson:

a. Only a truth-loving heart can render perfect praise.

Comment:

Kevin Crittenden:

Good Morning, Steven, and thank you! Now, can any of us render perfect praise?

Replies:

Steven Wright:

Our singing may be off pitch, our language at times not able to utter the thoughts of our hearts in prayer, our public proclamations limited by our inadequacies, and nothing we can give can be perfect in the sense that we are not yet perfected, being still here in our temporary state. But the blood of Jesus makes all the difference, so that when the father sees us, he sees him. And if our hearts are what they should be, the praise we utter will be perfect in Christ, and thus received by the Father.

Steven Wright:

Meant to list these with my comment above brother Kevin: (Hebrews 10:14; 1st John 2:5; 4:12, 17, 18)

Comment:

Butch O'Neal:

Thank you, brother Steve!

Comment:

Ginger Hermon:

Thanks, Steven Wright! In chpt. 24 David asks who dares to ascend the hill of this sovereign Lord and stand in His holy presence (24:3).

In answering, four requirements for drawing near to the Lord are listed. First, a person must have clean hands, meaning that his or her actions must be right and holy. Secondly, a pure heart is necessary. This refers to inward holiness & being committed to obeying God's word. Thirdly, a person must be a worshiper of God - not idols. Lastly, a person who wishes to enter the presence of the Lord must be honest. Such a person will receive blessing and righteousness from God's salvation (24:5). Verse 5 explains that only God can provide the righteousness necessary to enter into His presence. "While we were enemies, we were reconciled to God through the death of His Son." (Romans 5:10) "In Christ Jesus you who formerly were far off have been brought near by the blood of Christ." (Ephesians 2:13)

March 8: Psalms 27-29 (Steven Wright)

Good morning! Here is today's Psalm study! Your text is (Psalms 27 - 29)

A study of Psalm twenty-seven:

1. Title:

a. Confidence in God

2. Occasion:

a. A time of trial, possibly warfare, in David's life

i.

3. Stanza Divisions:

a. At verses 1, 7, 14

4. Analysis:

a. Compare the tones of the first two stanzas.

b. Compare verses 1 and 14.

c. How does verse 4 apply to the Christian life?

d. Note the un-delayed response of 8b.

e. Study the various prayer requests of verses 7 - 13.

5. Outline:

1 CONFIDENCE 7 PRAYER 14 EXHORTATION

6. Comments:

a. Compare (Isaiah 40:27 – 31) for a study on what it means to “Wait upon the LORD” (v.14)

7. Practical Lesson:

a. If God be for us, who can be against us? (Romans 8:31; cf. Psalm 27:1)

A study of Psalm twenty-eight:

8. Title:

a. Prayer and Its Answer

9. vocati

a. Some imminent peril of death for David

10. Stanza Divisions:

a. At verses 1, 3, 6, 8

11. Analysis:

a. Show how the psalm follows the accompanying outline.

b. Observe where the psalm moves from “I” to “They.”

c. Note how this psalm, like many others speaks much about David’s enemies.

d. When applying such verses to your own life, take the allowable liberty of seeing these as illustrations of impersonal enemies in your Christian experience, such as pride, unbelief, envy.

e. Note how brief but all-inclusive are the four petitions of verse 9.

12. Outline:

1 INVOCATION 3 SUPPLICATION 6 EXULTATION 8 INTERCESSION 9

13. Comments:

a. When asked; “How are you today?” one might answer: “I am weakness itself, but I am on the Rock.” (v. 1)

14. Practical Lesson:

a. We are to pray for ourselves.

b. We are to pray for others.

A study of Psalm twenty-nine:

15. Title:

a. The Thunderstorm

16. Occasion:

a. Perhaps David was watching a sudden and terrific storm seep from the mountains of Lebanon in the north to the wilderness of Kadesh in the south.

17. Stanza Divisions:

a. At verses 1, 3, 10

18. Analysis:

a. Who is the main character of the psalm?

b. Note how each line of the middle stanza describes some aspect of a thunderstorm.

c. How verses 1 and 2 an introduction to this description?

- d. Account for the presence of the phrase “beauty in holiness” (v.2) in the context of a violent storm.
- e. How is the last stanza a fitting conclusion to the psalm?
- f. What important spiritual lesson is taught here?
- g. Of what in the Christian experience is the thunderstorm a figure?

19. Outline:

1 CALL TO WORSHIP 3 THE STORM 10 THE CALM 11

20. Comments:

- a. The personal name of God as first revealed to Moses (Exodus 3:14; cf. 6:3), “YHWH – Yaweh/Yahowah/Jehovah (The Great I AM - The Self existent and eternal.)
 - i. Appears 18 times in this psalm.
 - ii. Of all of the attributes of Yahowah, glory is the prominent one in this psalm.
 - iii. The inspiration for the original version (“O Store Gud”) of the grand hymn “How Great Thou Art” was the beauty of the Swedish meadows and lakes, viewed after a summer thunderstorm.

21. Practical Lesson:

- a. There are storms in nature.
- b. There are storms of the soul.
- c. But God is always there.
- d. Do you believe that?

Comment:

Kevin Crittenden:

Cataclysmic events in nature are often used as similes for God's mighty power (which, of course, is much mightier) and are useful for helping us imagine God's Omnipotence. I notice that the Cedars of Lebanon are often mentioned - I'm guessing that they were the greatest, tallest, most massive living things on land that the Israelites knew about. So when God, in 29, breaks them into His toothpicks, that really made an impression.

Comment:

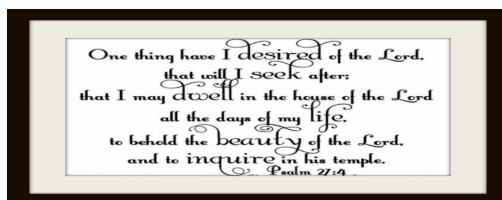
Marc Hermon:

I'm really glad the Psalms study fell on Wednesdays. It's usually a short inspirational reading that I can finish between the time I get home from school and get the family ready for church. It then works well to prepare my mind for a worship service. I've used it several times for a Wednesday night invitation.

Comment:

Ginger Hermon:

Thank you, Steven. This is one of my favorite verses. I know there are several others who hold it close to heart as well. ❤️



Replies:

Steven Wright:
Indeed, sister!

March 15: Psalms 30-32 (Steven Wright)

Good morning! The reading today is found in (Psalms 30 - 32) here is your accompanying study:

For 3/15

A study of Psalm thirty:

1. Title:

a. Healing Psalm

2. Occasion:

a. David's recovery from a serious illness.

b. The connection between the Psalm and the superscription "Dedication of the House of David: is obscure.

c. Commentators have various theories.

d. Any ideas folks?

3. Stanza Divisions:

a. At verses 1, 6, 11

4. Analysis:

a. What different plights of David are cited in the first stanza?

b. What is David's confession and prayer of the second stanza?

c. How does the psalm conclude?

d. Note the many antitheses of the psalm, for example, night and morning, mourning and dancing.

5. Outline:

1 PRAISE 6 CONFESSIOIN AND PRAYER 11 TESTIMONY 12

6. Comments:

a. A paraphrase of 5b "At nightfall Weeping comes as a guest to tarry; but in the morning Joy comes to stay."

7. Practical Lesson:

a. Be encouraged to sing praise and give thanks, saints (c.f. Ephesians 5:19; Colossians 3:16)

A pause for perspective here before proceeding:

- God Himself is the key person of the psalms, for without him we would have no songs to sing at all!

- In studying the different psalms, it is always interesting to notice how God is identified, whether by his name, an attribute, or an action.

- Four designations are prominent in the Psalms: El, Adonai, YHWH (Yahweh/Yahowah/Jehovah), and, Shaddai.

- The meanings and frequencies of these appear below:

HEBREW	KJV	MEANING	BOOK I 1 – 41	BOOK II 42 – 72	BOOK III 73 – 89	BOOK IV 90 – 106	BOOK V 107 – 150
EI	God	Almighty one	67	207	85	32	41
Adonai	Lord	Sovereign	3	19	15	2	12
Yahowah	LORD	(I AM) (Covenant maker and fulfiller)	277	31	43	101	226
Shaddai	Almighty	Provider (He who blesses)		1	1	1	

As you study the psalms in this next unit, observe carefully these designations of God, and the attributes that are ascribed to him.

A study of Psalm thirty-one:

8. Title:

a. My rock and my fortress

9. Occasion:

a. A time of trouble and grief (v.9)

b. Weakness (v.10)

c. Loneliness (v.12)

d. Slander, fear and danger (v.13)

10. Stanza Divisions:

a. At verses 1, 9, 19, 23

11. Analysis:

a. What is the main theme of each stanza?

b. Study the context of each statement of trust.

c. Note the various ways God is identified in the first stanza.

d. Explain verse 22.

e. Compare the first line and the last line of the psalm.

12. Outline:

1 CONFIDENCE IN GOD 9 APPEAL FOR HELP 19 ASSURANCE AND PRAISE 23
EXHORTATION 24

13. Comments:

a. Some have identified the occasion of this psalm as being David's flight recorded in (1st Samuel 23).

b. Because of striking parallels with the experiences of the prophet Jeremiah, some think he is the author of this psalm.

14. Practical Lesson:

a. In any and all kinds of trouble God is our refuge

A study of Psalm thirty-two:

15. Title:

a. The pardoned sinner

16. Occasion:

a. Possibly David's sins against God, Bathsheba, and Uriah.

b. Probably, David's prayer for forgiveness (Psalm 51) was written first, followed by this psalm.

c. In this psalm, David testifies of the blessings of sins forgiven

17. Stanza Divisions:

- a. At verses 1, 3, 8, 10

18. Analysis:

- a. Compare the introduction (vv. 1 – 2) and the conclusion (vv 10 – 11).
b. To whom is David speaking in (vv. 3 – 7)?
c. Who is the speaker in (vv 8 – 9)?
d. Observe the psalm sequence: sin repentance, confession, forgiveness.
e. What is involved in forgiveness by God, and on what grounds can forgiveness be justly granted?

19. Outline:

1 INTRODUCTION 3 PSALMIST TO THE LORD 8 LORD TO THE PSALMIST 10
CONCLUSION 11

20. Comments:

- a. This is one of seven penitential psalms.
b. Such psalms teach the truth of imputed righteousness.
c. Imputed righteousness was a subject known well also by the Apostle Paul (cf. Romans 5:5 – 8; compare with this psalm vv. 1, 2, 5)

21. Practical Lesson:

- a. A pardoned sinner should praise (vv. 1 – 2; testify (vv. 3 – 5); instruct and exhort (vv. 6, 10 – 11)

Comment:

Ginger Hermon:

Who else broke out in song at the beginning of Chapter 31? :-) I confess: I did! However when I looked up John Morris' music from Melodies in Our Heart I realized the lyrics were actually for Psalm 71. I learned how closely these two psalms reflect one another (31 & 71). Can you imagine life without songs? Steven Wright mentioned above, "God Himself is the key person of the psalms, for without Him we would have no songs to sing at all!" I love singing praises to Him and thank all the brethren for the music they've arranged to scripture. <3 So true, Steve, a pardoned sinner should praise! A grateful testimony of joy for God's forgiveness. "Rejoice in the Lord and be glad. Sing all you who are upright in heart!"

Replies:

Steven Wright:

Amen Ginger! Several songs came to mind in the reading of this set of psalms. I was pretty sure you'd see them too!

March 22: Psalms 33-35 (Steven Wright)

Good morning all! My father and I will be making our way to Kirksville, Missouri today, dad will speak there tonight and then we will be helping with the congregation's outreach effort connected to the visit of Mr. John Clayton to the Truman University campus. this coming LORD's Day we will be with the brethren at Shelbina, MO. and White Oak, MO. On the 27th, we start our trek to Oregon. We hope to make it to Cheyenne, WY. that first night out. Please keep us in your prayers! Thanks in advance to Marc, as he will be posting the study for me next week in my absence.

The reading for today is: (Psalms 33 - 35)

Here is your study:

A study of Psalm thirty-three:

1. Title:

a. Praise becomes the upright

2. Occasion:

a. Apparently written to continue the thought of (Psalm 32) and unfold additional reasons why the righteous should rejoice in the LORD and shout for joy.

b. (c.f. Psalm 32:11 with 33:1)

3. Stanza Divisions:

a. 1, 4, 10, 20, 22

4. Analysis:

a. How is the psalm introduced by the first stanza?

b. Compare the second and third stanzas as to what is said about the LORD.

c. What philosophy of history is taught by the third stanza?

d. How does the psalm conclude?

5. Outline:

1 CALL TO PRAISE 4 THE AUTHORITY OF THE LORD IN NATURE (Word) 10 THE
SALVATION OF THE LORD IN HISTORY (Counsel) 20 CHORUS OF PRAISE 22
PRAYER

6. Comments:

a. This psalm is full of "Topics of Current Interest"

i. How did the universe come into being? (v.1)

ii. What is the key to successful government? (v. 2)

7. Practical Lesson:

a. How marvelous is God our father!

A study of Psalm thirty-four:

8. Title:

a. Thanksgiving and deliverance

9. Occasion:

a. Stated in the superscription and described in (1st Samuel 21:10 – 22)

b. The name "Abimelech" was a dynastic or royal title, similar to the term "Pharaoh" for the Egyptians and, "Candace" for the Ethiopians.

10. Stanza Divisions:

a. At verses 1, 11

11. Analysis:

a. Notice the accompanying outline.

b. In your analysis, try to discover an outline within each stanza.

c. What does the first stanza teach about praise?

d. What does the second stanza teach about the conditions for reaping blessings?

12. Outline:

13. Comments:

- a. David was anxious that others should praise the LORD (v.3)
- b. Prove his goodness (vv. 8 – 9)
- c. And learn his way (v.11)

14. Practical Lesson: Conditional blessings:

- a. Complete the following: If we _____, He will deliver (v.4); if we _____, He will lighten (v.5); if we _____, He will save (v.6); if we _____, He will surround (v.7).

A study of Psalm thirty-five:

15. Title:

- a. Cry for help

16. Occasion:

- a. Perhaps when David was being hunted by Saul (read 1st Samuel 24)

17. Stanza Divisions:

- a. At verses 1, 11, 19

18. Analysis:

- a. On what common note does each of the three stanzas end?
- b. Relate this to the fact that this is an imprecatory psalm.
- c. What is the main theme of each paragraph?
- d. Note the vivid picture of God as a warrior in (v.v. 1 – 6).
- e. Observe the contrast between David's treatment of his enemies and their treatment of him (v.v. 11 – 16).
- f. In what ways does this psalm describe the suffering Messiah?

19. Outline:

1 DAVID'S DEFENDER 11 DAVID'S INNOCENCE 19 DAVID'S SCOFFERS 28

20. Comments:

- a. "This whole Psalm is an appeal to heaven of a bold heart and a clear conscience, irritated beyond measure by oppression and malice." C.H. Spurgeon, *The Treasury of David* (New York: Funk & Wagnalls, 1881) 2:155

21. Practical Lesson:

- a. Injustice and ingratitude are hard to bear, take it to the LORD in prayer.

Comment:

Kevin Crittenden:

Thanks, Steve, and Happy Oregon Trails to you and your father!

Comment:

Butch O'Neal:

Thanks, Steve! Good that you can be with your father while blessing many! I pray for continued safe travels.

Comment:

Charles Fry:

It's great that David gave glory to God for his escape from a bad situation that he got himself into with the Philistines. He might have said, "My clever ruse and acting skills got me out of a bad spot," but he knew better.

Psalms 34:4 (NIV)

4 I sought the Lord, and he answered me;
he delivered me from all my fears.

Replies:

Steven Wright:

Just sang this with Gaylene Green!

Comment:

Ginger Hermon:

Thank you, Steven Wright! Praying for your safe journey. Thanks for taking the time to bless us with this study today. :-) Peter introduces Psalm 34 in 1 Peter 3:10-12: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." According to the psalmist, the one who does such things will find life to be most gratifying, his days will be good, God's eyes will ever be on him to bless him and God's ears will be ready to hear his prayer.

Replies:

Charles Fry:

Peter liked Psalm 34. 😊

Psalms 34:8 (NIV)

8 Taste and see that the Lord is good;
blessed is the one who takes refuge in him.

1 Peter 2:2-3 (NIV)

2 Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, 3 now that you have tasted that the Lord is good.

Ginger Hermon:

Thanks for bringing those to attention, Charles Fry 😊

Steven Wright:

Dad cited (Psalm 34:8) Last night.

March 29: Psalms 36-38 (Marc Hermon)

Today's reading is from Psalms 36-38. Here is Steven's outline as he is traveling on the road today.

A study of Psalm thirty-six:

1. Title:
 - a. Wicked man and righteous God
2. Occasion:

- a. Not known
3. Stanza Divisions:
 - a. At verses 1, 5, 10
4. Analysis:
 - a. Contrast the first and second stanzas.
 - b. How does the last stanza fit into the psalm?
 - c. How does verse 12 relate to verses 10 – 11?
 - d. Make a list of the descriptions of the wicked man (v.v. 1 – 4).
 - e. What are the different descriptions of God in (v.v. 5 – 9)?
5. Outline:

1 WICKED SINNER 5 RIGHTEOUS GOD 10 CONFIDENT SAINT 12
6. Comments:
 - a. Verse nine may contain some of the most wonderful words in the Old Testament.
 - b. Precious kernels of anticipation of some of the most profound teachings of the Apostle John (c.f. John 1:4, 9 – 10; 3:16, 36; 4:10, 14; 11:25 – 26; 14:6)
7. Practical Lesson:
 - a. The life of a Christian is one in stark contrast to the life of one who has “no fear of God before his eyes”

A study of Psalm thirty-seven:

8. Title:
 - a. God’s just providence
9. Occasion:
 - a. Written in David’s old age (v.25)
 - b. After long years of experience and meditation.
 - c. David wanted to answer the perplexing question of his day, “Why do the righteous suffer and the wicked prosper?”
10. Stanza Divisions:
 - a. At verses 1, 12, 21, 32 (Note: this is another acrostic psalm, not easily divided into stanzas. Like most of the book of Proverbs, most of the verses are units by themselves.)
11. Analysis:
 - a. Write a list of ten key verses that teach great precepts.
 - b. In your own words, what is the main theme of this psalm?
 - c. Show how the psalm unfolds itself according to the accompanying outline.
 - d. Note references to future and final settlement of things (e.g. vv. 9, 11, 34 – 37)
12. Outline:

1 COUNSEL FOR THE WISE 12 DOOM FOR THE WICKED 21 REWARD FOR THE RIGHTEOUS 32 CONTRASTS OF RETRIBUTION 40

13. Comments:

a. On (v. 1) don't be envious of those who work iniquity – who envies the prize steer's ribbons and trophies as he is led to be slaughtered?

14. Practical Lesson:

a. Faith cures fretting

A study of Psalm thirty-eight:

15. Title:

a. Supplications of a suffering saint.

16. Occasion:

a. A time of chastisement for sin against God?

b. (some identify this as the adultery against Bathsheba, placing this psalm in this chronological series: 6, 38, 51, 32)

17. Stanza Divisions:

a. At verses 1, 9, 15, 21

18. Analysis:

a. Observe the references to the LORD at the beginning of each stanza.

b. What is the main point of each stanza?

c. In what ways was David suffering?

d. What did he confess?

e. What did he claim?

f. What was his plea?

19. Outline:

1 SUFFERING OF BODY AND MIND 9 SUFFERING OF PERSECUTION 15
SOURCE OF HELP 21 PRAYER 22

20. Comments:

a. The opening of each stanza suggests an outline: (1) Rebuke not, (2) You know me, (3) You hear me, (4) Forsake me not

21. Practical Lesson:

a. David was perfectly silent when he was reviled (vv. 12 – 14).

b. So was our LORD (1st Peter 2:21 – 23; Matthew 27:39 – 44).

c. Are we?

d. Or do we answer back?

Comment:

Steven Wright:

Thanks Marc! Taking a look here in our motel room in Boise, ID. We are packing out for our last leg into Oregon today. A mere 8 hr. Drive today!

Comment:

Butch O'Neal:

Thanks, Marc and Steve!

Comment:

Steven Wright:

Thanks again Marc! Dad and I are safely arrived in Oregon!

Comment:

Ginger Hermon:

Good to hear, Steven! Thanking the Lord for your safe travels. Additionally, for your advance preparation of our study! :-). There's a lot of Godly wisdom in Psalm 37- very applicable for us today. Do not fret but trust in the Lord. Do not be envious of those who do evil. Instead do this:

1. Trust in the Lord (vs. 3) 2. Delight yourself in the Lord (vs. 4) 3. Commit your way to the Lord (vs.5) 4. Rest in the Lord and wait patiently for Him (vs. 7) 5. Depart From Evil and Do Good (vs. 27-40) 6. Observe those who are blameless and upright (37:37)

Replies:

Steven Wright:

Amen sister! From the garden forward; STRESS (sweat), but the LORD has the answer for us!

April 5: Psalms 39-41 (Steven Wright)

Thank you for your patience everyone! here is your study to accompany your reading of (Psalms 39 - 41). at this point, in the psalms study we complete Book I of the divisions of the psalms with a doxology at (41:13).

A study of Psalm thirty-nine:

1. Title:

a. Spare me.

2. Occasion:

a. Probably the same as the previous psalm. Here David is reflecting further on his suffering.

3. Stanza Divisions:

a. At verses 1, 4, 7, 12

4. Analysis:

a. What was David suppressing (first stanza)?

b. Relate this to the previous psalm.

c. Observe that each of the next stanzas open with an address to "LORD" (The second "LORD" is Adonai; the other two are Yahowah.

d. What is the main point of each stanza?

e. Verse 9 gives a reason for David's silence; what is that reason?

f. Note that David asks God to not be speechless to him (v.12).

5. Outline:

1 ACCEPTANCE 4 HUMILITY 7 HOPE 12 PLEA 13

6. Comments:

a. David compelled himself to refrain from murmuring and complaining before his enemies, but before God he poured out all his musings on the brevity, frailty, and vanity of human life.

David's relationship with God is most instructive to us. God wants an open and honest heart that belongs to him. Only he has the real power to keep a person's heart in good spiritual health. A true disclosure of our struggles, is the key to this relationship.

b. David was not a stranger to God, but a guest with him ("For I am a passing guest with Thee, a transient, as were all my fathers," v.12b)

7. Practical Lesson:

a. When despondent, speak to God first.

A study of Psalm forty:

8. Title:

a. Burnt -Offering Psalm

9. Occasion:

a. Not stated (compare Psalm 70 with 40:13 – 17)

10. Stanza Divisions:

a. At verses 1, 6, 11

11. Analysis:

a. What is the tone of each stanza?

b. What is the main theme of each?

c. Compare the first line of the psalm with the last.

d. Complete the accompanying outline, showing how each stanza may be broken into two parts.

e. Study verses 6 – 8 in connection with Isaiah 1:10 – 15 and Hebrews 10: 1 – 13.

f. What lessons about telling other about God can be learned from verses 9 – 10?

12. Outline:

1	THANKSGIVING	6	CONSECRATION	11	SUPPLICATION	17
	4		9		16	(end)

13. comments:

a. This psalm comes from the perspective of many and varied experiences.

b. The circumstances of 1st Samuel 30 may have been the subjects of the psalm.

14. Practical Lesson:

a. "Thy law . . . within my heart" (v.8) is the right relationship of God's Word to the Christian.

A study of Psalm forty-one:

15. Title:

a. The blessed man.

16. Occasion:

a. Sometime of serious illness (vv. 3, 8), and when David's opponents included even his "Own familiar friend." (v.9). for the latter, compare 2nd Samuel 15:12; 16:20 – 17:4.

17. Stanza Divisions:

a. At verses 1, 4, 10 (Note V. 13 should be considered as being separate from this psalm, serving as a concluding doxology to Book I.)

18. Analysis:

a. How is this psalm similar to previous ones?

b. Who is the subject of each stanza, and what is said about him in each stanza?

- c. What does this psalm teach about sin, mercy, and blessing?
- d. How does the psalm serve as a concluding psalm of Book I?

19. Outline:

1 THE BLESSED ONE 4 THE HATED ONE 10 THE NEEDY ONE 13 DOXOLOGY FOR BOOK I

20. Comments:

- a. "Poor" of verse 1 refers to weak or afflicted ones.
- b. The doxology (V. 13) is especially significant when it is viewed as a concluding verse to Book I, because of all the varied experiences of the man of God described in the forty ones psalms we have covered to date.

21. Practical Lesson (A concluding exercise for Book one of the Psalms):

- a. Review your study of the first forty-one psalms, listing some of the prominent experiences of the believer that are the subjects of the psalms.
- b. Relate (Psalm 41:13) to all of these.

Comment:

Butch O'Neal:
Thanks, Steve!

Comment:

Ginger Hermon:
Thanks, Steven Wright! Welcome home! Thanks for always providing good thoughts for us to ponder on! I really appreciated your comments (6a) on chapter 39.

April 12: Psalms 42-44 (Steven Wright)

Sorry for the delay in posting everyone! I know How I look for the daily post first thing in the morning! My yard was calling me . . .

The reading today is (Psalm 42 - 44)

Here is your study:

FOR PSALMS STUDY 4/12/2017

This section begins Book II of the psalms, a group of songs which has been likened to the second part of the Pentateuch, Exodus, the book which records the deliverance of Israel out of their bondage in Egypt.

One of the differences between Book I and Book II is the use of the divine name, as we noted earlier, before we began our look at Psalm 31. In Book I, YHWH (Yaweh/Yahowah/Jehovah – "LORD"), appears 277 times, Elohim (and associated words for "GOD"), only 67 times; in Book II, Elohim appears 207 times, Yahowah only 31 times. In view of the meanings of these names as we discussed earlier (Yahowah for example, meaning "The self-existent and eternal one" and, "LORD", also carrying within its meaning the idea of "covenant maker and fulfiller" and, Elohim, referring to all three members of the Godhead, with its "im" ending, but coming from simply "El" "God" the "Almighty one", what is suggested by this? Another difference between the two books is that whereas most if not all of the psalms in Book I were written by David, many of Book II are attributed to various Levitical singers.

Before studying the psalms in this section, consider also this submission from G. Campbell Morgan "Notes on the Psalms" (New York Revel, 1947)

BOOK. I. II. III. IV. V. - - PSALMS. i to xii. xlii to lxxii. lxxiii to lxxx & xc to cvi. cvii to cl. PSALMS- THE BOOK OF WORSHIP. DOXOLOGY. xli. 13 lxxii. 18, rg. lxxxix. 52. cvi. 48. cl. T . - - DOMINANT NOTES OF WORSHIP . Jehovah-The Becoming One, The Helper. Adoring Worship. Elohim - The Wonder-working God. Wondering Worship. Elohim- Jehovah. The Mighty Helper. Ceaseless Worship. Jehovah-The Governing King. Submissive Worship. Jehovah-The Redeemer. Perfected Worship. - - - / Jehovah. 275 32 44 '03 236 -- -- - DIVINE TITLES . Elohim. 68 234 80 72 40 .- I .- Adonahy. '4 19 '5 2 12 .- _ - - Jd. - I - 7 32 PSALMS INTRODUCTORY T H E word " Psalms " is the Anglicized form of a Greek word, which really means a poem set to music. The Hebrew title of the book was simply Praises, or Book of Praises. It is pre-eminently the worship-book of the Hebrew people, and consists of a collection of songs which express the attitude of the soul in the presence of God, when contemplating past history, existing conditions, or prophetic hopes. The whole collection consists, in the Hebrew Bible, of five books. In the English and American Revisions this sub-division is shown. We have no definite proof who the editor was. His method becomes evident by an examination of the grouping of the psalms. It is perfectly clear that neither authorship nor chronology was in his view. Eusebius declares that " The psalms are disposed according to a law of inward affinity " ; and Dr. Anderson says,. " It must be remembered that every attempt to classify and arrange the psalms apart from the division of the whole Psalter into the five books as found in our Hebrew Bible, in the Septuagint, Syriac, and Vulgate Versions-every such attempt is confessedly imperfect, and more or less arbitrary." The key to the method of the editor is to be found in the doxologies with which the books close. Each of the five has such a doxology, and an examination of these will reveal a certain conception of God, and an attitude of the soul in worship resulting from such conception. They may be grouped thus :- Book I. Psalm xli. 13. Worship of Jehovah as the Becoming One, Who is the Helper. Book II. Psalm lxxii. 18, 19. Worship of Jehovah as the Wonder-working God. Book III. Psalm lxxxix. 52. Worship of Jehovah ceaseless. Book IV. Psalm cvi. 43. Worship of Jehovah rendered. Book V. Psalm cl. 1-6. Worship of Jehovah consummated. 4 NOTES ON THE PSALMS The individual psalms are natural expressions by many authors, at various times, under differing circumstances, of the consciousness of God. The editing gathers these individual songs around the notes of truth dominant in each. These notes are indicated in each book by the particular title of Jehovah which predominates. The subject of the Divine titles is + too great a one to be discussed at length now ; but as an introduction to the study of the Psalter, recognition of difference is necessary. The proportion in which the four titles are used in the book of Psalms, as indicated in the diagram, is a somewhat rough one. Under Elohim are included El and Eloah, because while there is a minor difference of suggestion between the singular and the plural, the underlying thought is the same. So also with reference to Adonahy and Adon. JEHOVAH . In the ancient Hebrew Scriptures this particular title was always written in the form of a tetragrammaton-YHVH -and there are differences of opinion as to what the actual form of the word should be. Without entering into any discussion of the varied interpretations, I adopt that of Mr. Joseph Rotherham in the EMPHASIZED BIBL E, both as to spelling and significance. He claims that the word thus abbreviated is Yahweh, and interprets it as meaning " the Becoming One." In his Bible, he says, " Yahweh is almost always regarded as the third person singular, masculine, imperfect tense, from the root Hawah, an old form of the root Hayah. The one meaning of Hawah is ' become.' So that the force of Yahweh, thus derived as a verb, would be, ' He will become,' or, as expressive of use and wont as a noun, it is, ' He who becometh,' ' the Becoming One.' " In a letter written to me in the course of correspondence on the subject, referring to this meaning, Mr. Rotherham said :- " ' He becometh,' that is, ' He who becometh,' ' the Becoming One ' ; becoming to His people whatever in His rich favour He pleases, in order to meet their need, and at last becoming Man." The truth, therefore, suggested by the use of this word is always that, first of the essential Being of God which enables Him to become ; and by deduction, that God in infinite grace does

become whatever man needs. ELOHIM. This is a plural noun, but it is plural in a sense peculiar to the Hebrew language. Canon Girdlestone says :- “ It is well known that the Hebrews often expressed a word in the plural, so as to give it a special or technical meaning, as in NOTES ON THE PSALMS 5 the case of the words, blood, water, wisdom, salvation, righteousness, life. . . . It is implied that the word in the singular number is not large enough to set forth all that is intended ; and so, in the case of the Divine Name, the plural form expresses the truth that the finite word conveys an inadequate idea of the Being Whom it represents. Other names of God will be found to be plural also, and it is worthy of notice that in the well-known passage in Ecclesiastes (xii. l) the Hebrew runs thus, ‘ Remember now thy Creators in the days of thy youth.’ ” The root idea is that of strength or might, and the thought of God suggested by it is that of His strength as revealed in creation, and in all the operations of His power. A DONAH Y. This is again plural in form. Its simple signification is “ Master ” or “ Lord ” ; and the thought it suggests is that of sovereign supremacy. J A H. This is the shorter form of the name Jehovah, and is only found in Scripture ; twice in Exodus, a few times in Isaiah, and in thirty-five passages in the book of Psalms. These names reveal the doctrine of God, which creates man’s worship. Recognizing that Jehovah and Jah have the same essential significance, there are three lines of thought suggested. First, the essential Being of God, and the fact that He becomes in grace what man needs. Second, the essential Might of God, and the fact that it operates in power. Third, the essential Lordship of God, and His consequent sovereignty over man. The analyses are intended to help in the study of the collection, as to the conceptions impelling to worship.

Realizing that this is rather lengthy, (It also reflects some information by way of introduction that I would cover in a Psalms study in the assembly), I submit this here and now, that you may bear it in mind as you proceed in your with your studies in this present format and venue.

As you study each psalm in this section, take the time to make a note of a line or a verse that proves to be particularly blessing to your own day and/or circumstances.

Here is your study for today pertaining to (Psalms 42 – 44)

A study of Psalm forty-two and, forty-three:

1. Title:

a. Thirsting for God

i. (Note: Psalm 43 is a continuation of Psalm 42; the two may originally have been one psalm.)

2. Occasion:

a. The writer (probably a son of Korah – the inscription “For the sons of Korah” which may appear in your Bible, in this and others psalms, should read “of (or by) the sons of Korah.” The Korahites were keepers of the gates of the sanctuary (1st Chron. 9:19), as well as (obviously) writers and singers of Psalms for the sanctuary.)

b. This son of Korah, then was writing about being heartsick due to not being able to worship at the Temple.

i. (v.6) suggests that he was located at this time, somewhere in Northern Palestine.

c. Good perspective for the singing of # 71 “As the Deer” in: “Songs of Faith and Praise.”

3. Stanza Divisions:

a. At 42:1, 6, 43:1

4. Analysis:

a. Note the similar ending of each stanza.

b. Study all the questions of the psalm.

c. Any questions directed to God?

d. What is the tone of each stanza?

e. What is the psalmist’s problem or need?

- f. What is the heart hunger?
- g. What does the psalm teach about worship of God in the Temple?
- h. How can we learn from this example for our corporate worship today?

5. Comments:

- a. In 43:1 the psalmist appeals to God as his Judge, Advocate, and Deliverer.

6. Practical Lesson:

- a. What is the deepest longing of your heart?

A study of Psalm forty-four:

7. Title:

- a. Perplexity

8. Occasion:

- a. A time of serious national distress (vv. 9 – 14),
- b. Which was not the result of apostasy or idolatry (vv. 17 – 21),
- c. But rather was the test of loyalty to God (vv. 20 – 22)

9. Stanza Divisions:

- a. At verses 1, 9, 17, 23

10. Analysis:

- a. What era of Israel's history do verses 1 – 3 describe?
- b. What is the time element of verses 4 – 8?
- c. How does the second stanza (vv. 9 -16) begin?
- d. What is the main theme of this stanza?
- e. How does verse 17 identify the theme of the third stanza?
- f. What is the spirit of the questions of the last stanza?
- g. How does the psalm end?
- h. Compare this with the last verse?

11. Outline:

1 ISRAEL DELIVERED 9 ISRAEL ABANDONED 17 PLEA OF INNOCENCE 23
 PLEA FOR HELP 26

12. Comments:

- a. This is a cry of people who were suffering for righteousness' sake as did Joseph, Daniel, Jeremiah, Stephan, the apostles, and many other saints.
- b. How important is religious instruction of children by their Christian fathers? (v.1)
- i. Read: (Deuteronomy 6:6 – 7) and, (Ephesians 6:4).

13. Practical Lesson:

- a. When perplexed by adversity let us stay ourselves on the blessed truth of (Romans 8:28, 35 – 39).

Comment:

Charles Fry:

Psalm 42-43 are especially relevant for any and all who experience "the blues," melancholy, depression. The repeated plaint,

"Why are you downcast, O my soul?

Why so disturbed within me?

Put your hope in God,

for I will yet praise him,
my Savior and [6] my God."
(42:5, 11, 43:5, NIV)

resonates with the troubled soul who believes in God, remembers better times and better feelings, wants a restoration of godliness with contentment, wants to be thankful again, but is struggling in the pit, even if the exact reason for being downcast is not clear.

Replies:

Steven Wright:

Amen brother Charles! Big Spiritual, Emotional and, Psychological Medicine; the Psalms! And, thank you, for addressing the topic of the often random, and seemingly causeless activation, of, "The Blues!"

Ginger Hermon:

Faith encouraging Faith!

Comment:

Kevin Crittenden:

Besides everything that Charles mentioned, Psalm 42 is particularly poignant to me as being a metaphor for our life's purpose which involves searching for a relationship with God. "As a deer pants for streams of water" - the deer (we) feel a deep need for nourishment but don't know where the (living) water might be located. If this deer were standing by a stream, he would be drinking, not panting. What is thirsting? Our souls. Our souls without God are dry and shriveling up.

And as we search for the Lord, society about us rather shuns us, mocking our search. Perhaps we have connected with God in the past but now find ourselves disconnected and wondering how to fix it. We ask "Why have you forsaken me?" "Why has my life fallen apart?" "Why did my husband leave?" "Why was my child stillborn?"

Where is my God? Why is my soul so downcast?

Yet, by Faith, I will put my hope in God, for I will yet praise Him, my Savior and my God.

Comment:

Kevin Crittenden:

You know, I once had a tetragrammaton but it escaped, underwent mitosis a couple of times and then each grammaton went its own way.

Replies:

Steven Wright:

Was it a neon a tetragrammaton?

Kevin Crittenden:

Yes, indeed! I kept it in an aquarium along with my red herring.

Steven Wright:

Water you trying to do here Kevin? Bowl me over?

Kevin Crittenden:

Just tryin' to lure you in. But I'm no angelfish so there's a catch. You betta. Though I am somewhat loach to do this, I can offer you a gourami meal if you write a poem using "tetragrammaton."

Steven Wright:

Some of those Gouramis are Amazon! I think I would like to Discuss this so, you're on!
Eel Salmon up the courage and, Smelt one up by tomorrow, and Corey -late it right to
you Catfish!

Kevin Crittenden:

We might need to scale back on this. I think I made a social gaff.

Charles Fry:

Seems to be a whiff of something fishy in the air.

Kevin Crittenden:

I guess you smelt something.

Comment:

Ginger Hermon:

Thanks, Steven! Once again I broke out in song. :-)

April 19: Psalms 45-47 (Steven Wright)

Greetings all! The reading today is: (Psalms 45 - 47) here is your study:

A study of Psalm forty-five:

1. Title:

a. Marriage of the King

2. Occasion:

a. Probably the marriage of Solomon to the daughter of the King of Egypt. (1st Kings 3:1)

b. The psalm of course was inspired by The Holy Spirit to also have a prophetic purpose, showing Christ the King and his bride the church.

3. Stanza divisions:

a. At verses 1, 2, 10, 16

4. Analysis:

a. Study the psalm in light of its messianic purpose.

b. From the description of the groom in (vv. 2 – 9), what is taught here about Christ?

c. Read (Hebrews 1:8 – 9) in reference to (Psalm 45:6).

d. Any Hymn come to mind as you look at (8b) of this psalm?

e. From the description of the bride (vv. 10 – 17), what is taught about the church?

f. The main word in this psalm is the word "King" – how does this help reveal the main theme of the psalm?

5. Outline:

1 INTRODUCTION 2 THE KING 10 THE KING'S BRIDE 16 THE KING'S
EVERLASTING NAME 17

6. Comments:

a. Considering verse (6a) as referring to a human king, it could be translated, “your throne is like God’s.”

7. Practical Lesson:

a. Jesus, our great king, our royal LORD, and our heavenly bridegroom, deserves our praise forever and ever.

A study of Psalm forty-six:

8. Title:

a. A Mighty Fortress

i. (Yes, this psalm inspired the lyrics of Luther’s hymn “a Mighty Fortress Is Our God.”)

9. Occasion:

a. Perhaps such a deliverance as is recorded in (2nd Kings 19:8 – 19, 35), in connection with Sennacherib’s sudden abandonment of the siege of Jerusalem.

b. Some have suggested the events of (2nd chronicles 20:1 – 30).

10. Stanza divisions:

a. At verses 1, 4, 8 (note where “selah” appears)

11. Analysis:

a. Who is the central subject of the psalm?

b. What main theme is said about him in each stanza?

c. Note the occurrence of the phrase “our refuge”.

d. Study the contrast given in (v.6)

e. Who is speaking in (v.10)?

12. Outline:

1 GOD AS HELPER 4 GOD IN THE MIDST 8 GOD THE EXALTED ONE 11

13. Comments:

a. Psalms 46 – 48 form a trilogy of praise, and all three may have been written in connection with some common deliverance.

14. Practical Lesson:

a. Compare this psalm to (Romans 8:31 – 39), and list some truths these two passages teach.

A study of Psalm forty-seven:

15. Title:

a. King of all (cf. vv. 2, 7)

16. Occasion:

a. Probably the same as psalm 46

17. Stanza divisions:

a. At verses 1, 5, 8

18. Analysis:

a. How does this psalm expand on the truth of (46:10)?

b. Study the references to:

i. (1) all people.

ii. (2) nations (non-Jewish and therefore gentile)

iii. And, (3) the chosen people of Israel.

- iv. Relate (Philippians 2:9 – 11) to this psalm.
- v. In your own words, what is the theme of this psalm?

19. Outline:

1 REIGN PROPHESED 5 REIGN CELEBRATED 8 REIGN INAUGURATED 9

20. Comments:

- a. From Scroggie, and Spurgeon, these thoughts;
 - i. “The three threads of Old Testament prophecy, Messiah, Israel, and, The Gentiles, are all here. Messiah is to be ‘the King of all the earth’ (v.7); all nations are to be his subjects (vv. 8 – 9a); and Israel has been chosen as the medium of these accomplishments (W. Graham Scroggie, The Psalms, rev. ed. [Westwood, NJ,; Revell, 1965], 1:268.)
 - ii. “The prospects of the universal reign of the Prince of Peace is enough to make the tongue of the dumb sing; what will the reality be?” (C.H. Spurgeon, The Treasury of David [New York: Funk and Wagnalls, 1881], 2:393

21. Practical Lesson:

- a. Is Christ King over all your living?
 - i. King over your thoughts?
 - ii. King over your deeds?
 - iii. King over your words?
 - iv. That he might have the preeminence?
 - v. (Colossians 1:17 – 18)

Comment:

Butch O’Neal:
Thank you, Steve!

Comment:

Ginger Hermon:
I’m so grateful for your references to occasions that the psalm was written, Steven. It gives an insight and perspective I may not have considered otherwise. All the NT scriptures to keep in context are appreciated as well. What song came to your mind in 45:8?

Comment:

Charles Fry:
Ginger, this song, I imagine. 😊
<https://youtu.be/glrMms5bLJE>
“Ivory Palaces”

Replies:

Steven Wright:
Yep!

April 26: Psalms 48-50 (Steven Wright)

4/26 Good morning everyone! God's abundant blessings be with you as you study today. Today's reading is (Psalms 48 - 50). here is your study outline:

A study of Psalm forty-eight:

1. Title:

a. City of the King

2. Occasion:

a. Probably the same as for (Psalm 46).

3. Stanza divisions:

a. At verses 1, 9

4. Analysis:

a. What is the main subject for the first stanza?

b. What attributes and works of God are cited in this stanza?

c. Who is the central person of the second stanza?

d. What descriptions are given of him here?

e. How significant a conclusion is the last verse of this psalm? (note the phrase "this God.")

5. Outline:

1 THE CITY OF GOD 9 GOD OF THE CITY 14

6. Comments:

a. God's presence in Jerusalem was her glory (vv. 1 – 2).

b. God's presence in Jerusalem was her security (vv. 3 – 8).

c. God's presence in Jerusalem was the reason for her worship, joy, praise, and testimony (vv. 9 – 14).

d. In His Temple God's people were led to meditate on his lovingkindness and righteousness (vv. 9 – 10). (Cf. Psalm 73:17).

7. Practical Lesson:

a. If God dwells in your heart; his presence is: your glory, your safety, and the reason that you should worship, rejoice and testify of him.

A study of Psalm forty-nine:

8. Title:

a. Limitations of Riches

9. Occasion:

a. Perhaps the psalmist saw the godly poor around him, puzzled and discouraged because of the prosperity of the godless.

10. Stanza divisions:

a. At verses 1, 5, 14, 16

11. Analysis:

a. Compare the question of verse 5 with the admonition of verse 16 (read 5b like this: "When the iniquity at my heels . . .").

b. What do riches fail to do or bring (vv. 5 – 13, 16 – 20)?

c. What ultimate test is given riches in these stanzas?

d. Are riches themselves evil?

e. Note the third stanza (vv. 14 – 15) is set off from the rest of the psalm by *selah*.

f. What contrast is made in these verses?

g. How is verse 15 a key verse for this psalm?

12. Outline:

1 SALUTATION 5 WHAT RICHES CANNOT DO 14 WHAT RIGHTEOUSNESS WILL BRING 16 ADMONITION 20

13. Comments:

- a. Death is no respecter of persons – rich and poor, wise and fool, high and low, all must die.
 - i. In fact, in this sense man is also “Like the beasts that perish.”
- b. Concerning money, it is not the money, of course, but, “the love of money” that is, the root of the different kinds of evil (1st Timothy 6;10)

14. Practical Lesson:

- a. A man’s true prosperity is measured in light of the life after this earth life.

A study of Psalm fifty:

15. Title:

- a. Judgement

16. Occasion:

- a. A prophetic vision of judgment was given to the psalmist and he wrote a dramatic and very impressive psalm to show the nature of true worship, to warn the wicked, and to encourage the holy.

17. Stanza divisions:

- a. At verses 1, 7, 16, 22

18. Analysis:

- a. Observe that the first stanza is a call to judgment.
- b. How impressive is the setting?
- c. Is this a judgment for all mankind? Or only for God’s people?
 - i. Study the next two paragraphs in light of your answer.
- d. How are the “saints’ identified in verse 5?
- e. What sins are alluded to in the second stanza?
- f. What does this stanza teach about true worship and about God?
- g. If “Worship” is the area of life referred to in the second stanza. What area of life is the subject of the third stanza?
- h. What are the sins of the third paragraph?

19. Outline:

1 CALL TO JUDGMENT 7 WORSHIP EXAMINED 16 WALK EXAMINED 22
CONCLUSION 23

20. Comments:

- a. The formalists were not censured for what they did (v.8) but how they did it.
- b. They had offered to God as though he had need (vv. 9 – 13), instead of making their offerings expressions of thanksgiving (v. 14) and in acknowledgement of their dependence upon him (v. 15).

21. Practical Lesson:

- a. Is our worship and our walk glorifying God?

Comment:

Butch O’Neal:
Thank you, Steve!

Replies:

Steven Wright:
You are welcome!

Comment:

Ginger Hermon:

Thanks, Steven. Psalm 49 is an excellent reminder that greed of wealth is a downfall and to live our life with a heart longing for eternity with Him. Those that are rich in the graces and comforts of Christ have so much more to look forward to than those rich in worldly possessions.

May 3: Psalms 51-53 (Steven Wright)

Good evening everyone (and good morning in advance, by God's will)

Since I have been working on the installment also for 5/10, and here am I poised and ready . . . gonna go ahead and put this one up for tomorrow's schedule. a lot of projects just now, so, taking care of this one right now, helps me out . . . i hope you all don't mind?

Also, since I will be out of town again next week, thanks in advance, to Admin. Marc for passing along the outline I am sending him to put up for next week!

The reading for: 5/3 is (Psalms 51 - 53).

Here is your study:

A study of Psalm fifty-one:

1. Title:

a. True Repentance

2. Occasion:

a. When the divine message through the prophet Nathan made David see and confront the greatness of his guilt.

b. David wrote this greatest of the penitential psalms, while mourning, fasting, and praying; repenting before god, and pleading on behalf of the child he had conceived with Bathsheba, who lay dying.

c. READ: (2nd Samuel 12:1 – 13)

d. (Note: this is the first psalm of a new section of psalms [51 – 70] which are specifically ascribed to David)

3. Stanza Divisions:

a. At verses 1, 6, 13, 18

4. Analysis:

a. What is taught in this psalm about sin?

i. About the confession of sin?

ii. The basis for God's forgiveness?

b. Study all of the pleas of the second stanza.

c. Be sure to understand what is involved in each one.

d. Notice references to the spoken word in the third stanza.

i. Can this be a clue as to what is the intent of this stanza?

- e. What is true praise?
- f. What is David requesting in the last stanza?
- i. Relate this to the entire psalm.

5. Outline:

1 PRAYER FOR FORGIVENESS 6 PRAYER FOR RENEWAL 13 VOW OF CONSECRATION
18 INTERCESSION FOR ZION 19

6. Comments:

- a. The actions of David, were wrongs against Bathsheba, Uriah, (1st Thessalonians 4:3; 2nd Samuel 12:1 – 13).
- b. The actions of David, was wrong against society (Romans 2:24)
- c. The sexual sin with Bathsheba was a sin against David's own body (1st Corinthians 6:18)
- d. Ultimately and most significantly, David's actions were sins against God and his law (1st John 3:4)
- i. David saw his own utter defilement within and without, and understood that he could be cleansed only through blood and water (vv. 6 – 7; cf. Lev. 14:1 – 7)

7. Practical Lesson:

- a. Purity as well as pardon is the desire for the true penitent.

A study of Psalm fifty-two:

8. Title:

- a. The Evil-speaking Man

9. Occasion:

- a. David's indignation at Doeg's betrayal of himself and Ahimelech.
- b. READ: (1st Samuel 21:1 – 9; 22:1 – 18)

10. Stanza Divisions:

- a. At verses 1, 6, 8

11. Analysis:

- a. How do the first two words introduce the subject of the psalm?
- b. How do the first two words of (v.3) answer to the first two words of (v.1)?
- c. What is the source of Doeg's "evil words?" (v.3a).
- d. How thorough is the judgement of the boaster?
- e. What do verses (6 – 7) add to the aspirations of this man?
- f. Who writes whose epitaph?
- g. Contrast the last stanza with the first stanza.
- h. With what word does the psalm end?
- i. Compare this with the "Mighty man" of the first verse.

12. Outline:

1 BOASTER JUDGED 6 BOASTER LAUGHED AT 6 THE RIGHTEOUS PRAISE GOD 9

13. Comments:

- a. The boastful tyrant's power is short-lived.
- b. The righteous man's trust is forever and ever (v. 8b)

14. Practical Lesson:

- a. There is only one destiny of a deceitful tongue: to be rooted out of the land of the living.

A study of Psalm fifty-three:

This psalm is a revised version of (Psalm 14). The writer makes some changes, chiefly in verses 5 and 6. Read both psalms together, noting the differences. Then read (Psalm 53) again, following this stanza breakdown: 1-3; 4-5; 6. In what ways does the psalmist prophetically describe the religious conditions of the world in the last days?

Comment:

Butch O'Neal:
Thank you, Steve!

Comment:

Steven Wright:
Your are welcome my brother Butch!

Comment:

Marc Hermon:
If by admin you mean the person that does the least amount of work...this is the best job I've ever had!

Replies:

Joanne Caffie
Hey Mr. Admin, how do I get my granddaughter added to this study?

Marc Hermon:
What's her name? Just add her and we'll approve her.

Kevin Crittenden:
I was wondering the same thing, Joanne! My granddaughter is too young yet, but I know some people . . .

Joanne Caffie:
I added her last week & it said it was pending approval from the Admin. Her name is Anniya Figueroa

Marc Hermon:
looks like she was added April 26th

Joanne Caffie:
I'm guessing I need the link then for her to download onto her tablet because as of Sunday she said she still didn't have access

Marc Hermon:
There is nothing to download but there is a link to the mobile website pinned at the top of this Facebook page. She can bookmark that on her homescreen.

Kevin Crittenden:
Joanne - You're looking for the secret Gnostic link but you have to know the secret handshake first.

Comment:

Ginger Hermon:

No song came to mind? 😊

Comment:

Steven Wright:

<laughing emoji>

May 10: Psalms 54-56 (Marc Hermon)

Reading for May 10th, 2017

Psalms 54-56

A study of Psalm fifty-four:

1. Title:

a. Assured Deliverance

2. Occasion:

a. See the superscription – then see: (1st Samuel 23:19 – 29)

3. Stanza divisions:

a. At verses 1, 4

4. Analysis:

a. In what stanza is the psalmist's plight. And what is his prayer?

b. What is meant by the phrases "by thy name" and "judge me," in verse 1?

c. In the second stanza, observe the tenses of the verbs (e.g., is, shall, hath (has)).

d. Analyze this stanza keeping these tenses in mind.

e. There are aspects of this psalm which seem to be prophetic of Christ.

f. Reading it through with this in mind is a good thing.

5. Outline:

1 PLIGHT AND PRAYER 4 TESTIMONY AND VOW 7

6. Comments:

a. God's "name" is his nature, the sum of his revealed attributes.

7. Practical Lesson:

a. A plea for immediate help from God does not discredit yesterday's victorious experience or dilute our faith concerning tomorrow's situation.

A study of Psalm fifty-five:

8. Title:

a. Psalm of the Sore- Distressed.

9. Occasion:

a. Probably the time of Absalom's rebellion and Ahithophel's treachery, (2nd Samuel 15 – 18).

10. Stanza divisions:

a. At verses 1, 9, 16

11. Analysis:

- a. What is the tone of each stanza?
- b. What is the main theme of each stanza?
- c. How desperate was David's grief (first stanza)?
- d. How do verses 11 – 14 and 21 identify a specific cause for David's grief?
- e. Write a list of spiritual truths about trust in God as is taught by the third stanza.

12. Outline:

1. COMPLAINT AND PERSECUTION (David's heart) 9 DENUNCIATION OF THE WORLD (Oppressor's lot) 16 CONFIDENCE THROUGH PRAYER (God's help) 23

13. Comments:

- a. Note how repeatedly we are taught in Psalms that trust in God is the remedy for every kind of trouble.
- b. We may not complain of God but we may complain to God.
- c. Haven't we all felt David's desire to fly away from trouble (vv. 4 – 8)?
- d. To fly to God is better (v.16).

14. Practical Lesson:

- a. Write the truth of verse 22 indelibly on your heart.

A study of Psalm fifty-six:

The seventeen psalms of this unit compose the remainder of Book II of the psalms. All but the last two are ascribed to David.

One theme common in many of the psalms we now begin to consider in this study is the persecution of the psalmist by his enemies. This is another reason why that this section (Book II), is likened to the book of Exodus, because Exodus is the book of Israel's deliverance from the oppressor Egypt.

In applying these "enemy" psalms to your own Christian Life, you may derive spiritual lessons for these circumstances:

1. Persecution from opponents of the gospel, because of your stand for Christ.
2. Attacks from Satan himself, who "goes about seeking whom he may devour." (1st Peter 5:8).
3. Any hindrances in your life, such as sins or shortcomings.

The glorious truth of all the "enemy" psalms is that God is our great Deliverer, even as He saved Israel from the bondage of Pharaoh.

15. Title:

- a. Fear and Faith.

16. Occasion:

- a. Stated in the superscription (READ: 1st Samuel 21:10 – 15).

17. Stanza divisions:

- a. At verses 1, 5, 12

18. Analysis:

- a. In the American Standard Version, notice the wording and the punctuation: "I will not be afraid; what can flesh do unto me?" (v. 4b); "I will not be afraid; what can man do unto me?" (v. 11b)
- b. With this in mind compare the endings of the three stanzas.
- c. Note references to "Daily" in the psalms.
- d. What place did David give to praise in his prayer life?

19. Outline:

1 HELP ME 5 CAST DOWN MY ENEMIES 12 VOWS AND PRAISES 13

20. Comments:

- a. He who can deliver the soul from death can also deliver the feet from falling.
- b. "The machinery of prayer is not always visible, but it is most efficient." C.H. Spurgeon, The Treasury of David (New York: Funk and Wagnalls, 1881), 3, 39.

21. Practical Lesson:

- a. Read verse three again.

Comment:

Steven Wright:

Thanks for putting this up for me brother Marc! Hello everybody!

Comment:

Kevin Crittenden:

Hello Steven! In reading these Psalms, it seems like David was keeping a kind of journal and writing down his thoughts and emotions during his life. So even though he says at one time "When I am afraid, I put my trust in you. In God, whose word I praise - In God I trust and am not afraid. What can mere mortals do to me", at another time (55:4-5) he talks about his anguish, terrors, fears, tremblings and horror when he IS concerned about what mortals can do to him.

It is a lesson that we, too, can run hot and cold between trust and fear. Fear and anxiety are not a sign of our weakness in faith but a natural condition of living the human life. When we feel those negative emotions, and we will, let us remember to do what David did - bring it to God.

Comment:

Kevin Crittenden:

Another thought that I had was the apparent incompatibility of David's request in 55:15 "Let death take my enemies by surprise; let them go down alive to the realm of the dead, for evil finds lodging among them" and the dictum of Luke 6:27-28 But I say to you who hear, Love your enemies, do good to those who hate you, 28 bless those who curse you, pray for those who abuse you. Was David's request for harm to come to his enemies misguided?

Comment:

Butch O'Neal:

Thanks, Marc and Steve!

Comment:

Steven Wright:

KevinThe best take away from David in the psalms is he is always honest. He gives his heart to the Lord. Compare 55:15 with 55:16 -18 and 55:20 -21 with v. 22. He gives it to the LORD. Now, there was the cultural aspect of being empowered to breathe blessings as well as cursings in your prayers.

Comment:

Charles Fry:

Imprecatory pleas are not completely absent in the New Testament. Sometimes it is appropriate to cry out for justice, even for the children of God. 2 Peter 2 dwells on examples of God's past judgment of evil doers to highlight the reasonable expectation of Christians suffering persecution that God will bring justice, in His time.

Revelation 6:9-11 When he opened the fifth seal, I saw under the altar the souls of those who had been slaughtered because of the word of God and the testimony they had given. They cried out with a loud voice: "Lord, the one who is holy and true, how long until you judge those who live on the earth and avenge our blood? "

Comment:

Ginger Hermon:

Thanks, Steven. You've been incredibly faithful to this study. It's sincerely appreciated!

Replies:

Steven Wright:

Nice to hang out here with all of you!

May 17: Psalms 57-59 (Steven Wright)

Today's reading is found in (Psalms 57 - 59)

Happy Birthday to me! It's May 17th you see; and here is the study, I am giving to thee!

A study of Psalm fifty-seven:

1. Title:

a. Prayer and Praise Amid Perils

2. Occasion:

a. When David "fled from Saul in the cave"

i. Which cave?

1. Adullam and a cave in Engedi

a. Are two possibilities: (1st Samuel 22, 24)

3. Stanza divisions:

a. At verses 1, 7

4. Analysis:

a. Observe the last stanza, a hymn of praise, is repeated in (Psalm 108: 1- 5).

b. Which verses in the first stanza speak mainly of God?

c. Which verses speak mainly of the perils?

d. Is there a pattern in the sequence?

e. In what various ways are perils described?

f. Count how many times God is referred to in these verses – by name and by pronoun.

g. Compare the phrases "calamities be overpast" (v1) and, "heart is fixed" (v.7).

h. Compare this psalm with Psalm 56

5. Outline:

1. PERILS AND PRAYER 7 PRAISE 11

6. Comments:

a. David's eyes and heart were constantly turned upward, on high, toward heaven for his help (SEE: vv. 2 – 3, 5, 10 – 11)

7. Practical Lesson:

a. In peril let it be true that our heart is fixed (not fearful, nor fluttering, but fixed) – steadfastly fixed on God.

A study of Psalm fifty-eight:

8. Title:

a. Will Justice Triumph?

9. Occasion:

a. A period during which those in authority were flagrantly unjust.
b. (Compare Psalm 82, which speaks to the same)

10. Stanza divisions:

a. At verses 1, 6, 10

11. Analysis:

a. How are actions (v.1) related to the heart (v.2)?
b. Study carefully the descriptions of wicked men in the first stanza.
c. In the second stanza, what one truth about judgement are the various figure of speech teaching?
d. Compare "Melt away," "Pass away," and, "Take away."
e. whose is the "vengeance" of (v.10)?
f. what is the spirit of the righteous man's rejoicing in the concluding stanza?

12. Outline:

1 INJUSTICE ON A THRONE 6 INJUSTICE DETHRONED 10 THE SUPREME JUDGE 11

13. Comments:

a. A justification for imprecatory prayer is given in (v.13)
i. (that the nations may "know that God ruleth in Jacob unto the ends of the earth.")

14. Practical Lesson:

a. The song of the saint puts to shame the loud fury of the enemy.

A study of Psalm fifty-nine:

15. Title:

a. From scattering to Triumph.

16. Occasion:

a. Stated in the superscription.
i. After a lost battle (vv. 1, 3, 10)
ii. And while contemplating another offensive (v.9)
1. Read (v.9b) "Who hath led me into Edom?" (ASV)
2. Read (2nd Samuel 8:13 – 14) for background.

17. Stanza divisions:

a. At verses 1, 6, 9 (Note that 5 – 12 is repeated in Psalm 108:6 – 13)

18. Analysis:

- a. What is the tone or atmosphere of each stanza?
- b. Show how the psalm proceeds according to the following sequence: sin, judgment. Despondency, complaint, plea, promise, expectation, assurance, gratitude and joy.
- c. What in (v.1) indicates that Israel had sinned?
- d. Study these phrases in the psalm: "Thou hast"; "I will."
- e. Note references to victory in the concluding line of each stanza.

19. Outline:

1 LAMENTATION 6 PROCLAMATION 9 EXPECTATION 12

20. Comments:

- a. The holiness, sovereignty and power of God are prominent in this psalm.

21. Practical Lesson:

- a. It is a costly thing to displease God.

Comment:

Butch O'Neal:
Thank you, Steve!

Comment:

Kevin Crittenden:
Happy Birthday to you,
Thanks for all that you do,
We enjoy your great knowledge
Which I read in the loo.

Replies:

Steven Wright:
Another throne reader eh? Me too!

Comment:

Kevin Crittenden:
In reading David's psalms, I'm not seeing the humble attitude of Luke 22:42 saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."
David's psalms seem to me to be praises to God interspersed with pleas for help in escaping his enemies. Does he say something like "Less of me and more of you" or "let me be an instrument of your peace?"

Replies:

Charles Fry:
Go back and reread Psalm 51, Psalm 22, Psalm 23, Psalm 25, Psalm 37, among others that extol yielding to God, pursuing peace, etc.

Psalms has both highs and lows, with exultation, complaint, praise, imprecation, confession, etc. Our song books are less divine, but also contain a range of songs and themes, "Onward Christian Soldiers" as well as "Lord, Make Us Instruments of Your Peace."

Jesus surely found value in the themes of the Psalms. Psalms is the most quoted OT book in the NT (followed by Isaiah and Deuteronomy). And, Jesus quoted from the Psalms more than any other book. In fact, hanging on the cross he quoted Psalm 22:1 and 31:5, and the gospel writers cite other verses from Psalm 22 in direct reference to his suffering.

Ps 25:4-7

4 Show me your ways, O Lord,
teach me your paths;
5 guide me in your truth and teach me,
for you are God my Savior,
and my hope is in you all day long.
6 Remember, O Lord, your great mercy and love,
for they are from of old.
7 Remember not the sins of my youth
and my rebellious ways;
according to your love remember me,
for you are good, O Lord.
NIV

Kevin Crittenden:
Thanks!

Steven Wright:
David WAS a man of war. He was inevitably and always honest. But he never was
quaint or trite.

Comment:

Ginger Hermon:

Two more hours to celebrate! Happy birthday, Steven! 🎉 Thanks for blessing us today & everyday with these edifying studies. 😊

May 24: Psalms 60-62 (Steven Wright)

A lot of irons in the fire tomorrow, so I am going to put this up early. The reading for 5/24 is (Psalms 60 - 62) Please see the statement given at the space for (Psalm 60) receive it with my most sincere apology and proceed as directed . . . thank you and May the LORD's blessings and peace be upon you!

A study of Psalm sixty:

(My apologies everyone, I just now realized as I went to the outline and began to type the title for Psalm 60, that I gave you the outline for Psalm 60 last week – but posing as the outline for Psalm 59 – sorry about that! For those keeping the notes, just re- label please, rather than confuse the issue further, we shall just skip 59 and move on.)

A study of Psalm sixty-one:

1. Title:
a. An Exile Prays

2. Occasion:

a. Perhaps during Absalom's rebellion when David was expelled from his throne (he was looking forward to going home again; see 2nd Samuel 18)

3. Stanza Divisions:

a. At verses 1, 5

4. Analysis:

- a. What is the first actual petition made in the psalm?
- b. Identify the others.
- c. What are the word pictures of verses 2 – 4 (i.e. "Rock")
- d. What is the main point of verses 5 – 7?
- e. Observe the different words referring to "life."
- f. What is David's attitude in this Psalm?
- g. How does the Psalm end?

5. Outline:

1 SHELTER 5 LIFE 8

6. Comments:

a. Exile is suggested by the hyperbole "From the ends of the earth." (v.2)

7. Practical Lesson:

a. Not only should we "sing praise" but we should perform (keep) our vows (Promises) to God, (v.8)

A study of Psalm sixty-two:

8. Title:

a. The Only Rock of Defense

9. Occasion:

- a. Probably the time of Absalom's rebellion.
- b. David is meditating on all that God has meant to him all of his life.

10. Stanza Divisions:

a. At verses 1, 5, 9

11. Analysis:

- a. What sins are cited in (vv. 3 – 4) and, (9 – 10)?
- b. What different aspects of "refuge" are taught by this psalm?
- c. NOTE:
 - i. The description of prayer in (v.8b)
 - ii. The truth about riches in (v. 10b)
- d. How are verses 11 – 12 a fitting conclusion to this psalm?

12. Outline:

1 TRUST AND ADVERSITY 5 TRUST AND SECURITY 9 TRUST AND VANITY 12

13. Comments:

a. Notice the writers confidence build from stanza to stanza.

14. Practical Lesson:

a. God is to be trusted "at all times" (v. 8), not only when the obstacles are small.

Comment:

Butch O'Neal:

Thank you, brother Steve! I thought I had missed something. I appreciate all of your "irons in the fire", and can see how things like this can happen.

Replies:

Steven Wright:

Thanks brother!

Comment:

Ginger Hermon:

Thanks, Steven! Like all our brothers in this study you have put great effort in to this. I for one am thankful. Have you kept answers to questions in your outline?

Replies:

Steven Wright:

No. I should go back and plug those in I suppose !?

Ginger Hermon:

There have been times I wondered what the answer was but honestly I just thought it would be quite the keepsake for you/your family down the road. 😊

Steven Wright:

Do you mean the questions people have asked? Or the answers to the questions asked in the outline?

May 31: Psalms 63-65 (Steven Wright)

Good morning! On this last day of May, the reading is (Psalms 63 - 65).

Here is your study:

A study of Psalm sixty-three:

1. Title:

a. Longing of a Soul

2. Occasion:

a. See superscription:

b. Probably during the time of Absalom's rebellion.

c. Read: (2nd Samuel 15: 23 – 28)

3. Stanza Divisions:

a. At verses 1, 5, 8

4. Analysis:

a. Observe how each stanza opens with a reference to the soul.

b. Let these references suggest the theme of each stanza.

c. What is the time reference in v. 1: Early in the day? Or, early in life?

- d. Compare V.6.
- e. What is meant by “Thy loving kindness is better than life” (v.3) ?
- f. Note the places where praise appears in the psalm.

5. Outline:

1 SOUL THIRST 5 SOUL SATISFACTION 8 SOUL THIRST 11

6. Comments:

- a. This Psalm was adopted early on as the official “Morning Psalm” in the minds of some (Psalm 141 being the evening Psalm).
- b. Chrysostom said it was recited each morning as a “medicine,” intended to “kindle in us a desire of God.”

7. Practical Lesson:

- a. God upholds those who follow hard after Him (v. 8).

A study of Psalm sixty-four:

8. Title:

- a. Consolation in Adversity

9. Occasion:

- a. A time when David’s enemies were secretly plotting against him.
- b. (vv. 2 – 4; cf. 1st Samuel 22; 2nd Samuel 15 – 17)

10. Stanza Divisions:

- a. At verses 1, 7

11. Analysis:

- a. What does the Psalmist say in the first two verses?
- b. In the last two?
- c. Compare verses 3 – 6 and 7 – 8.
- d. What does the Psalm teach about the tongue and about retribution?

12. Outline:

1 WORKERS OF INIQUITY 7 CONSEQUENCES OF INIQUITY 10
 God appealed to 3 wicked men on 3 wicked men fallen 9 God glorified
 The offensive

13. Comments:

- a. Note that the chief weapon that these enemies were using against David was the tongue.
- b. Have you ever been the object of such an attack?
- c. Please do not be on the offensive for such!

14. Practical Lesson:

- a. “Assail’d by scandal and the tongue of strife, His own answer was a blameless life.” (Cowper)

A study of Psalm sixty-five:

15. Title:

- a. How Great Thou Art.

16. Occasion:

- a. Perhaps a national thanksgiving festival at Jerusalem.
- b. (This hymn of praise may have been composed for the festival, or inspired by it.)

17. Stanza Divisions:

a. At verses 1, 5, 9

18. Analysis:

- a. Note the first and last words of the Psalm.
- b. Compare this psalm with those preceding it that speak about the enemies of David.
- c. What is the tone of this psalm?
- d. Who is the central person?
- e. What is the main item of praise in each stanza?
- f. What does the psalm teach about God's grace and power?
- g. Study the subject of worship in each line of the first stanza.
- h. You will find this study rewarding?

19. Outline:

1 THE GREATNESS OF GOD 5 THE GREATNESS OF 9 THE GOODNESS OF 13
 In worship in The universe in providence

20. Comments:

- a. (Romans 1:20; Genesis 8:21, 22; Acts 14:17)
- b. The Creation paints a beautiful picture of praise for the Creator.
- c. Note that even the pastures and valleys are filled with joy and song (v.13).

21. Practical Lesson:

- a. The more intimately we know God the greater our praise of him will be.

Comment:

Butch O'Neal:
Thanks, brother!

Replies:

Steven Wright:
Welcome!

Comment:

Ginger Hermon:
Thanks, Steven! You always help me have a deeper understanding for these psalms. Much appreciated.

Comment:

Steven Wright:
You are welcome Ginger! Your love for the word of God encourages me sister!

June 7: Psalms 66-68 (Steven Wright)

Good morning brethren!
The reading for today is found in (Psalms 66 - 68)

Here is your study:

A study of Psalm sixty-six:

1. Title:

a. A Call to Praise

2. Occasion:

a. Probably after some great national deliverance (see esp. vv. 8 – 12)

b. Some have suggested the deliverance from the Assyrian forces under Sennacherib (cf. Isaiah 36 – 38)

c. (Note this and the next psalm are anonymous)

3. Stanza Divisions:

a. At verses 1, 5, 8, 13, 16

4. Analysis:

a. Observe which lines are addressed to people and which lines are addressed to God (recall that all of psalm 65 was spoken to God)

b. Note also where the psalm turns from plural pronouns to the singular pronoun,

c. Make your own outline of this psalm, using the “selah” markers as a guide.

d. Another help is the clue of the opening words, for example “Come and see” (v.5) and “Come and hear” (v. 16)

5. Outline:

1 UNIVERSAL PRAISE

Call to Praise

5 NATIONAL PRAISE

“See the works of God” (8) “Bless God”

13 INDIVIDUAL PRAISE

Consecration 16 Testimony

6. Comments:

a. The prophecy “all the earth shall worship thee” (v.4) does not refer to universal salvation but to universal acknowledgement of God as King of Kings and Lord of Lords (cf. Philippi. 2:10 – 11)

7. Practical Lesson:

a. Many vows are made in times of trouble that are soon forgotten and never paid.

A study of Psalm sixty-seven:

8. Title:

a. “Thy Kingdom Come”

9. Occasion:

a. The psalmist was thinking about Israel’s role in the world as the messianic nation, the instrument for the establishment of god’s universal kingdom (cf. Gen. 12:2 – 3)

10. Stanza Divisions:

a. At verses 1, 3, 5

11. Analysis:

a. Note the identical verses 3 and 5.

b. Identify the “us” of verses 1 and 7 and “the nations” and “ends of the earth” of verses 2 and 7.

c. How could this psalm be called an evangelistic psalm?

d. How appropriate is the title “Thy Kingdom Come?”

e. Might this psalm be considered as a “model prayer” psalm of the Old Testament in the way that (Matt. 6:9 – 13) is a model prayer in the New Testament?

f. How does the accompanying outline represent this psalm?

12. Outline:

1 EVANGELIZATION 3 RULE 5 BLESSING 7

13. Comments:

a. Some relate this psalm to:

- i. The Feast of Pentecost (harvest)
- ii. Or, the Feast of Tabernacles (ingathering)

14. Practical Lesson:

a. God reveals his way to the world through witnesses who reflect His glory (v.2)

A study of Psalm sixty-eight:

15. Title:

a. The Triumphant Leader.

16. Occasion:

- a. The psalm may have been sung when the Ark of the Covenant, was being moved from the house of Obed-edom to mount Zion (2nd Samuel 6:12 – 15).
- b. The psalm opens with the words of Moses when the Ark was beginning its move through the wilderness (cf. Num. 10:33 – 35)

17. Stanza Divisions:

a. At verses 1, 7, 19, 32

18. Analysis:

- a. Beginning with the accompanying outline, analyze each stanza with the purpose of arriving at an outline within the stanza itself.
- b. What two groups are referred to in the first stanza?
- c. Notice how many times God is mentioned in this Psalm.
- d. Locate the verses where God is pictured as a triumphant leader.
- e. Study (v.18) in light of (Eph. 4:7ff)

19. Outline:

1 GOD ARISETH
7 ISREAL'S VICTORIOUS PAST
19 ISRAEL'S PROMISING PRESENT AND FUTURE
32 SING UNTO THE LORD

20. Comments:

a. This psalm has been called "The grandest and most elaborate of all the Dedication Odes."

21. Practical Lesson:

- a. The LORD has given us his word.
- b. How faithful are we in publishing his word?
- c. (v.11)

Comment:

Butch O'Neal:
Thank you, brother!

Comment:

Steven Wright:
Welcome Butch!

Comment:

Ginger Hermon:

Thanks, Steven Wright! I really appreciate your outline. When applicable, I appreciate knowing the "occasion" connected to the psalm. It provides a deeper meaning for me.

June 14: Psalms 69-71 (Steven Wright)

Good evening everyone! I may be a little pressed for time in the morning, so, I will go ahead and put the post up for tomorrow early.

The reading for Wednesday 6/14 is (Psalms 69 - 71)

Here is your study:

A study of Psalm sixty-nine:

1. Title:

a. The Sufferer

2. Occasion:

a. The psalmist was suffering – But not for his own sins.

b. Prophetically some of the psalms refers to Christ, and in Christ, and in it we hear utterances of the Son of Man.

i. For example:

1. Compare verse 21 with (Matthew 27:34, 48)

2. Verse 9a with (John 2:17)

3. Verse 9b with (Romans 15:3)

3. Stanza Divisions:

a. At verses 1, 13, 22, 29

4. Analysis:

a. What is the tone and main theme of each Stanza?

b. Compare the beginning and the end of the psalm.

c. According to the first stanza, how desperate was the psalmist's distress?

i. In light of this, what is the significance of verses 13ff?

d. Study the New Testament quotes of this psalm:

i. Verse 4 (John 15:25)

ii. Verses 9a, 9b, and, 21 (see above)

iii. Verses 22 – 23 (Romans 11:9 – 10)

iv. Verse 25 (Acts 1:20)

5. Outline:

1 DISTRESS 13 DELIVERENCE 22 DENUNCIATION 29 DEDICATION

6. Comments:

a. Think that your suffering is worse than anyone else's?

i. You might not think that anymore after you read (Psalm 69:1 – 12)

7. Practical Lesson:

- a. Prayer in all circumstances should be the natural response of the Christian.

A study of Psalm seventy:

8. Title:

- a. Make Haste, O God

9. Occasion:

- a. Not known.
- b. The psalm is a repetition of the last five verses of (Psalm 40), with a few variations. (refer back for study and comparison)
- c. What seems to stand out the most in these verses?
- d. "The father will quicken his pace when the child cries." (Scroggie)

A study of Psalm seventy-one:

10. Title:

- a. The Aged Saint

11. Occasion:

- a. When the psalmist was old and in difficulty.

12. Stanza Divisions:

- a. At verses 1, 14

13. Analysis:

- a. Note the various time references in this psalm, especially those to the old age and maturity of the psalmist.
- b. Write a list of all of the good qualities of this aged saint.
- c. What advantages balance any limitations?

14. Outline:

1 MAINLY PETITION 14 MAINLY PRAISE 24

15. Comments:

- a. The psalmist did not hold back talking about the LORD. (cf. vv. 15, 23, 24)

16. Practical Lesson:

- a. As we grow older we should become stronger in prayer and praise

Comment:

Kevin Crittenden:

When I was reading Psalm 71 with Kathleen, I emphasized the first part of verse 18, "Even when I am old and gray, do not forsake me." I've reached my "Use By" date.

Replies:

Steven Wright:

<laughing emoji>

Comment:

Ginger Hermon:

I was definitely singing Psalm 71 tonight while reading it! Thanks, John Morris, for putting scripture to song. It's a great tool for memorization. <http://www.tikvah.net/melodies-in-our-heart/mp3-samples/> And, thanks, Steven Wright, for your notes on these psalms! Psalms 71 is a great encouragement to the elderly. Tonight John Lee reminded us that at the age of 85 Joshua conquered a mountain. Like in this psalm of David and example of Joshua may we stand with a confident confession of hope, appeal God for help, and vow to praise in anticipation of Him delivering us; even in old age!

June 21: Psalms 72-74 (Steven Wright)

Good Afternoon everyone! I apologize for being a bit later than usual today. the Psalms reading for today is (Psalms 72 - 74). Here is your accompanying study:

A study of Psalm seventy-two:

1. Title:

a. The Righteous King

2. Occasion:

a. Composed by or for Solomon.

b. But someone greater than Solomon is to be discerned here – The Messiah.

3. Stanza Divisions:

a. At verses 1, 8, 15

4. Analysis:

a. Make a list of the good attributes of the king in this psalm.

b. Show how Christ fits many of these descriptions.

c. Study the accompanying outline, and note how they represent the three stanzas.

d. How appropriate is it for this psalm to appear at the end of book II?

e. How do verses 18- 20 serve as a formal conclusion to the second book?

f. Compare 41:13.

5. Outline:

1 JUSTICE AND RIGHTEOUSNESS..8 SOVERIEGNTY AND GRACE 15 HONOR AND BLESSING 17

6. Comments:

a. The name of Christ indeed endures forever.

7. Practical Lesson:

a. We are to wait for God's Son "from heaven, whom he raised from the dead, even Jesus, which was delivered us from the wrath to come" (1st Thess. 1:10) And with this look again at: Psalm 72:17

"May his name endure forever,
his fame continue as long as the sun!
May people be blessed in him,
all nations call him blessed!"

NOW WE BEGIN BOOK THREE OF THE PSALMS:

Of the seventeen psalms of book III, only one is ascribed to David. The name Asaph is attached to the first eleven psalms of this group (There may have been two Asaphs, centuries apart: one a musician of David and a Seer (2nd Chron. 29:30) who wrote Psalms 50, 73, 75 – 78. And 82; and another living during the days of the captivity, who may have written psalms 74, 79. And 83), please bear in mind however, that identifying authorship is not crucial to a fruitful study of any psalm. Whoever the human authors were from psalm to psalm, each hymn has the unique quality of being inspired by the one Holy Spirit, this is why there is a recognizable unity about the entire collection of 150 psalms.

Many of the psalms of Book III speak about Zion, its sanctuary, and worship by God's people. so, the book is likened to the third book of the Pentateuch, Leviticus, where worship and the sanctuary are prominent subjects.

As you study the psalms of this unit, look for things that give each psalm its distinctive character. For each psalm, record notations on the accompanying chart. Then at the end of each of the unit make a comparative study of the psalms on the basis of this tabulation.

- Main problem of need
- Main Attributes and works of God
- Main Traits of the Psalmist
- Main Lesson for Christian Living

Psalm 73 - 89

73	.
74	.
75	.
76	.
77	.
78	.
79	.
80	.
81	.
82	.
83	.
84	.
85	.
86	.
87	.
88	.
89	.

A study of Psalm seventy-three:

8. Title:

a. Prosperity of the wicked

9. Occasion:

a. The perplexity of Asaph when he beheld the prosperity of the wicked (vv. 2 – 12)

b. And the affliction of the righteous (vv. 13, 14)

10. Stanza Divisions:

- a. At verses 1, 2, 13, 23

11. Analysis:

- a. After you read the psalm once, identify the function of verse 1.
b. Note the effects of prosperity upon the wicked (vv. 6, 8 – 9, 11 – 12)
c. Describe the psalmist's struggle in verses (13 – 16)
d. Where did he find the solution? (the phrase "Their end" in v. 17 introduces vv. 18 – 20. Verses 21 – 22 continue the thought of v. 17).
e. Observe in the last stanza the triumphant tone of utter faith.

12. Outline:

1 INTRODUCTION 2 INEQUITY OBSERVED 13 INEQUITY EXPLAINED 23 TRIUMPH OF FAITH 28

13. Comments:

- a. The psalmist envied the wicked when he saw their present prosperity (v.3)
b. But when he saw their future he changed his mind (vv. 17 – 19)
c. And was ashamed of himself (vv. 21 – 22).
d. Two psalms very similar to this one are: 37 and 49.

14. Practical Lesson:

- a. True worship in the house of God will bring light and understanding to the soul (v.17)

A study of Psalm seventy-four:

15. Title:

- a. O God, Why?

16. Occasion:

- a. The subject of the psalm is the desolation of Zion and the Temple, which took place in 586 B.C. with the siege of Nebuchadnezzar (read: 1st Kings 25:1 – 17).
b. If the psalm was written as a prophecy, Asaph the seer, who lived around 1000 B.C.
c. If the reference to the desolation was historical, someone living later than David's time was the author.
d. (Note: the word machil in the superscription means "Instruction.")

17. Stanza Divisions:

- a. At verses 1, 4, 10, 12, 18

18. Analysis:

- a. Notice that the first, third, and fifth stanzas are appeals to God.
b. Look for key words.
c. What is the psalmist praying for?
d. What are the themes of the other two stanzas?
e. Analyze these stanzas carefully.
f. On what does the psalmist base his hope?
g. Amplify the accompanying outline.

19. Outline:

1 APPEAL 4 ENEMIE'S DESECRATIONS 10 APPEAL 12 GOD'S WORKS 18 APPEAL 23

20. Comments:

- a. The psalmist is puzzled by God's inaction.
b. Why does he not move against the wicked when he is so powerful? Vv. 10 – 17).

- c. The psalmist closes this most earnest supplication without a reference to praise or trust.
- d. But he still has hope, or he would not have used the word “remember” so often.

21. Practical Lesson:

- a. God’s cause cannot lose; because his name, his covenant, and his power are at stake.

Comment:

Ginger Hermon:

Thanks, Steven! We have some kids who can answer questions about the book of Psalms this week (VBS). It's sure nice for us adults to dig deeper through these studies. Thanks for your notes!

Comment:

Butch O’Neal:

Thank you, brother Steve!

June 28: Psalms 75-77 (Steven Wright)

Hello everyone! I am late and I am early; that is, Usually I have the post up early in the morning, well, there have been a few other things impending upon that schedule ever so slightly so, I am later than usual getting this post made today, but I am early for next week!

Next week is the Eminence Bible Camp Out, therefore, I am putting up the post here also for the Wednesday of that week - ahead of time

So, the reading for today 6/28 is Psalms 75 - 77 and, here is your study:

A study of Psalm seventy-five:

1. Title:

- a. God is Judge

2. Occasion:

- a. Not known

3. Stanza Divisions:

- a. At verses 1, 2, 4, 9

4. Analysis:

- a. What is the tone of each stanza?
- b. In what ways is God shown to be sovereign?
- c. What does the psalm teach about divine judgement?
- d. How does this psalm answer the question of Psalm 74?

5. Outline:

1 INVOCATION 2 RESPONSE 4 WARNING TO THE WICKED 9 EXALTATION TO THE RIGHTEOUS 10

6. Comments:

- a. “The Psalm is important out of all proportion to its length, for it is the revelation of the principle of God’s government of the world, of His action in human history.” W. Graham Scroggie, The Psalms, rev. ed. (Westwood, N.J: Revell, 1965), 2:154.

b. In times of anarchy and threatened dissolution of all things YaHoWaH upholds and sustains (v.3).

7. Practical Lesson:

- a. God is sovereign over the nations.
- b. Nations rise and fall at God's bidding.
- c. (cf. Daniel 4:17, 32, 35)

A study of Psalm seventy-six:

8. Title:

- a. Our Glorious God

9. Occasion:

- a. Possibly a victory over an enemy of Israel (Cf. 2nd Kings 19:32 – 36)

10. Stanza Divisions:

- a. At verses 1, 4, 7, 10

11. Analysis:

- a. What is the main point of each stanza?
- b. Study the accompanying outline; then observe how this brief outline on "Overthrow" represents this psalm:
 - i. Completeness of overthrow (vv. 1 – 3)
 - ii. Manner of overthrow (vv. 4 – 6)
 - iii. Reason for overthrow (vv. 7 – 9)
 - iv. Result of overthrow (vv. 10 – 12)
- c. Relate this psalm to psalm 75

12. Outline:

1 NAME OF GOD 4 ACTS OF GOD 7 JUDGMENT OF GOD 10 WORSHIP OF GOD 12

13. Comments:

- a. This psalm has a thematic association with psalms 46 – 48 and 75

14. Practical Lesson:

- a. Are we as quick to thank God for help, as we are to seek that help?
- b. Read again (v.11)

A study of Psalm seventy-seven:

15. Title:

- a. Remember What God Hath Wrought

16. Occasion:

- a. A time of deep trouble (v.2)

17. Stanza Divisions:

- a. At verses 1, 4, 10, 16

18. Analysis:

- a. Note how the first stanza introduces the entire psalm, by referring to the problem, the prayer, and the answer.
- b. Study the six questions of verses 7 – 9.
- c. According to the third stanza, what was the key to the psalmist's finding consolation for his soul?

- d. What do verses 16 – 20 add to the psalm?
- e. What do you think is the main teaching of this psalm?

19. Outline:

1 THE DISTRESS 10 THE COMFORT 20
Introduction 4 present distress described The tonic of remembrance Past deliverances described

20. Comments:

- a. The psalmist doubted God's tender mercies, and then realized that his doubt was his infirmity (v. 10)

21. Practical Lesson:

- a. Meditation of God helps you.
- b. Talking of God helps others.
- c. (v. 12)

And the reading for 7/5 is Psalms 78 - 80 and, here is your study:

A study of Psalm seventy-eight:

22. Title:

- a. A Parable of History (v.2)

23. Occasion:

- a. Some have associated the recitation of this psalm to the removal of the sanctuary from Shiloh – in the land of the tribe of Ephraim – to Zion the land owned by Judah, an event that implied the transfer of eminence from the former to the latter tribe.
- b. See (vv. 9, 41, 60, 67, and 68)
- c. Also read (1st Samuel 4:4, 10 – 22 and Jeremiah 7:1 – 3, 12 – 15).

24. Stanza Divisions:

- a. At verses 1, 12, 40, 54

25. Analysis:

- a. What is the main spiritual lesson of this psalm, as identified in the first stanza?
- b. What are the obligations and fruits of Bible instruction of children by their parents?
- c. (see vv. 4 – 8; cf. Deut. 6:6, 7.)
- d. In the psalm note especially the various references to:
 - i. (1) the people's sins
 - ii. (2) their judgements
 - iii. (3) God's mercies
- e. Read (1st Corinthians 10:1 – 12) for a similar treatment of the subject.
- f. Scan the psalm, and observe who is the subject of most of the sentences,
- g. What may be learned from this?

26. Outline:

1 LEARNING FROM HISTORY 12 WILDEWRNESS JOURNEYS 40 DELIVERENCE FROM EGYPT 54 DWELLING IN CANAAN 72

27. Comments:

- a. The historical sequence of this psalm is not a chronological one, but rather a logical one.
- b. The third stanza (vv. 40 – 53) returns to the signs referred to in verse 12 and describes them in detail

28. Practical Lesson:

- a. Where would you be today but for the mercy of God?

A study of Psalm seventy-nine:

29. Title:

- a. Masterful Pleading

30. Occasion:

- a. Probably the Babylonian conquest, related in (2nd Kings 25).
- b. If so, the psalm must have been written by a later Asaph than the one of David's time, or it was written as a prophecy of this conquest.
- c. Compare also Psalm 74.

31. Stanza Divisions:

- a. At verses 1, 5, 10, 13

32. Analysis:

- a. Note how the psalm proceeds from lamentations (first stanza) to praise (last stanza).
- b. How do the middle two stanzas account for the change?
- c. Note the two parts of each of the two middle stanzas.
- d. As you study the entire psalm, identify the grounds on which the psalmist bases his plea for help.

33. Outline:

1 LAMENTATION 5 WRATH AND MERCY 10 REVENGE AND PRESERVATION 13 PRAISE

34. Comments:

- a. The psalmist is telling God that His glory and honor have been violated:
 - i. It was God's inheritance the heathen had entered,
 - ii. God's Temple, they had defiled,
 - iii. God's city they had destroyed,
 - iv. God's people they had slain and made a reproach,
 - v. God's power they had challenged.

35. Practical Lesson:

- a. God hears and answers prayers that seek His honor and glory.

A study of Psalm eighty:

36. Title:

- a. "Restore Us"

37. Occasion:

- a. May have been the deportation of the Northern Tribes to Assyria (722 B.C.)
- b. The Septuagint adds to the superscription "Concerning the Assyrian."

38. Stanza Divisions:

- a. At verses 1, 4, 8, 14

39. Analysis:

- a. Observe the common refrain of verses 3, 7, and 19. "turn to us again" means "restore us."
- b. What are the psalmist's complaints in the second and third stanzas?
- c. Keeping these in mind, analyze the pleas of the first and last stanzas.
- d. Of what is the "vine" a figure in verses 8ff?

40. Outline:

1 PLEA 4 COMPLAINT: "How Long?" 8 COMPLAINT: "why?" 14 PLEA 19

41. Comments:

- a. Ancient Jewish scholars interpreted the "face" of verses 3, 7, and 19 to be the Messiah.
- b. In verse 17 "the man of thy right hand," "the son of man" is Israel,
- c. But typically, refers to Jesus the Messiah.

42. Practical Lesson:

- a. When we are restored to intimate fellowship with God, then we behold his face in its shining splendor.

Thank you everyone! I will see some of you in camp!

Comment:

Butch O'Neal:

Thank you, Steve! Also, a good lesson on looking ahead.

Comment:

Ginger Hermon:

Thanks, Steven Wright! We should all get together and study in person next Wednesday! 😊

Lord Willing we will see you and KKimber Wrightsoon! ❤️

Comment:

Ginger Hermon:

Good verses to consider: I will remember the deeds of the Lord! I will meditate on all your works & consider all your mighty deeds!

July 5: Psalms 78-80 (Steven Wright)

See above.

July 12: Psalms 81-83 (Steven Wright)

Good morning everyone! today's reading is (Psalm 81 - 83)

Here is your study:

A study of Psalm eighty - one:

1. Title:

a. What Might Have Been

2. Occasion:

a. The celebration of one of Israel's feast days;

i. Suggested possibilities are:

1. Feast of Tabernacles

2. Passover

3. Stanza Divisions:

a. At verses 1, 6, 11, 13

4. Analysis:

a. Observe that the psalm is divided into two main parts:

i. Summons to the festival (vv. 1 – 5)

ii. Address by God (vv. 6 – 16)

b. In verses 1 – 5 note the references to “Hearty” praise.

i. What does this teach?

c. As you study each stanza of God’s address, observe the progression of thought.

i. How does the address end?

ii. Use this as a clue to the main intent of the psalm.

5. Outline:

1 SUMMONS TO THE FESTIVAL 6 ADDRESS OF GOD 16
Deliverance 6 Invitation 11 Rejection 13 Lament

6. Comments:

a. How terribly sad that the descendants of those who were freed from the Egyptian bondage went into the Babylonian Captivity.

7. Practical Lesson:

a. Sad indeed is the fate of those who refuse to hearken to God’s voice until he gives them up

i. (vv. 11, 12; cf. Rom. 1:24, 26, 28)

A study of Psalm eighty - two:

8. Title:

a. Unjust judges on Trial

9. Occasion:

a. Probably the bribery, corruption, and injustice that Asaph saw around him.

10. Stanza Divisions:

a. At verses 1, 2, 3, 5, 6, 8 (The stanzas are short, in keeping with the compactness of this dramatic and impressive psalm)

11. Analysis:

a. Imagine as you read and study this psalm, the picture of a court scene in your mind’s eye

b. Observe how verses 1 and 8 depict the court setting.

c. Follow the progress of each short stanza in regard to the main point given.

d. What does each psalm teach about unjust judges?

12. Outline:

1 THE ASSEMBLED COURT

2 THE TRAIL

Indictment charge lament sentence

8 THE GREAT JUDGE

13. Comments:

a. The “gods” of verses 1 and 6 were the earthly judges of Israel.

b. They are called “gods” because they are the official representatives of God’s authority on earth.

c. Read; (2nd Chronicles 19:6; Ecclesiastes 5:8; John 10:34 – 35)

14. Practical Lesson:

a. We may count on God, the great judge, to control this misgoverned world.

A study of Psalm eighty - three:

15. Title:

a. Confederate foes.

16. Occasion:

a. Not known, however many parts of the psalm point to the time of Jehoshaphat

b. (cf. 2nd chron. 20: 1 – 15)

17. Stanza Divisions:

a. At verses 1, 9

18. Analysis:

a. How is the opposition described in the first stanza?

b. How thorough a judgement is asked for in the second stanza?

c. What is the attitude and motive behind this imprecatory prayer?

d. Study carefully the last three verses.

19. Outline:

1 CONFEDERATE FOES 9 DIVINE JUDGEMENTS 18

20. Comments:

a. Enemies of god's people are enemies of God (vv. 2 – 3, 5; cf. Acts 9:1 – 5)

b. What God has done – God can still do (vv. 9 – 12)

21. Practical Lesson:

a. When spiritual foes combine to destroy us, let us commit all to God and trust him to overcome them.

Comment:

Butch O'Neal:

Thank you, brother!

Comment:

Ginger Hermon:

Thanks for the outline, Steve! I had to look up honey out of the rock. "Honey deposited in the rocks, the most barren aspect of the wilderness, was a metaphor for the abundance God would have provided for His people, if they had obeyed Him." (Deuteronomy 32:13)

Replies:

Steven Wright:

Yes, there are some beautiful metaphors and some great hyperbole in the psalms
Ginger!

July 19: Psalms 84-86 (Steven Wright)

7/19 Good morning all! The reading for today is Psalms 84 - 86. Here is your study outline:

A study of Psalm eighty - four:

1. Title:

a. Heart Longings

2. Occasion:

- a. Perhaps written for the occasion of a pilgrimage to the temple.
- b. David may be the author

3. Stanza Divisions:

- a. At verses 1, 5, 9

4. Analysis:

- a. Go back and re-read the companion psalm, Psalm 42 (also written for the “Sons of Korah”), observing in the first two verses words like “Panteth” and, “thirsteth.”
- b. Psalm 42 was written by one in exile who could not go to the house of God.
- c. Now read psalm 84, comparing its opening verses and keeping in mind that the psalmist has access to the Temple (or is writing as if, from that perspective).
- d. Why is he so satisfied with the courts of God?
- e. Study each stanza in terms of the process of pilgrimage:
 - i. Longing for God’s house
 - ii. Journey to God’s house
 - iii. Joy of worshipping in God’s house
- f. Note the contexts of the repeated phrases “Lord of Hosts” and, “blessed.”

5. Outline:

1 LONGINGINGS 5 PILGRIMAGE 9 WORSHIP 12

6. Comments:

- a. The Korahites were keepers of the gates of the sanctuary (cf. 1st Chron. 9:19)
- b. Verse 5b may be read “In whose heart are the highways to Zion.”

7. Practical Lesson:

- a. True subjects love the courts of their King

A study of Psalm eighty - five:

8. Title:

- a. A patriot’s Prayer

9. Occasion:

- a. Evidently a time of national distress

10. Stanza Divisions:

- a. At verses 1, 4, 8

11. Analysis:

- a. First determine how each stanza differs from the others.
- b. Observe the different ways salvation is described in the first stanza.
- c. What is meant by “revive us again” (v. 6)?
- d. What do you learn about salvation in the last stanza?
- e. Study especially the word “righteousness.”
- f. Explain “that glory may dwell in our land.”
- g. What is meant by the two lines of (v.10)?

12. Outline:

1 ACKNOWLEDGEMENT OF PAST ATONEMENT 4 PRAYER FOR PRESENT REVIVAL 8
PROSPECT OF FUTURE GLORY 13

13. Comments:

- a. “That is a royal road to travel: see that its golden dust is on your feet.” (Scroggie, p. 209)

14. Practical Lesson:

a. Let us bear in mind that the only theocracy ever to be was Israel, God is not a respecter of any certain nation now, while also understanding that it is good to pray such a godly prayer for our country and those in authority over it (cf. 1st Timothy 2:1, 2).

A study of Psalm eighty - six:

15. Title:

a. Hear me LORD (see superscription)

16. Occasion:

a. Not known.

17. Stanza Divisions:

a. At verses 1, 8, 14

18. Analysis:

a. Make a note (underline if you like) in your Bible all the petition verbs (e.g. hear, preserve) in the psalm.

b. Study these in connection with the bases of the prayers (e.g. "for I am poor and needy," v1; "for thou LORD, art good" v.5

c. You will learn much about prayer from this study.

d. Notice how intensely personal this prayer is.

19. Outline:

1 PRAYER OF A WEAK SOUL 8 PRAISE 14 PRAYER OF A PERSECUTED SOUL
17

20. Comments:

a. Observe the touching picture in verse 1, a child with his arms around his father's neck.

21. Practical Lesson:

a. It takes an undivided heart (v.11) to walk in the way of the LORD.

July 26: Psalms 87-89 (Steven Wright)

Today's reading is found in (Psalms 87 - 89) My apologies for the lateness of this post today! We have been pretty well occupied with the circumstances of My Father - In - Law, John A. Woody's health. As of last night he was taken from the rehab facility and admitted (again) to the hospital. He has Pneumonia (again), as well as his other very serious ongoing difficulties. I was not able to type this ahead of time as I usually would so it was at the ready, But here you it is:

A study of Psalm eighty - seven:

1. Title:

a. Zion, City of God

2. Occasion:

a. A meditation upon this favored city.

3. Stanza Divisions:

a. At verses 1, 4, 7

4. Analysis:

- a. Observe every reference to the city of Jerusalem in this psalm.
- b. What main point is established in verses 4 – 6?
- c. Relate this to the universal gospel.
- d. Who keeps records of who are redeemed (v.6)?
- e. Compare verses 1 and 7.

5. Outline:

1 FOUNDATION OF ZION 4 CITIZENS OF ZION 7 FOUNTAIN OF ZION

6. Comments:

- a. The Kingdom of Christ is definitely in view.
- b. With the Kingdom age of Israel and the “center of the world” being the city of Jerusalem symbolically representing the future.
- c. Read (Isaiah 2:1 – 14; Zephaniah 3:14 – 17).

7. Practical Lesson:

- a. Now, people from all nations of men make up the redeemed host in the Kingdom of Christ.

A study of Psalm eighty - eight:

8. Title:

- a. Midnight darkness

9. Occasion:

- a. May have been such afflictions as Job experienced.
- b. Some think the writer of this psalm was afflicted with leprosy.
- c. See (vv. 4, 5, 8, 15)

10. Stanza Divisions:

- a. At verses 1, 10, 13

11. Analysis:

- a. Observe the extremity of suffering in this psalm.
- b. Note the last word of the psalm.
- c. What is the point of the questions of verses 10 – 12?
- d. Note the familiar question, “Why?”
- e. The key inquiry you should make for this psalm is this: Was the psalmist counting on any kind of hope, and, if so, what was it?

12. Outline:

1 LAMENTATION OF SUFFERING 10 QUESTIONS ABOUT TERMINATED SERVICE 13
QUESTIONS ABOUT CAUSE OF AFFLICTION 18

13. Comments:

- a. This psalm has been called the saddest of all religious songs.
- b. The psalmist at least knew that the One to whom he was praying was the God of his salvation (v.1)
- c. His help could come from no other source,

14. Practical Lesson:

- a. Cling to God in the blackest depths of dark despair.

A study of Psalm eighty - nine:

15. Title:

- a. The Covenant Psalm

16. Occasion:

- a. A season of great national humiliation – some think the Babylonian Captivity.
- b. A time when God appeared to have forgotten his covenant (cf. 3 – 4, 38 – 45)

17. Stanza Divisions:

- a. At verses 1, 5, 15, 19, 38, 46

18. Analysis:

- a. Note the references to David and the covenant.
- b. Read (2nd Samuel 7:16 – 18) for background.
- c. How do verses 1 – 4 introduce this psalm?
- d. What attributes of God are spoken of in the second stanza?
- e. How are the covenant people described in verses 15 – 18?
- f. What is the condition of the covenant blessing? (vv. 19-32)?
- g. Compare verse 39 with verse 34.
- h. What brought on the judgements?
- i. Note the psalmist's question of verse 46 is not, "Why?" (cf. 88:14) but, "How long?" and, "Where?"

19. Outline:

1 THEME STATED 5 GOD OF THE COVENANT 15 PEOPLE OF THE COVENANT 19 THE COVENANT 38 JUDGEMENT OF THE COVENANT PEOPLE 46 SUPPLICATION 51

20. Comments:

- a. Verse 52 seems to be distinct from the rest of the psalm, sounding like and serving as a doxological word of praise at the end of this Book III of the psalms.
- b. Similar to the doxologies we have seen at the conclusion of Psalms 41 and 72

21. Practical Lesson: (a concluding exercise)

- a. Before moving into Book IV of the psalms, review your study of Book III by completing the tabulation suggested at the beginning of this unit.
- b. Compare the different psalms on the basis of your tabulation.
- c. (I will reproduce that portion from earlier here below:)

Main problem of need

Main Attributes and works of God

Main Traits of the Psalmist

Main Lesson for Christian Living

- d. Prior to next week's beginning of Book IV consider:

Most of this unit's seventeen psalms are of anonymous authorship and constitute all of Book IV, from this point on in Psalms most of the hymns are liturgical in nature, associated with public worship. In Book I they were generally personal, and in Books II and III generally national.

Before studying each of the psalms individually, take a quick glance at them as a group, to get a bird's eye view of where you will be travelling in this unit. Look at each title and superscription in your Bible (if included), and note the first and last lines of each psalm. This will give you a preliminary "feel" of this group.

August 2: Psalms 90-92 (Steven Wright)

Good morning! 8/2 Today's reading is Psalms 90 through 92. here is your study;

A study of Psalm ninety:

1. Title:

a. A prayer of Moses

2. Occasion:

a. Written for the tribes of Israel during their wilderness journey between Egypt and Canaan,

b. This is the oldest of all of the Psalms!

3. Stanza Divisions:

a. At verses 1, 3, 13

4. Analysis:

a. What does Moses recognize about God in verses 1 – 2?

b. What does it mean for God to be “Our dwelling place?”

i. (cf. Deuteronomy 33:27; John 15:4, 7: 17:24).

c. Study verses 3 – 12 for what they teach about time and man.

d. What is the cause of man’s frailty? (vv. 7 – 8)?

e. What is Moses’ reaction (v.12)?

f. Study the prayer of the last stanza.

g. What is the key to true rejoicing?

5. Outline:

1 EVERLASTING GOD 3 TRANSITORY MAN 13 PRAYERS FOR BLESSING 17

6. Comments:

a. This psalm is esteemed by many to be one of the loftiest of all human compositions.

7. Practical Lesson:

a. Let us learn how to value each day.

b. May we acquire discerning minds.

A study of Psalm ninety - one:

8. Title:

a. Absolute security.

9. Occasion:

a. Probably similar to Psalm 90, since they are presented together as companion psalms.

10. Stanza Divisions:

a. At verses 1, 3, 14

11. Analysis:

a. Compare this Psalm with Psalm 90

i. (for example, compare 90:1 and 91:1)

b. Notice the similar structure of the stanzas;

c. What does the psalmist say about God in verses 1 -2?

d. What man is being described in verses 3 -0 13?

- e. Who is speaking in the last stanza?
- f. What are the promises?
- g. Compare: “long life” (v.16) with “soon cut off” of (90:10).

12. Outline:

1 MIGHTY GOD 3 PROTECTED SAINT 14 PROMISES OF EXULTATION 16

13. Comments:

a. The marvelous promises of the psalm are only for those who live in closest fellowship with God.

14. Practical Lesson:

- a. This psalm has always been of particular blessing to Christians in times of war.
- b. Every Christian would do well to make a point of memorizing this psalm.

A study of Psalm ninety - two:

15. Title:

a. The Sabbath song

16. Occasion:

a. The hymn was used at the temple and later the synagogue, as part of the weekly observance of the Sabbath.

17. Stanza Divisions:

a. At verses 1, 6, 10

18. Analysis:

- a. What is the tone or atmosphere of each stanza?
- b. Observe references to Gods “works” in verses 4 – 5.
- c. Meditate upon the works of God.
- d. Note the contrast:
 - i. Wicked man as grass (v.7)
 - ii. Righteous man as cedar (v.12)
- e. Make your own personal list of the spiritual lessons taught by this psalm.

19. Outline:

1 PRAISE FOR GOD’S WORKS 6 THE WICKED PERISH 10 THE RIGHTEOUS FLOURISH 15

20. Comments:

a. Much depends upon the soil in which a tree is planted.

21. Practical Lesson:

a. A righteous man can “still bring forth fruit in old age,”

Comment:

Butch O’Neal:

Thank you, brother Steve!

Replies:

Steve Wright:

Welcome brother Butch! We are here now with John A. Woody at the hospital.
"Comfort only" decision from him as of yesterday. We play your phone messages to him
everyday. He is happy to receive them!

Ginger Hermon:
Praying for your family, Steven!

Comment:

Kevin Crittenden:

I'm wondering what kind of fruit I can bear in old age? I should talk to Kathleen about that; she
may not be on the same page.

Comment:

Steven Wright:

Yes, Kevin, I think about this a lot! More and more, especially as I get older I suppose.

Comment:

Kevin Crittenden

Getting older, indeed. Someday, I guess, I'll be getting older too. Here's a hymn about that.

Compared with Christ, in All Besides
Augustus Toplady

The sense of thy expiring love
Into my soul convey;
Thyself bestow, for thee alone,
My all in all, I pray.

My eyes are dry
My faith is old
My heart is hard
My prayers are cold
And I know how I ought to be
Alive to you and dead to me

But what can be done
For an old heart like mine
Soften it up
With oil and wine

The oil is you
Your spirit of love
Please wash me anew
With the wine of your blood.

Replies:

Charles Fry:

Hmm, we sing this, but without the first 4 lines. Never saw those before.

Kevin Crittenden:

Weren't you around in the 1700s? The Keith Green chorus starts out with My Eyes Are Dry. Augustus Toplady wrote the original hymn in 1772.
https://hymnary.org/person/Toplady_Augustus?tab=tunes

<https://www.youtube.com/watch?v=eMHaGXo27Zs>

Kevin Crittenden:

OK, forget everything I said above. Here are the lyrics to the hymn by Augustus Toplady: (I think)

Compared with Christ, in all beside
No comeliness I see;
The one thing needful, dearest Lord,
Is to be one with thee.

The sense of thy redeeming love
Into my soul convey;
Thyself bestow, for thee alone,
My All-in-all, I pray.

Less than thyself will not suffice
My comfort to restore;
More than thyself I can not crave,
And thou canst give no more.

Loved of my God, for him again,
With love intense I'd burn;
Chosen of thee ere time began,
I'd choose thee in return.

Whate'er consists not with thy will,
O teach me to resign;
I'm rich to all the intents of bliss,
Since thou, O God, art mine.

August 9: Psalms 93-95 (Steven Wright)

Hello! Today's reading is: (psalm 93 - 95)

Here is your study:

A study of Psalm ninety - three:

1. Title:

a. The LORD is King

2. Occasion:

a. This psalm was composed for use in the temple services after the captivity.

b. It may have been the prologue to an anthem of praise which included Psalms 95 – 100 (notice the first lines of those psalms).

3. Stanza Divisions:

a. At verses 1, 3, 5

4. Analysis:

- a. What attributes of God are recognized in each stanza?
- b. How do these enhance the LORD's Kingship?
- c. What is intended by the statement that the world "cannot be moved" (v.1)?
- d. What is symbolized by the word "floods"?

5. Outline:

1 MAJESTIC KING 3 MIGHTY KING 5 HOLY KING

6. Comments:

- a. Calmness of Body soul and spirit is the result of believing that God is sovereign.

7. Practical Lesson:

- a. The teachings ("testimonies") and character ("holiness") of God are unchangeable (v.5)

A study of Psalm ninety - four:

8. Title:

- a. God Will Do Right

9. Occasion:

- a. A time of oppression possibly by foreign foes (v.5)

10. Stanza Divisions:

- a. At verses 1, 3, 12

11. Analysis:

- a. What does the psalmist recognize about God in the introduction?
- b. How do verses 8 – 11 answer verses 3 – 7?
- c. Why is blessing associated with chastening (v. 12)?
- d. What blessings are enumerated for the righteous man in verses 12 – 23?

12. Outline:

1 THEME 3 THE WICKED AND THEIR EXPOSURE 12 THE RIGHTEOUS AND THEIR HELP 23

13. Comments:

- a. Vengeance by God is not like man's passion – fired revenge

14. Practical Lesson:

- a. God has intimate knowledge of man's every act, word, and thought (vv. 8 – 11)

A study of Psalm ninety - five:

Psalms 95 – 100 is a special group of hymns about worship. I will be making a slight change in my approach here with the outline briefly for this section. Normally I would take 95 – 100 as a unit of study in for an outline format, but as our schedule has us at psalm 95 as the last one for today's schedule, I am adapting to a slightly UN-natural break here. When we come to Psalm 113 – 118 (The "Hallel") I will make similar comments and adaptations then.

These psalms in this section are about lifting the heart via worship to God. The psalmist eyes are fixed on God, there is hardly a mention made of problems and troubles in the life of the believer.

With the guidance, so far with the particular approach to the psalms that I have been taking for this study, you have a lot of tools for your path of inquiry in your study of the psalms, therefore my guidance will be very abbreviated through this section. It will be up to you to flesh out the outline.

Psalm 95:

1. Stanza Divisions:
 - a. 1 – 7
 - b. 8 - 11
2. God.
3. Worship.
4. Main exhortations and warnings:
5. Your Title For the psalm:

Comment:

Butch O'Neal:
Thank you, brother!

Comment:

Ginger Hermon:
Thanks for your faithfulness to the study, Steven! While reading this I couldn't help but think of 2 Thess. There were similarities of God's judgement on those who are wicked. And to those who are righteous

August 16: Psalms 96-98 (Steven Wright)

Posting early for tomorrow 8/16. Remember, this is even more of a DIY for this section. The reading is (Psalms 96 - 98)

Here is your outline:

Psalm 96:

6. Stanza Divisions:
 - a. 1 - 6
 - b. 7 – 9
 - c. 10 - 13
7. God.
8. Worship.
9. Main exhortations and warnings:
10. Your Title For the psalm:

Psalm 97:

11. Stanza Divisions:
 - a. 1 - 6
 - b. 7 – 12
12. God.
13. Worship.
14. Main exhortations and warnings:
15. Your Title For the psalm:

Psalm 98:

16. Stanza Divisions:
 - a. 1 – 3

- b. 4 – 6
- c. 7 – 9

- 17. God.
- 18. Worship.
- 19. Main exhortations and warnings:
- 20. Your Title For the psalm:

Comment:

Kevin Crittenden:

Thank you, Steven!

I notice that other gods are mentioned in these Psalms (96:4-5, 97:7). God is acknowledged as the Creator God (96:5). Why would our Creator God, then, make these other gods as part of His good Creation, gods that He detests? I wonder what the Psalmist made of that? If they mean nothing, why mention them at all? During our worship services today, we don't say God is to be feared above Odin and Shiva and Zeus.

Comment:

Steven Wright:

Compare the Apostle Paul in (1st Corinthians 8:4; 10:19) the Idols ARE Nothing/ Vain. They are meaningless, powerless, nothings. In the Hebrew they are given the "small e" designation "elilim" as compared to "Elohim" as in (Genesis 1:1 etc.) Or as compared to YHWH as in these texts in the Psalms. Also, (Psalm 96:4) is a verbatim of (1st Chronicles 16:25). Compare also (Psalm 77:13) and the first should be "god" in this text and the second should be "God!"("el" and, "El" respectively) See also: (Gal. 4:8).

Replies:

Kevin Crittenden:

Thanks, Steven!

Kevin Crittenden:

And notice that it's "Steven", not "steven".

Comment:

Butch O'Neal:

Thank you, Steve!

Comment:

Ginger Hermon:

Thanks, Steven, for your faithfulness to this study, even during trials. Sure been keeping you all in my prayers.

Replies:

Steven Wright:

Thank you Ginger!

August 23: Psalms 99-101 (Steven Wright)

Looks like! Acts like! Ok . . . here is your study for today:

Psalm 99:

1. Stanza Divisions:

- a. 1 – 3
- b. 4 – 5
- c. 6 – 9

2. God.

3. Worship.

4. Main exhortations and warnings:

5. Your Title For the psalm:

Psalm 100:

6. Stanza Divisions:

- a. 1 – 3
- b. 4 – 5

7. God.

8. Worship.

9. Main exhortations and warnings:

10. Your Title For the psalm:

A study of Psalm one hundred and one:

(Now returning again to our standard format)

1. Title:

a. Vows of a King

2. Occasion:

a. This psalm was probably written by David early in his reign, when he wanted to resolve to God to be a good King.

3. Stanza Divisions:

a. At verses 1, 5

4. Analysis

a. Observe how verse 1 is a response to the previous group of psalms.

b. Note the qualities of a good ruler recognized in verses 2 – 4.

c. According to the last stanza what are the marks of a good government and society?

5. Outline:

1 RIGHTEOUS RULER 5 RIGHTEOUS KINGDOM 8

6. Comments:

a. It is no wonder we have the placement of this psalm as we do, it is a good response to the psalms of worship preceding it, for true worship should produce righteous walk.

7. Practical Lesson:

a. There cannot be a pure court where there is a corrupt King.

Comment:

Butch O'Neal:

Thank you, Steve!

Comment:

Marc Hermon:

Psalm 100

<https://youtu.be/gaEk0fGzndE>

“Worship the Lord with Gladness”

Comment:

Charles Fry:

Except for the raucous rhythm section, this rendition is pretty close to the way we sang Ps 100 in the 70s.

<https://youtu.be/JICKgDpPWD0>

“Psalm 100-Make a Joyful Noise Unto...”

August 30: Psalms 102-104 (Steven Wright)

8/30 A new day from the Lord! A new portion of this study that we may consider! Today's reading is (Psalms 102 - 104).

Here is this portion of the outline:

A Study of Psalm 102

1. Title:

a. The Lonely Afflicted One.

2. Occasion:

a. Not known.

3. Stanza Divisions:

a. At verses 1, 12, 23

4. Analysis:

a. Observe the extreme anguish described in the first Stanza.

b. How is the phrase “But You O LORD” (v. 12) a turning point in the psalm?

c. Who is the main subject of (vv. 12 – 28)?

d. What attribute of God is emphasized in the second stanza?

e. Note how (Hebrews 1: 10 – 12) quotes (verses 25 – 27).

i. Interpret the last stanza in light of this.

5. Outline:

1 CRY IN SORE AFFLICTION 12 CONSOLATION OVER GOD’S MERCY 23 CONFIDENCE IN THE UNCHANGING GOD 28

6. Comments:

a. This psalm speaks in many ways prophetically of Christ (i.e. his humiliation, exaltation and glorification).

7. Practical Lesson:

a. It is a comfort to a Christian to know that God never changes.

A Study of Psalm 103

8. Title:

a. A Pinnacle of Praise

9. Occasion:

a. David must have been experiencing a lofty time, like the soaring of an eagle.

10. Stanza Divisions:

a. At verses 1, 8, 19

11. Analysis:

a. Compare the beginning and ending of the psalm.

b. How often does the phrase “bless the LORD” appear?

c. Who is mainly described in the first stanza?

d. In the last stanza?

e. What main attribute of God appears in verses 8 – 18?

f. Does David ask for anything in this psalm?

12. Outline:

1 THE LORD WHO IS PRAISED 8 THE MERCY OF THE LORD 19 THE SAINT WHO PRAISES
22

13. Comments:

a. “This hymn of Praise is without peer in all the world’s literature. . . . The manner of expression and the depth of insight are remarkable for one living prior to the coming of Christ.”
The Wycliffe Bible Commentary, p. 533

14. Practical Lesson:

a. Forget not all his benefits!

A Study of Psalm 104

15. Title:

a. God of Creation

16. Occasion:

a. The psalmist meditates upon creation and the ordering of all nature.

b. This psalm is a “Poet’s version” of the first two chapters of Genesis.

c. Bonus: (Because I thought of it as I read this psalm)

Morning Has Broken

Cat Stevens

Morning has broken

Morning has broken like the first morning

Blackbird has spoken like the first bird

Praise for the singing

Praise for the morning

Praise for them springing fresh from the world

Sweet the rain's new fall, sunlit from heaven

Like the first dewfall on the first grass

Praise for the sweetness of the wet garden

Sprung in completeness where his feet pass

Mine is the sunlight

Mine is the morning

Born of the one light Eden saw play

Praise with elation, praise every morning

God's recreation of the new day

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17. Stanza Divisions:

a. At verses 1, 10, 24, 31

18. Analysis:

- a. What do verses 1 – 9 teach about God's sovereignty in His creative work?
- b. What reference to God's providence appear in the second stanza?
- c. Observe the creature's dependence on God in the third stanza.
- d. Analyze carefully the last stanza of praise.

19. Outline:

1 DIVINE CREATION 10 DIVINE PROVIDENCE 24 CREATURE'S DEPENDENCE 31 PSALMIST'S PRAISE 35

20. Comments:

a. Verses (31 – 35) look forward to a new earth in which dwelleth righteousness.

21. Practical Lesson:

- a. God is sovereign over history (Psalm 103).
 - i. Just as He is sovereign over nature (Psalm 104)

Comment:

Ryan Ingle:

Thank you Steven Wright!

Comment:

Butch O'Neal:

Thank you, Steve!

Comment:

Ginger Hermon:

Thank you, Steven. So appreciate your faithfulness to this study. I've been richly edified by your efforts. Reading chapter 103 reminded me of campout Wednesday evening. A most excellent lesson from Marc on our benefits package. I'm very grateful for John Morris creating lyrics to Psalm 103. I sing it all the time. ❤️ 😊

September 6: Psalms 105-107 (Steven Wright)

9/6

A bit later than usual getting this one out today! I confess that this was because I "goofed off" on Labor day, and Monday would ordinarily be my day for getting these prepared each week for the following Wednesday (my spot :))

So, the reading today is (Psalm 105 - 107).

Here is your study:

A Study of Psalm 105

1. Title:

a. God delivers Israel.

2. Occasion:

a. A time of national thanksgiving for God's goodness.

b. The first fifteen verses of this psalm were sung when the Ark was removed to Jerusalem (1st Chronicles 16:1, 7 -22)

3. Stanza Divisions:

a. At verses 1, 7, 16, 26, 43

4. Analysis:

a. Observe the various exhortations of the call to praise in the first stanza.

b. Study the covenant of verses 7 – 15.

c. Compare verse 42. Where in the psalm is verse 11 fulfilled?

d. Observe how all of the highlights of Israel's history are recorded in verses 16 – 42.

e. What truth stands out prominently here?

f. Analyze the brief triumphant conclusion.

g. Why is obedience mentioned here?

5. Outline:

(1) CALL TO PRAISE

(7) THE COVENANT

(16) THE DELIVERENCES

Haven in Egypt. Deliverance from Egypt.

(43) – (45) THE INHERITENCE

6. Comments:

a. This is the second of four classic songs of Israel's history, the others being psalms 78, 106, 136.

b. The practical design of all of God's goodness to Israel was their obedience to Him. (vv. 43 – 45)

c. God desires the same obedience in the church today.

7. Practical Lesson:

a. "My God shall supply all your need." (Phil. 4:19)

A Study of Psalm 106

8. Title:

a. Israel Disobeys God.

9. Occasion:

a. This psalm was written as a confession of national sin.

b. The psalmist reviews Israel's history from their deliverance from Egyptian bondage to their return from Babylonian captivity, a period of nine hundred years.

10. Stanza Divisions:

a. At verses 1, 7, 13, 34, 47 (verse 48 is a doxology for all of the psalms in Book IV.)

11. Analysis:

a. Study the references in verses 7 – 46 to these subjects: sin, judgement, repentance, mercy, deliverance.

b. What are your conclusions in light of these verses, analyze carefully the words confession and plea in verses 1 – 6, 47.

12. Outline:

- (1) CONFESSION AND PLEA
- (7) EXODUS EXPERIENCES
- (13) WILDERNESS EXPERIENCES
- (34) CANAAN EXPERIENCES
- (47) PRAYER

13. Comments:

- a. Whereas Psalm 105 relates how God treated Israel, Psalm 106 relates especially how Israel treated God.
- b. The latter psalm begins and ends with “Hallelujah” “Praise The LORD.”
- c. The space between these two ascriptions of praise is filled with the mournful details of Israel’s sin, and the extraordinary patience of God.

14. Practical Lesson:

- a. Our confession should be verse 6 and our prayer, verse 4.

Think back now over the psalms of Book IV and write out a brief summary of their message. What have you learned from these psalms for your own personal spiritual edification?

At this point, with Psalm 107, we are now beginning Book V, the last book of the Psalms. Most of the psalms of Book V are written on a high note of Praise. This opening psalm, 107, continually makes an appeal for men to praise the LORD. When we get to the “Hallel” section (113 – 118), we shall make a special study of these. The classic scripture on the word of god is Psalm 119. The concluding group of psalms, 146 – 150, are the loudest outburst of praise throughout the psalter.

The book of the Pentateuch which compare to Book V of the Psalms is the fifth book, Deuteronomy. There are outstanding parallels between the two books concerning the Law and the land.

A Study of Psalm 107

15. Title:

- a. The Song of the Redeemed (v.2)

16. Occasion:

- a. This psalm was suggested by God’s providential deliverances of Israel, probably soon after their return from exile (see: vv. 2 – 3).

17. Stanza Divisions:

- a. At verses 1, 4, 10, 17, 23, 33

18. Analysis:

- a. Observe the common refrain concluding stanzas 2 – 5.
- b. What need is represented by each of these stanzas?
- c. Note the four cries.
- d. How does the LORD help each need?
- e. What do verses 33 – 43 add to the psalm?

19. Outline:

- (1 - 4) CALL TO PRAISE
- DELIVERANCES FROM GOD

From wandering 10 From bondage 17 From sickness 23 From perils
(33 – 43) PROVIDENCES OF GOD

20. Comments:

a. There is nothing more foolish than transgression of God's Law

21. Practical Lesson:

a. A Christian should not hold back telling others about the goodness of God to him. (v.2)

Comment:

Butch O'Neal:

Thank you, Steve!

September 13: Psalms 108-110 (Steven Wright)

Going to go ahead and put this in early for tomorrow, This is for 9/13 and your reading is (Psalms 108 - 110). Here is your study:

A Study of Psalm 108

This Psalm is actually a combination of two other Psalms. A different occasion apparently called for this arrangement. Go back and review (Psalm 57: 7 – 11) while considering (Psalm 108: 1 – 5) and, (Psalm 60:5 – 12) while looking at (Psalm 108:6 – 13)

A Study of Psalm 109

1. Title:

a. Plea for vengeance.

2. Occasion:

a. David was surrounded by foes who were slandering his name and returning evil for good.

3. Stanza divisions:

a. At verses 1, 6, 21

4. Analysis:

a. This is the strongest of the imprecatory or cursing psalms.

b. Bear in mind that righteous indignation over evil is justified.

c. Observe from David's words, what kind of heart he had.

d. What is the context of the word "praise" in verses 1 and 30?

5. Outline:

1 CRY OF THE INNOCENT MAN

6 DENUNCIATION OF HIS ENEMIES

21 COMMUNION WITH GOD 31

6. Comments:

a. The allusions to Judas Iscariot (v. 8) suggests a symbolic Character for the whole psalm, and it would not be difficult to discover under the surface the lineaments of the Antichrist.

b. If the curses of verses (6 – 20) are spoken as a prophetic foreshadowing of judgment on the obstinate and fixed enemies of Christ, we may profit from a comparative/companion reading of these severest of passages: (Matthew 26:24; 2nd Thessalonians 1:7 – 9; 2:8 – 12).

7. Practical Lesson:

a. In persecution, we will not find help in pitying self but in seeking the LORD.

A Study of Psalm 110

8. Title:

a. The Priest King

9. Occasion:

a. Conspicuously, a prophecy of Christ.

b. No other psalm is quoted as often in the New Testament.

c. Read: (Matthew 22:41 – 45; Mark 12:36; Luke 20:42 – 43; Acts 2:34 – 35; Hebrews 1:13; 10:12 – 13)

10. Stanza divisions:

a. At verses 1, 4

11. Analysis:

a. Write a list of all of the descriptions of Jesus that are presented in this brief but full prophetic psalm.

12. Outline:

1 KING JESUS

4 PRIEST JESUS 7

13. Comments:

a. Terrible things will be seen prior to the establishment of Christ's Kingdom and before this world comes to an end (v.6 cf. Rev. 9:11 – 21).

14. Practical Lesson:

a. As Mighty King, Jesus takes care of our enemies; as eternal Priest, he ministers for our sins.

Next week we begin our consideration of (Psalms 111 – 118), the first group of Hallelujah psalms in Book V. We will not follow our traditional format when we look at each set of three psalms in this section. These psalms are generally very short. They are vibrant, uplifting, and optimistic. The certain section known as the "Hallel" would have been sung by the priests at the temple as the Passover lambs were being brought in and slaughtered, as well as consisting all or part for the "Hymn" that would be sung all or in part as part of each individual Passover gathering and meal. These psalms can serve as a focus for the Christian reader's spiritual eye away from himself and instead toward his glorious Lord and God.

Prior to our beginning to look at the psalms in this section (111 – 118), may I make a suggestion? Read this entire section of psalms in one sitting. Then study each one individually, looking for things you have seen in your earlier studies here on the psalms. Make your own title for each psalm. Notice how each psalm differs from the others. Write out a list of the spiritual lessons you have learned from these.

Here are some interesting facts about the psalms of this section, for background to your study:

111: An acrostic. The twenty – two lines begin with successive letters of the Hebrew alphabet (and you thought 119) was the only one like this!)

112: a twin to 111. Also, an acrostic. Compare the two in your study.

113: the first of the collection (Psalms 113 – 118) known particularly as "The Egyptian Hallel" (see 114:1 for the reference to Egypt). This collection has traditionally been associated with the pilgrim festivals of the Jewish year: Passover, Pentecost, and the feast of Tabernacles.

114: Considered a lyric masterpiece. It is as song of the Exodus (cf. Jeremiah 16:14 – 15).

115: Psalms 115 – 118, were sung at the conclusion of the Passover meal, just before the participants left their homes and went outside commemorating the exodus. Associate these

hymns in particular to the singing by Jesus and his apostles in the Upper Room, at the last Passover Jesus celebrated on earth, just before they went out and walked into the Garden of Gethsemane.

116: intensely personal, in contrast to the other psalms, which are mainly national.

117: shortest chapter in the Bible. (The longest is Psalm 119). Interestingly, this psalm is the exact center of the Bible. Note Paul's use of this Psalm in (Romans 15: 8 – 12).

118: A processional song. Employs solos and various groups. May have been written for the occasion of the completion of the walls of Jerusalem under the leadership of Nehemiah (Nehemiah 8:14 – 18). A stirring conclusion to this group of Hallel psalms.

Comment:

Butch O'Neal:

Thank you, brother Steve!

Comment:

Ginger Hermon:

Thanks, Steven Wright! I'm really looking forward to next week's Hallelujah psalms! Thanks for being forward-thinking & setting the assignment up for us.

September 20: Psalms 111-113 (Steven Wright)

Posting early. As we go through the "Hallel" section, my posts will be more lengthy than usual. I am sharing with you an outline from a special study I did a couple of years ago pertaining to this session. Again, this is early for tomorrow (9/20) The reading for 9/20 is (Psalms 111 - 113). Here is your study:

(Psalm 111) "God's Works Are Mighty and True

1. A word of praise (111:1)

a. Psalms 111 and 112 are alike in that they both begin with "Praise the LORD!"

b. As does 113 also (Hb. Hallelu Jah)

c. Also like 112 in that they both are acrostics with 22 lines corresponding to 22 characters of the Hebrew alphabet.

d. Psalm 111 exalts the works of God, while Psalm 112 extols the person who fears God.

e. "Whole heart."

i. Jesus might have had this passage in mind when He spoke of the greatest commandment; "You shall love the LORD your God with all your heart." (Mt. 22:37)

1. "Heart...soul...mind." (Mk. 12:30).

a. Quote from (Deut. 6:5), part of the Shema (Hebrew for "hear" –as in: "Listen with intention of understanding and doing.")

b. Deuteronomy passage says: "Heart...soul...strength."

c. The use of various terms does not distinguish among human faculties but underscores the completeness of the kind of love commanded.

2. Words about God's works (111:2 – 9)

a. God's works are mentioned five times (vv. 2, 3, 4, 6, 7).

b. Overall, the greater work of redemption seems to be in view (v.9)

i. A messianic prelude.

ii. The eternity of God's covenant.

iii. God's promises true and sure.

iv. The only one to whom the description "Awesome" is due!

1. "Reverend" KJV.

2. Hebrew “yare” (Yaw ray) “To fear. To revere. To frighten; - affright, be (make) afraid, dread (-ful), (put in) fear (-ful,-fully,-ing), (be had in) reverence (-end), terrible (act, -ness, thing).
 - a. Word is only used in scripture in reference to God and not man (where different words are used).
 - b. See: (Lev. 19:30; 26:2; Ps. 89:7)
 - c. Compare Greek “entrepo” in (Lk. 20:13), which is a term of respect and honor for a man but the parable is a picture of our LORD Jesus.
 - c. The lesser works of a temporal nature not excluded (vv. 5, 6).
 - i. “Food...His covenant.”
 1. Quite possible that the psalmist is alluding to God’s faithfulness in providing food for Jacob through Joseph (Genesis 37 – 50.)
 2. In fulfillment to the Abrahamic covenant to make the nation like the stars of the sky (and that includes us), (Genesis 15:5).
 - ii. “The heritage of the nations.”
 1. Here it seems even more clear that the psalmist has the Abrahamic covenant in view (cf. Gen. 15:18 -21; 17:1 – 8).
 2. Especially the Exodus (Exodus – Deuteronomy).
 3. And the conquering/dividing of the high priest (Joshua).
 - a. Notes here on: (Deuteronomy 7:1, 2.)
 - i. Separation from the gods of other nations is the subject of (vv. 1 – 26)
 1. This section discusses how the Israelites should relate to the inhabitants of Canaan,
 - a. Destruction.
 - b. Marriages with them forbidden.
 - c. Elimination of all of their idols and altars.
 - d. It was God’s time for judgment on that land.
 2. (7:1) “Seven nations.”
 - a. These seven groups controlled areas of land centered around one or more fortified cities.
 - b. Together they had greater population and military strength than Israel.
 - c. Six of these seven are mentioned elsewhere (Ex. 3:8).
 - d. The unique nation here is the Gergishites, also referred to in: (Gen. 10:16; Joshua 3:10; 24:11; 1st Chron. 1:14.). They may have been a tribal people living in Northern Palestine.
 3. (7:2) “Utterly destroy them.”
 - a. Men, women, and children ALL were to be put to death!
 - b. Even though this action seems extreme, the following considerations must be kept in mind:
 - i. The Canaanites were receiving divine retribution – they DESERVED to die for their sin (Gen. 9:4,5; 15:16; 1st Kings 21:26)
 - ii. The following scriptures show God’s thoughts regarding such sins – when the Israelites got into them later.
 - iii. (Le 18:21) And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD. {Molech: Gr. Moloch}
 - iv. (Le 20:2) Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.
 - v. (Le 20:3) And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.
 - vi. (Le 20:4) And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:
 - vii. (Le 20:5) Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.
 - viii. (1Ki 11:5) For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. {Milcom: also called, Molech }

- ix. (1Ki 11:7) Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.
- x. (2Ki 23:10) And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.
- xi. (Jer 32:35) And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.
- xii. The Canaanites also persisted in their hatred of God. (Deut 7:10)
- xiii. The Canaanites constituted a moral cancer that had the potential of introducing idolatry and immorality which would rapidly spread among the Israelites. (Deut. 20:17,18).
- xiv. (as already noted, because the Israelites did not utterly destroy these nations – they fell into the abominations practiced by these nations just as God said they would.)
- xv. Just like them, we are to be God’s covenant people and keep ourselves “Unspotted from the world.” (James 1:27)

d. (Psalm 111:9) “Commanded His covenant forever.”

i. In light of (vv. 5, 6) and (Galatians 3:6 – 9), this appears to look at the redemptive aspects of the Abrahamic covenant.

1. Which was declared throughout scripture to be an “Everlasting” or, “forever” covenant (Gen. 17:7,13,19; 1st Chron. 16:15,17; Ps. 105:8,10; Isaiah 24:5)

3. A word of wisdom (111:10)

a. “The fear of the LORD.”

b. (Proverbs 1:7)

i. Reverential awe and admiring submissive fear is foundational for all spiritual knowledge and wisdom (cf. Prov. 2:4 -6; 9:10; 15:33; Job 28:28; Ps. 111:10; Eccl. 12:13)

ii. This is the overarching theme of the book of Proverbs, especially of the first nine chapters – here in (1:7) it is introduced.

iii. Reverence for God (Proverbs 1:29; 2:5; 3:7; *,13; 9:10; 14:26,27; cf. Job 28:28; Ps. 34:11; Acts 9:31)

1. While the unbeliever may make statements about life and truth, he does not have true or ultimate knowledge until he is in a redemptive relationship of reverential awe with God.

2. Note the progression here:

a. Teaching about God.

b. Learning about God.

c. Fearing God.

d. Knowing God.

e. Imitating God’s wisdom.

i. The fear of the LORD is a state of mind in which one’s own attitudes will, feelings, deeds, and goals are exchanged for God’s (Ps. 42:1).

Kylee’s notes: Psalm 111

Translation. ESV-full of compassion. NKJV-merciful. ESV-faithful. NKJV-verity (v.7)

Cross ref. v.1 Ps. 138:1; 149:1 Praise & give thanks.v.2 Ps. 92:5 How great are your works.

Your thoughts are very deep. Rev.3:2, Ps.139:14, Ps. 119:45, 94, 155-studied by those who delight in them. Ps. 121:1, 1; 143:5-I meditate on all that you have done; I ponder the work of your hands. “I have sought your precepts.” 3.Ps.145:5, Ps.112:3,9 His righteousness endures forever, meditate on the splendor of His Majesty and on His marvelous works.

4.Ps. 78:4 We will not hide them from their children but tell to the coming generation. 5. Ps. 105:8; Deut. 10:12-fear God, walk in His ways, love Him, serve Him with all your heart and soul, and keep His commandments. 6. 7.Ps. 93:5, 19:7-His decrees are trustworthy. The law of the Lord is perfect. The testimonies are sure. 8. Is. 40:8; Matt. 5:18; Ps. 19:9 The fear of the Lord is clean, enduring forever. The rules of the Lord are true. Rev. 15:3, Just and true are your ways. 9.

Matt.1:21 “he will save His people from their sins.” Lu.1:68; Ps. 133:3 “For there the Lord has

commanded the blessing, life forevermore.” Ps.8:1 10. Job. 28:28; Prov.9:10, 1:7; Prov.3:4 “Let not steadfast love and faithfulness forsake you. Bind them around your neck. Write them on the tablet of your heart.” Jn.7:17; Ps. 44:8; Mt.22:37,38-“Love the Lord with all your heart, soul and mind.”; Rev. 14:7

Thoughts/paraphrases

1. Public praise
2. Study the word
3. Observe the wonders of creation
4. Creation has allowed people across time to see and remember Him. He has also never changed. He is always gracious and merciful.
5. He feeds us physically and spiritually. He promises us salvation.
6. He fulfilled His promise to the Jews and will to us.
7. His work is always just and never changes.
8. They are established forever and are good.
9. He has redeemed us and kept His promise. That is holy and awesome because that is who He is.
10. Wisdom begins with realizing how holy and awesome He is. Fearing the Lord is wise. Praising Him will always continue by those who are wise.

RESEARCH

Praises God for

- His great works v.2
- His enduring righteousness v.3
- His grace and compassion v.4
- His provision v.5
- His truth and justice v.7
- Redemption v.9
- Granting wisdom to those who revere him v.10

(Psalm 112)” The Person that fears the LORD.”

1. The Blessing of Obedience (112:1 – 9)
2. The Emptiness of Sin (112:10)

• (v.1) “Who fears the LORD.”

- o This Psalm begins where (111:10) ended.
- o Psalm 111 exalts the works of God, while Psalm 112 extols the person who fears God.
- o The two Psalms are linked together.

• (vv. 2 – 9)

o God’s faithful people will prosper.

- Because they walk in light.
- Because they walk in righteousness.
- Because they are gracious and help others.
- Because they guide their affairs with discretion.

o God’s faithful people will be remembered.

(Proverbs 22:1)

(Eccl. 7:1)

o God's faithful people will be protected.

☐ "Moved" KJV and, ESV (v.6) Hebrew: Mowt (Mote) "to slip, shake, fall or fail. Be carried away. Cast out. Be out of course. Be (re-) moved."

o God's faithful people will be delivered.

☐ Not afraid of bad news.

☐ Heart is firm.

☐ Trusts in the LORD.

☐ Heart is steady.

☐ His enemies will fall – He will remain.

o God's faithful people have hope.

☐ (v.4) "Light dawns in the darkness for the upright; he is gracious, merciful and righteous."

• There will be darkness.

• Storms will come.

• The character traits of the upright person of God will shine through and show the way.

• (cf. Ps.1:1 – 3)

• (v.9) "Dispersed abroad."

o Quoted by Paul in (2nd Cor. 9:9)

☐ "Cheerful giver" context: (2nd Cor. 9:6 – 15)

• (v.6) the simple, self-evident agrarian principle – (how I dream of the "Good old agrarian days!") – which Paul applied to Christian giving – the harvest is directly proportionate to the amount of seed sown (cf. Prov. 11:24, 25; 19:7; Luke 6:38; Gal. 6:7). "Bountifully." This is derived from the Greek word that gives us the word eulogy ("blessing"). When a generous believer gives by faith and trust in God, with a desire to produce the greatest possible benefit to the receiver of his gift, that person will receive that kind of a harvest blessing (cf. Prov. 3:9, 10; 28:27; Mal. 3:10). God gives a return on the amount one invests with Him. Invest a little, receive a little, and vice versa (cf. Lk. 6:38).

☐ See also: (2nd Cor. 8:1 – 15)

☐ (Cf. Eccl. 11:1 – 6)

• (v.9) "His horn."

o Horns on an animal were an indication of strength and prosperity.

o This is applied figuratively to the righteous.

• (v.10)

o In contrast to the righteous man of verses 2 – 9, the wicked man lives a worthless existence without strength.

o (cf. Ps. 1:4 – 6)

Prelude to (Psalm 113):

Psalms 113 – 118 comprise a rich six-psalm praise to God commonly known as the Egyptian Hallel (hallel meaning "praise" in Hebrew). These were sung at Passover, Pentecost, and

Tabernacles, but had the greatest significance at Passover, which celebrated the Jew's deliverance from Egypt (cf. Ex. 12 – 14). Traditionally, Psalms 113 and 114 were sung before the Passover meal and Psalms 115 – 118 afterwards. Psalm 118 by itself may be the "Hymn" that Jesus and his disciples sang before leaving the upper room and going out to the Mount of Olives. Although it may have been even the entire section 115 – 118, that they sang together since it was usually sung together as one "Hymn" (cf. Mt. 26:30; Mark 14:26). There are two other notable sets of praise in the Psalter: (1) "The Great Hallel" (Psalms 120 – 136). (2) "The Final Hallel" (Psalms 145 – 150).

1. "Blessed be the Name of the LORD"

a. I have selected as the title, the first line from the second verse.

b. Analysis of the phrase:

i. "Blessed."

1. Here it is the Hebrew: Barak, (interestingly as our President is having his inaugural today for official commencement of his second term – I believe the meaning in Arabic is very similar if not identical) "To kneel; by impl. To bless God (as an act of adoration.)"

ii. "be"

1. The verb also in scripture as: "Albeit, am, are, and art."

2. In this phrase "is" would be an acceptable alternate.

iii. (the) "Name."

1. Hb. Shem. "The idea of definite and conspicuous position. An appellation, as a mark or memorial of individuality: by Impl. Honor, authority, character, renown and report."

2. Name of Noah's son (Genesis 10:1), meaning same, including his posterity, known by the patronymic "Shemites" or, "Semites,"

Similarly: the way the "Native Americans" had their own designations for themselves (i.e. the Cherokee called themselves ;(In their native Iroquoian dialect: Ani-yun-wiya, meaning "real people" or, "The principal people." The name Cherokee was probably given to them by their neighbors the Creeks - tciloki in its original form - meaning "people of the different speech." It was the Spaniards corruption of this name which survived in its anglicized form as "Cherokee" today.

iv. (of the) "LORD."

1. Is of course the Hebrew: Yehovah by extension Jehovah: from the four letters YHWH (Our characters for the Hebrew). "The self-existent and eternal" – the Jewish national name for God – the only personal name given and revealed by God for himself. Historical chronology: – the first time God revealed this name to any man, was when he did so to Moses at the burning bush (Exodus 3:14 cf. Exodus 6:3).

(Psalm 113)

I. The call to praise. (113:1 – 3)

II. The cause for praise. (113:4 – 9)

a. God's transcendence (113:4, 5)

b. God's Immanence – ["State of being immanent" in this context, the idea of "To be," "To exist," or, "have existence."] – (113:6 – 9)

1. (v.1)

a. "Servants."

i. Refers to the redeemed.

ii. All of whom should serve God with obedience.

b. "The name."

i. The name of God.

ii. Represents all of his attributes.

2. (v.2)

- a. "This time ... forevermore."
 - i. We should give God praise always.
 - ii. (cf. Eph. 5:20; 1st Thess. 5:17, 18)
- 3. (v.3)
 - a. "Rising...going down."
 - i. From the first waking moment in the morning, to the last moment of consciousness before sleep.
 - 1. When is the "Best time" for you to spend time in prayer?
 - 2. How is it that you praise him always?
 - 4. (v.4, 5)
 - a. Believers are to praise the only one worthy of praise for his transcendent sovereignty.
- 5. (vv.6 – 9)
 - a. "Humbles."
 - i. In appearance, God must figuratively lean over from the faraway heavens to examine the earth (cf. Isaiah 40:12 – 17).
 - ii. In a far greater way Christ humbled himself in the incarnation (cf. Philipp. 2:5 – 11).
 - b. "The poor." (vv. 7, 8)
 - i. This is borrowed, almost exactly, from Hannah's song: (1st Samuel 2:8).
 - ii. God is responsible for both the rich and the poor (Proverbs 22:2).
 - iii. God's compassion reaches out to the poor and needy (cf. Ps. 72:12, 13).
 - iv. Ultimately, Christ came to save those who are poor in spirit (cf. Isaiah 61:2; Luke 4:18).
 - c. "The barren woman." (v. 9)
 - i. Sarah, (Gen. 21:2).
 - ii. Rebekah, (Gen. 25:21).
 - iii. And Rachel, (Gen. 30:23).
 - 1. Would be the most significant, since the outcome of the Abrahamic covenant depended on these three childless women being blessed by God to be mothers.

Comment:

Butch O'Neal:
Thank you, brother Steve!!!

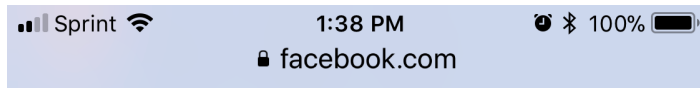
Comment:

Ginger Hermon:
Wow, Steven. Lots of studying and effort on your behalf, thank you! Was this a personal study or with a congregation?

Replies:

Steven Wright:
Part of a home Bible (small group) study, from awhile ago.

September 27: Psalms 114-116 (Steven Wright)



Steven Wright ▸ The W.O.R.D.



September 27, 2017 at 7:45am · 🌐

9/27 Good morning everyone! Today's reading is found in (Psalms 114 - 116). Here is your related study:

Prelude to (Psalm 114):

(See prelude to Psalm 113). This Psalm is the one most explicitly related to the Exodus. It touches on the events recorded in: (Exodus 12 – 14) – [READ] – It recounts God's response to his people in captivity (Israel in Egypt). In order to honor His promises in the Abrahamic covenant (Gen. 28:13 – 17), given to Jacob (c.f. 114:1, "The house of Jacob;" 114:7, "The God of Jacob").

1. (Psalm 114)

- a. God inhabits Israel (1,2)
- b. God intimidates nature (3 – 6)
- c. God invites trembling (7, 8)

- (114:2) "Judah...Israel"

- o Judah/Benjamin and the Northern tribes/Kingdom, respectively.

- o "Sanctuary...dominion."

- o ☰ God dwelt among the people as a pillar of cloud by day and a pillar of fire by night

- o ☰ (Exodus 13:21, 22; 14:19)

- (114:3) "The sea...Jordan"

- o Two miracles of God began and ended the Exodus.

- o ☰ On the way out of Egypt, God parted the waters of the Red Sea (Exodus 14:15 – 31).

- o ☰ Some forty years later he parted the Jordan river in order for the Jews to enter the Promised Land (Joshua 3:1 – 17).

- (114:4) "Mountains...little hills"

- (114:4) "Mountains...little hills"
 - o This refers to the violent appearance of God to Israel at Sinai.
 - o (Exodus 19:18; Judges 5:4, 5; Psalm 68:17,18)
 - o (C.f. Hebrews 12:18 – 29)
- The Mountain of Fear and the Mountain of Joy
- 18 You have not come to a mountain that can be touched and that is burning with fire; to darkness, gloom and storm; 19 to a trumpet blast or to such a voice speaking words that those who heard it begged that no further word be spoken to them, 20 because they could not bear what was commanded: "If even an animal touches the mountain, it must be stoned." 21[c] The sight was so terrifying that Moses said, "I am trembling with fear." [d]
- 22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, 23 to the church of the firstborn, whose names are written in heaven. You have come to God, the Judge of all men, to the spirits of righteous men made perfect, 24 to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.
- 25 See to it that you do not refuse him who speaks. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven? 26 At that time his voice shook the earth, but now he has promised, "Once more I will shake not only the earth but also the heavens." [e] 27 The words "once more" indicate the removing of what can be shaken—that is, created things—so that what cannot be shaken may remain

created things—so that what cannot be shaken may remain.

- 28 Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, 29 for our “God is a consuming fire.”[f]

o (N.I.V.)

Footnotes:

a. Hebrews 12:6 Prov. 3:11,12 (see Septuagint)

b. Hebrews 12:13 Prov. 4:26

c. Hebrews 12:20 Exodus 19:12,13

a. 21[c] “The sight was so terrifying”

d. Hebrews 12:21 See Deut. 9:19.

a. “I am trembling with fear.”[d]

e. Hebrews 12:26 Haggai 2:6

a. “Once more I will shake not only the earth but also the heavens.”[e]

f. Hebrews 12:29 Deut. 4:24

a. “...for our “God is a consuming fire.”[f]

- Hebrews 12:20

o Quoted from: (Exodus 19:12,13)

☰ The proper approach to a holy God could not have been better emphasized than by imposing a death penalty upon those who violated the arbitrary boundaries God had set around the mountain.

☰ Even animals could not encroach upon the sacred area.

o (cf. Exodus 20:19; Deuteronomy 5:23,24)

☰ “Let not God speak”

- Fearing for their lives, the nation asked Moses to be their mediator.

- (cf. Hebrews 12:18 – 21) –more in a moment!

- (cf. Hebrews 12:18 – 21) –more in a moment!

☰ See: (Deuteronomy 5:22 – 33)

- The frightening circumstances of God's presence at Sinai caused the people to have enough fear to ask Moses to receive the words from God and communicate those words to them.
- They promised to obey all that God said.
- God affirmed that the pledge to be obedient was the right response.
- Then God expressed his loving longing for them to fulfill their promise so they and their children would prosper.
- They asked to be given all of God's word.
- So God dismissed the people and told Moses he was going to give the Law to him to teach his people.
- At stake was life and prosperity in the land of promise.

o But we now can approach a different mountain.

☰ Contrasting with Sinai, where God gave the Mosaic Law, a mountain which was foreboding and terrifying; Mount Zion, is not the earthly one near Jerusalem, but God's heavenly abode, which is inviting and gracious.

☰ No one could please God on Sinai's terms, which was the perfect fulfillment of the law (Galatians 3:10 – 12).

☰ Zion however; is accessible to all who come through Jesus Christ.

☰ (Cf. Psalm 132:13, 14; Isaiah 46:13; Zechariah 2:10; Galatians 4:21 – 31).

I. THE MOUNTAIN TO WHICH WE HAVE COME (18-24)

I. THE MOUNTAIN TO WHICH WE HAVE COME (18-24)

A. IT IS NOT MOUNT SINAI (18-21)

1. The mountain described first is Mount Sinai, to which Israel came following their deliverance from Egyptian bondage - cf.

Ex. 19:12-18

Ex 19:12 And thou shalt set bounds unto the people round about, saying, take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

Ex 19:13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

Ex 19:14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

Ex 19:16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

Ex 19:17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

Ex 19:18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

a It seems to have been much like a volcano – Ex

and the whole mount quaked greatly.

a. It seems to have been much like a volcano – Ex. 20:18

“And all the people saw the thundering, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when they saw it, they removed and stood afar off.”

b. Deut. 4:11

“And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.”

c. It frightened the people – Deut. 5:22-26; 18:16

i. What a sight that must have been!

ii. How terrifying!

b. Even Moses was afraid – Deut. 9:19

2. We have not come to such a mountain that forces us to stand
"afar off"

The Christian experience has none of these glorious events – or so it seems.

Wouldn't it have been awesome to see Mt. Sinai when God was giving them the law...the smoke...the thunder...the fire...the trumpet...THE voice? Yet none of that compares with the Christian experience.

They came to a physical mountain, our privilege today to consider what it is to which we have come.

(Hebrews 12:18 – 29), and especially, (vv. 22 – 24), is designed to establish, once and for all, the vastly great and supreme superiority of Christianity and the Christian experience.

Who wants to go back to that That O.T. experience,

Who wants to go back to that That O.T. experience, when this, Christian experience far surpasses it?

The phrase "you have come" in the Greek is () Proselutos. It is where we get our word proselyte. It is actually the alternate of the Greek proserchomai, which means: "to approach, come near, visit, worship, assent to, come thereunto, consent, draw near, go near to, unto."

In its application, context and usage here, it means: "an arriver, an accede®, specifically, a convert from Judaism to Christianity."

Remember to whom this was originally written. When those Jews left Judaism, what did they come to?

The answer is found in eight key areas (delineated in the Greek text with the conjunction, and, which is prefaced with the verb "you have come to...").

These eight areas are the beautiful spiritual realities enjoyed by Christians.

1. MOUNT ZION

2."The city of the living God, the heavenly Jerusalem"

3."An innumerable company of angels"

4."The general assembly and church of the firstborn registered in heaven"

5."God the Judge of all"

6."The spirits of just men made perfect"

7."Jesus the Mediator of the new covenant"

8."The blood of sprinkling that speaks better things than that of Abel"

What mountain have you come to?

B. IT IS MOUNT ZION (22-24)

B. IT IS MOUNT ZION (22-24)

1. The "mountain" to which we have come is one that encourages us to "draw near"

2. We have come to "Mount Zion"

a. Zion was originally the stronghold of the Jebusites in

Jerusalem that became the "city of David" - 2 Sam

5:6-10; 6:2;

1 Chr 11:4-9

Royal residence, Religious center, and where the Ark of the Covenant came to be located.

a. The term "Zion" came to be used to refer to:

a. The city of Jerusalem - Psa 48:2; 84:7; Am 6:1

b. It was Solomon who extended the walls of Jerusalem to include Zion - and Zion eventually became synonymous with Jerusalem. - Ps. 122:3f.

c. Considered to be God's dwelling place - 1st Ki. 14:21; Ps. 9:11; 76:2; 78:68f.

d. The heavenly Jerusalem where God dwells - Isa 28:16; Ps 2:6 Re 14:1

i. In the O.T. was the meeting place for the people of God.

ii. In the N.T. is also where God's people meet.

iii. Now (spiritually) refers to the church, where God dwells with His people. (2nd Cor. 6:14; Eph. 1:22 - 23)

2. In coming to "Mount Zion", we have also come to...

a. "the city of the living God, the heavenly Jerusalem"

1) The heavenly city longed for by Abraham and the others

- cf. He 11:10, 13-16

2) The heavenly city longed for by Christians today -

2) The heavenly city longed for by Christians today -
cf.

He 13:14

3) The heavenly city we will one day experience - Re
3:12;

21:1-7; 22:14

-- "This heavenly city is where our Lord dwells and is
our

eternal home. In coming to Christ we have come into
the

covenant which gives us the right to a place in that
city." (B. W. Johnson, People's New Testament)

The earthly Jerusalem was only archetype for a far
greater city (Gal. 4:26).

This is a special city in that God dwells there, but is
also the fulfillment of numerous passages. (11:16;
13:14; cf. Rv. 21:2)

And we have come to that good place and we are in
good company, for we have come to...

b. "an innumerable company of angels"

a. The OT. Presents the wonder and power of angelic
forces.

b. This innumerable (Myriad – lit. "Thousands upon
thousands –without number.") host is now hard at work
on behalf of those who will inherit salvation. (1:14; Rv.
5:11).

We have come to...

c. "the general assembly and church of the firstborn
registered in heaven"

While some have thought this phrase refers again to
the angelic host, this seems highly unlikely. Rather,

the angelic host, this seems highly unlikely. Rather, this terminology logically refers to men for the following reasons:

1. Men are referred to as the church or assembly in scriptures.
2. The idea of enrollment is a term associated with men.
3. Angels are already in heaven, whereas there is a record in heaven of the faithfulness of men.
4. The term firstborn refers to sons who are in line to receive the inheritance – this does not fit angels (2:16; 1:6).

Therefore, it is logical to see this phrase as referring to the Christian community, the church. And this being the case, confirms that even though they are busy doing the Lord's work here on earth there is a heavenly record which has their names listed (Phil. 4:3; Lk. 10:20; Rev. 21:27).

1) The church in the universal sense, made up of all who are saved - Ac 2:47

2) They are the "firstborn ones", who enjoy special privileges of their birthright

This refers to all of those who are a part of the Body of Christ, the great assembly of believers – the church of Christ.

Faithful Christians are the "First born," which refers to their rights and privileges as sons.

They will receive the inheritance from their heavenly father (Romans 8:13 – 16).

Their names are in "the Book of Life" - Ph 4:3; Re 3:5

And if in the end we are found faithful, then we will be

And if in the end we are found faithful, then we will be able to stand without fear when we have come to...

"God the Judge of all"

The Judge of all the earth - cf. Gen 18:25

He is the One to whom we must give heed.

a. Christians may now boldly approach the judge of all because of the work of the Lord Jesus (4:16).

And we shall come to...

e. "the spirits of just men made perfect"

1) Those who died in faith, such as the Old Testament saints - He 11:39-40

It is Jesus who makes them perfect (10:14; 2:10; 5:9).

2) Note: They had not been made perfect apart from us, but

now they are made perfect; they were redeemed by the

blood of Christ! - cf. He 9:15

WE, have come to...

f. "Jesus the Mediator of the new covenant"

1) As we've seen, He is the Mediator of "a better covenant"

- He 8:6

2) This "new covenant" is by means of His death - He 9:15

3) "Mediator" (Hebrews 8:6; 9:15; 12:24)

a. Lit. "A go-between."

b. Moses was the mediator of the covenant at Mount Sinai.

i. He acted as a communication link between God and the Israelites.

ii. He informed the Israelites of their covenant

- ii. He informed the Israelites of their covenant obligations.
- iii. He also appealed to God on their behalf (see Gal. 3:19 – 20).
- c. Acting in the same position; Jesus, is the mediator of the New Covenant.
- i. He activated this covenant through his own sacrifice on the cross.
- ii. He now sits at the right hand of the father interceding for us (see Heb. 7:25)

And here, the writer re-emphasizes the greatness of the new covenant:

1. Jesus mediates.
2. It is new.
3. It has better blood.

Because we have come to...

g. "the blood of sprinkling that speaks better things than that of Abel"

The "blood of Abel" refers to the faithful sacrifice that Abel made, let's review:

1. (Gen 3:21)
2. (Gen. 4:4)
3. (Heb. 11:4)
4. (Rom. 10:17)

The blood of Abel's sacrifice (and subsequently all animal sacrifice –patriarchal or Mosaic – provided only a temporary covering, but Christ's blood sacrifice declares eternal forgiveness (cf. Co. 1:20).

- 1) Abel still speaks through the example of his faith - He 11:3
- 2) But in comparison. the blood of Jesus speaks

- He 11:3

2) But in comparison, the blood of Jesus speaks volumes!

- He 10:11-14

a. Hebrews 12:20 Exodus 19:12,13

a. 21[c] "The sight was so terrifying"

b. Hebrews 12:21 See Deut. 9:19.

a. "I am trembling with fear." [d]

c. Hebrews 12:26 Haggai 2:6

a. "Once more I will shake not only the earth but also the heavens." [e]

d. Hebrews 12:29 Deut. 4:24

a. "...for our "God is a consuming fire." [f]

(Now back to Psalm 114)

- (V.v. 5 – 6)

- o In poetic imagery, God questioned why the most fixed of all geographical features, i.e., water and mountains could not resist his power and will.

- (114:7) "Tremble"

- o This is the only proper response of helpless nature before the omnipotent God.

- (114:8) "The rock"

- o This refers to the first incident at Massah/Meribah (Exodus 17:5, 6)

- o And/or the second (Numbers 20:8 – 11)

(Psalm 115)

This Psalm of praise seems to be antiphonal in nature, following this outline.

- The people (115:1 – 8)

- The priests (115:9 – 11)

- The people (115:12, 13)

- The priests (115:14, 15)

- The people (115:16 – 18)

Verses 4 – 11 are very similar to (Psalm 135: 15 – 20).

Verses 4 – 11 are very similar to (Psalm 135: 15 – 20). This suggests that perhaps this Psalm is post-exilic (cf. v. 2) and could have been sung at the dedication of the second temple (cf. Ezra 6:16).

- (115:1)

- o "To Your name give glory."

- o God declares that He will share His glory with no one. (Isaiah 42:8; 48:11)

- (115:2)

- o "Where is their God?"

- o (cf. Psalm 42:3, 10; 79:10; Joel 2:17; Micah 7:10)

- o The Jews despised this Gentile taunt.

- God Wants All Men Be Saved (II Peter 3:9)

- (II Peter 2:17-22). The context of (II Peter 3:9)

- o Peter here is warning about false teachers.

- o He calls them..."dogs"... "wells"... "swine".

- He says it is characteristic of these to deny two things:

- o 1. The Deity of Christ (II Pt. 2:1).

- o 2. The Second coming of Christ (II Peter 3:1-10).

- They Say:

- o "Where is He?" – "I don't see Him?"

- THIS IS LIKE SAYING:

- o "I will never die – I never have before"

- Or,

- o "I will never get cancer – I never have before"

- But Peter Says:

- o "Wait a minute – have you forgotten about the flood?"

- o Things have not always continued as they were.

- o Things have not always continued as they were.
- o Things are not going to continue always as they are either.
- o God WILL intervene one day with a great fiery judgment.
- o God Is Not Slack Concerning His Promises
- o Just because we do not see God invading our space with the imputation of his judgment, does not mean that He cannot or, will not do so.
- o His delay does not mean that He is lacking in power or, unfaithful.
- o It means that He is very, very, very, PATIENT!
- (115:3)
 - o Israel's God is alive and rules the earth from His throne above.
- (115:4 – 8)
 - o In contrast, the Gentiles worship dead gods of their own making.
 - o Idols fashioned in the image of the fallen man.
 - o (Isaiah 44:9 – 20; 46:5 – 7; Jeremiah 10:3 – 16; Romans 1:21 – 25).
 - o The idol worshipper becomes like the idol – spiritually worthless.
- (115:9 – 11)
 - o This three-verse priestly admonition (cf. Psalm 118:2 – 4; 135:19, 20) could apply to three different groups:
 - o 1. The nation of Israel (v.9)
 - o 2. The Levitical priests from the line of Aaron (v.10)
 - o 3. Proselytes to Judaism who are God-fearers (v.11)

o 3. Proselytes to Judaism who are God-fearers (v.11)
o To all three groups; God is their helper and their shield.

• (115:16)

o "...the heavens...the earth..."

o Strong implications that the earth alone is the dwelling place of physical life.

☰ (cf. Genesis 1:26, 27; Psalm 8:6 – 9)

• (115: 17, 18)

o (v.17)

☰ (cf. Psalm 6:5; 88:10 – 12; Isaiah 38:18)

o (v.18)

☰ (cf. Psalm 113:2; Daniel 2:20)

(Psalm116)

• An intensely personal "Thank – You!" Psalm to the Lord for saving the Psalmist from death (vv. 3, 8)

• "Sheol" (v.3)

o Another term for the grave/death

• "I will walk" (v.9)

o A vow of obedience

• "I believed" (v.10)

o Faith in God and His ability to deliver preceded the Psalmist's prayer for deliverance.

o This verse is quoted by the apostle Paul in (2nd Cor. 4:13).

☰ It rehearses the thought of walking by faith and not by sight.

• "All men are liars" (v.11)

1. Hyperbole.

2. Either the Psalmist is reacting to his false accusers...

3. Or, to people who say they can deliver him but have not.

not.

- “what shall I render” (v.12)
 1. God needs nothing.
 2. God puts no price on His free Mercy and Grace.
 - That is, Jesus has paid the price (1st Peter 1:19)
 3. The Psalmist renders the only acceptable gift – obedience and thanks giving.
- “The cup of salvation” (v.13)
 1. This is the only place in the Old Testament where this exact phrase is used.
 2. It probably has the meaning of the cup in:
 - (Psalm 16:5; 23:5)
 - In other words, the redeemed life provided by God.
 - In contrast to (Psalm 75:8), which speaks of the cup of God’s wrath.
- “I will pay my vows” (v.14)
 1. In the context of this Psalm, most likely refers to the vows made under duress.
 - (cf. vv. 18.19)
- (vv. 15, 16) the Psalmist realizes what a special blessing his deliverance (“Loosed my bonds”) was in light of (Verse 15) – therefore, he reemphasized his role as a servant of God, following the example of his mother.
- (vv. 17 – 19)
 1. These verses parallel verses 13 and 14.
 2. Jonah made an almost identical statement (Jonah 2:9)
 3. “The sacrifice of thanksgiving” (v. 17)
 - This is probably not a Mosaic sacrifice, but rather actual praise and thanksgiving rendered from the heart.
 - In the spirit of (Psalms 136 and 138)

- In the spirit of (Psalms 136 and 138)
- (cf. Pss. 50:23; 100:4; 119:108; Heb. 13:15)

4. "The Lord's house" (v.19)

- Tabernacle if written by David before.
- Temple if written by Solomon later.



Like



Comment

Charles Fry and 10 others



Butch O'Neal

Thank you, Steve!

3 mos Like Reply More



Steven Wright

You are welcome brother Butch!

3 mos Like Reply More



Write a reply...

Reply



Ginger Hermon

Thanks, Steve! Psalm 116 is one of my favorite chapters in the Bible. Truly a happy soul that expresses devotion, love, and gratitude in this chapter! Thankful to have this arranged in song by a dear brother. ❤️



3 mos Like Reply More

October 4: Psalms 117-118 (Steven Wright)

10/4

Good morning everyone! The reading for today is (Psalm 117 - 118)

Here is your study:

Psalm 117

- The seal of redemptive truth is bound up in this diminutive but seminal psalm – its profundity far outdistances its size.
- This pivotal psalm exhibits three distinguishing features:

- o It is the shortest psalm;
- o It is the shortest chapter in the Bible;
- o It is the middle chapter of the Bible.
- That God looked redemptively beyond the borders of Israel in the OT is made abundantly clear here.
- The psalm looks back to God’s intent for Adam and Eve in Eden (Gen. 1; 2)
- The psalm looks ahead to the ultimate fulfillment in the new heavens and earth (Rev. 21; 22)

- A Global Invitation (117:1)
- A Grand Explanation (117:2)
- (117:1) “Gentiles...peoples!”
- o Paul quotes this in (Romans 15:11) to make the point that from the very beginning of time God has pursued a worldwide redemptive purpose (cf. Rom. 15:7 – 13).
- o Other passages quoted by Paul in (Romans 15) to make this point include:
 - ☐ (Dt. 32:43; 2nd Sam. 22:50; Isaiah 11:10)
- o While not as obvious in the OT, the NT makes this point unmistakably clear (cf. Acts 10:34, 35; Rom. 1:16; 1st Cor. 12:13; Eph. 2:14; Gal. 3:1 – 19; Col. 3:11)
 - (117:2)
 - o The reasons for such exalted praise as that in (v1) are:
 - ☐ Because of God’s redemptive kindness, and
 - ☐ Because of God’s eternal truth.
 - ☐ Therefore, what God has promised, he will provide (cf. John 6:37 – 40)

Psalm 118

• Introduction:

o Note from previous outline on (Psalm 113)

• Psalms 113 – 118 comprise a rich six-psalm praise to God commonly known as the Egyptian Hallel (hallel meaning “praise” in Hebrew). These were sung at Passover, Pentecost, and Tabernacles, but had the greatest significance at Passover, which celebrated the Jew’s deliverance from Egypt (cf. Ex. 12 – 14). Traditionally, Psalms 113 and 114 were sung before the Passover meal and Psalms 115 – 118 afterwards. Psalm 118 by itself may be the “Hymn” that Jesus and his disciples sang before leaving the upper room and going out to the Mount of Olives. Although it may have been even the entire section 115 – 118, that they sang together since it was usually sung together as one “Hymn” (cf. Mt. 26:30; Mark 14:26). There are two other notable sets of praise in the Psalter: (1) “The Great Hallel” (Psalms 120 – 136). (2) “The Final Hallel” (Psalms 145 – 150).

o Compare: (Psalm 110)

☐ (We will go back in our study and begin to look more closely at (Psalms 110) in a future study)

☐ This psalm contains one of the most exalted prophetic portions of Scripture presenting Jesus Christ as both a holy king and a royal high priest – something that no human monarch of Israel ever experienced.

☐ Together with (Psalm 118), this psalm is by far the most quoted psalm in the New Testament.

• (Mt. 12:36; 14:62; Lk. 20:42, 43; 22:69; Acts 2:34, 35; Heb. 1:13; 5:6; 7:17, 21; 10:13).

☐ While portraying the perfect king, the perfect high priest, and the perfect government, (Psalm 110) declares Christ's current role in heaven as the resurrected Savior (110:1) and his future role (From David's standpoint), as a reigning monarch. (110:2 – 7).

☐ The psalm is decidedly messianic in context.

☐ Jesus, in (Mt. 22:43, 44), verifies the Davidic authorship.

☐ The exact occasion of this psalm is unknown, but it could easily have been associated with God's declaration of the Davidic covenant in (2nd Samuel 7:4 – 17).

☐ Christ the King (110:1 – 3)

☐ Christ the High-Priest (110:4 – 7)

o (Psalm 118) is also Intensely Messianic

☐ And thus quoted the most in the New Testament.

• (Mt. 21:9, 42; 23:39; Mk. 11:9, 10; 12:10, 11; Lk. 13:35; Hb. 13:6; 1st Pt. 2:7).

☐ A processional psalm.

• Employs solos and various groups.

☐ A stirring conclusion to the Egyptian Hallel.

☐ Neither the author nor the specific circumstances of the psalm are identified.

• Two reasonable possibilities could be entertained:

o (1) it was written during Moses' day in the Exodus, or

o (2) it was written sometime after the Jews returned from exile.

☐ Possibly for the occasion of the completion of the walls of Jerusalem under Nehemiah (Neh. 8:14 – 18)

o The former has a greater probability given:

☐ (1) the nature of the Egyptian Hallel (see Ps. 114);

☐ (2) its use by the Jewish community especially at Passover;

☐ (3) the close similarity to Moses' experience in the Exodus;

☐ (4) the striking similarity in Language (Ps. 118:14 with Ex. 15:2; 118:15, 16 with Ex. 15:6, 12; 118:28 with Ex. 15:2) and,

☐ (5) the particularly pointed messianic significance as it relates to the redemption provided by Christ our Passover (1st Cor. 5:7).

o It seems reasonable to propose that Moses possibly wrote this beautiful psalm to look back in worship at the historical Passover and look ahead in wonder to the spiritual Passover in Christ.

o Outline of (Psalm 118):

1. Call to worship (118:1 – 4)

2. Personal praise (118:5 – 21)

3. Corporate praise (118: 22 – 24)

4. Commitment to worship (118:25 – 29)

5. (for our study of this Psalm which we begin today, we shall consider the psalm in 3 segments of 7 verses and a final segment of 8 verses)

- (Psalm 118: 1 – 7)

- o (V.1) “Oh give thanks.”

- ☐ The other “Thankful” psalms.

- ☐ (cf. 1st Chron. 16:8)

- ☐ Note: (Psalm 106:1; 136:1)

- ☐ (Psalm 105 – 107; 136)

- ☐ The psalm ends in (V. 29) the way it began.

- o (V.2 – 4) “Israel...Aaron...those who fear the LORD.”

- ☐ (V. 2) (cf. Ps. 100:5)

- ☐ Note from previous outline of: (Psalm 115:9 – 11)

- These three verses; priestly admonition (cf. Psalm 118:2 – 4; 135:19, 20) could apply to three different groups:

- o 1. The nation of Israel (v.9)

- o 2. The Levitical priests from the line of Aaron (v.10)

- o 3. Proselytes to Judaism who are God-fearers (v.11)

- o To all three groups; God is their helper and their shield.

- ☐ The phrase: “His mercy endures forever.” Is repeated in all 26 verses of (Psalm 136).

- (cf. 118:1, 29)

- o (V.5 – 9) In this section, the psalmist is intensely focusing on the LORD.

- ☐ (Part one):

- (V.5)

- o (Ps. 120:1)

- o (Ps. 18:19)

- (V.6)

- o (Hebrews 13:6) quotes this verse.

- o (cf. Psalm 27:1; 56:4, 11).

- (V.7)

- o (Ps. 54:4)

- o (Ps. 59:10)

- o (V.v. 10 – 14) It seems obvious that the leader of the nation is speaking here.

- ☐ (V. 12) “a fire of thorns.” Dried thorns burn easily and quickly.

- ☐ (V. 13) “you pushed me.” This refers to the Psalmist’s enemy.

- ☐ (V. 14) These words are identical to Moses’ words in (Exodus 15:2)

- o (V.v. 15 – 18) a declaration of victory.

- ☐ (V.V. 15, 16) “The right hand.” This is similar to Moses’ words in (Exodus 15:6, 12)

- ☐ (V. 18) this possibly refers to the incident at Meribah where Moses struck the rock (cf. Num. 20:8 – 13).

- o (V.v. 19 – 21) The victory against overwhelming odds elicits from the psalmist a great desire to praise God.

❓ (v. 19) “gates of righteousness.” Not the physical gates of the temple (e.g., 1st Chron. 9:23) more likely a figurative reference, i.e., spiritual gates through which the righteous pass (cf. Psalm 100:4).

❓ (v. 20) “the gate” This points to the entry way which leads to the presence of the LORD.

- Jesus may have had this Psalm in mind when he taught about the “Narrow gate” in (Mt. 7:13, 14).

❓ (V. 21) “My salvation.” The LORD has delivered the Psalmist from otherwise certain defeat and death. (cf. Psalm 118: 14, 15).

o (V.v. 22 – 26) The multiple New Testament quotations of verses 22 and 23 and verses 25 and 26, lend strong messianic significance here. If Moses is the author, then the New Testament writers use a perfect analogy in connecting the passage to Christ.

❓ For example:

- Moses said that God would raise up another prophet like himself (Dt. 18:15).
- Peter identified this other prophet as the Lord Jesus Christ (cf. Acts 3:11 – 26).
- So Moses is a legitimate, biblically recognized type of Christ.

❓ (V. 22) “Stone ...builders rejected...chief cornerstone.”

- Peter identified the chief cornerstone in the New Testament as Christ (Acts 4:11; 1st Peter 2:7)

- In the parable of the vineyard (Mt. 27:42; Mark 12: 10 – 11; Luke 20:17):

- o The rejected son of the vineyard owner is likened to the rejected stone which became the chief cornerstone.

- o Christ was that rejected stone.

- o Jewish leaders were pictured as builders of the nation.

- o Now, this passage in (V.22) has a historical basis which is paralleled in its major features by analogy with the rejection of Christ, who came to deliver/save the nation.

- o Moses’ experience, as a type of Christ, pictured as

❓ On at least three occasions:

- Moses (stone) was rejected by the Jewish leaders (builders) as their God sent the deliverer (chief cornerstone).

❓ (Exodus 14:10 – 14; 16:1 – 3, 11, 12, 20; Acts 7:35; 1st Cor. 10:1 – 5).

❓ (V. 24) “The day...”

- The great deliverance Christ wrought for us on the cross.
- The day the stone was made the chief cornerstone (Pentecost 33 A.D.)
- Every day with rejoicing!

❓ (V. 25) “Save now I pray...”

- Transliterated from the Hebrew this becomes “Hosanna.”

- These words were shouted by the crowd to Christ at the time of his triumphal entry into Jerusalem (Mt. 21:9; Mk. 11:9, 10; Jn. 12:13).

- Days later, they rejected him because he did not provide the military/political deliverance they wanted from him.

❓ (V. 26) “Blessed.”

- Christ taught that the nation of Israel would not see him again after his departure (ascension to heaven) until they could genuinely offer these words to him at his second coming (Mt. 23:39; Lk. 13:35)

- o Events of the triumphal entry discussed above serve as the foreshadowing of the second coming and the judgment of Christ, as well as the fulfillment of prophecy while Jesus was on earth the first time.

o In the historical context of the Psalm, this could have easily been sung by the Jews of Moses' day, especially at the end of the forty years, but prior to Moses' death (Dt. 1 – 33).

• “House of the LORD.”

o A phrase used in reference to the tabernacle of Moses (Ex. 23:19; 34:26; Dt. 23:18)

o And, the later temple (1st Kings 6:1)

☐ (V. 27) “Light.”

• Similar to Moses' benediction of (Num. 6:25).

• “The altar.”

o The altar of burnt offerings, which stood on the east in the court outside the Holy Place (Ex. 27:1 – 8; 38:1 – 7).

☐ (V. 28) the wording here bears a striking resemblance to: (Ex. 15:2).

☐ (V. 29) a repetition of (118:1)

• This is the day, this is the day.

That the Lord has made, that the Lord has made.

We will rejoice, we will rejoice,

And be glad in it, and be glad in it.

This is the day that the Lord has made.

We will rejoice and be glad in it.

This is the day, this is the day

That the Lord has made.

• We are the sons, we are the sons,

Of the living God, of the living God.

We will rejoice, we will rejoice,

And be glad in Him, and be glad in Him.

We are the sons of the living God.

We will rejoice and be glad in Him.

We are the sons; we are the sons

Of the living God.

Source:

<https://www.hymnal.net/en/hymn/c/4#ixzz2ruywF0ww>

Comment:

Butch O'Neal:

Thank you, brother Steve!

Comment:

Ginger Hermon:

Fascinating, Steve! You have enhanced our psalms study richly; it's greatly appreciated! I have another song that I'll be meditating on from these chapters. Thanks again for these wonderful notes!

<https://m.youtube.com/watch?v=CtFaThSJBwc>

“Give Thanks to the Lord”

October 11: Psalms 119 (Marc Hermon)

Reading for Wednesday, Oct. 11th, 2017: Psalm 119. The longest chapter in the Bible and also an acrostic! Thanks Steven Wright.

Link to PDF:

https://lookaside.fbsbx.com/file/Psalm119.pdf?token=AWzYcHi8BNbEQmWuITsOp3k_pS-iHoo0HHTA3KZL_3zY9th3WPEWhqzWelvVbdGw2N42x8zw2yJiB5XOMy66lUxOrIQ-tyA9zeHzXF92xVX8cRbqW96hzNDhkudpy8n-MT6_aBQtURzpfqv4Gu_dbX6DYsw15K-RRDzekgJhtZMo2SMqiOOV5RSvMKt193tyGABxcu2eGdFbWM_36hwm-ax2

Comment:

Steven Wright:

Thank you Marc Hermon, for setting this up so good and proper! I appreciate this very much. My outline would have been all dis -arranged, charts goobered up, etc. Thanks a bunch. Also good that people can download and copy this part as a unit if they like!

Comment:

Butch O'Neal:

Thank you, Marc!

Comment:

Ginger Hermon:

Thanks, Steven! This psalm is powerful. The greatness and glory of God's Word! It's remarkable how the psalmist refers over and over again to scripture. Magnify the law!

Replies:

Steven Wright:

Amen!

October 18: Psalms 120-121 (Steve Wright)

Good morning everyone! Today we begin a new section of the Psalms. (120 -134), The "Songs of Ascents". I hope they lift you up. a bit of introduction to the section here today. A few notes pertaining to the three scheduled for our reading. Today we are scheduled for Psalms 120 - 122. Here is your study:

About Psalms 120 – 134

We begin now a new section of the psalms. These psalms are like a miniature Psalter in themselves, presenting a variety of themes such as are found in the entire book of Psalms. The general title given to each of the psalms in this section is "Song of Degrees" or, "Song of Ascents." Various theories have been suggested to explain the origin of this title. The most widely accepted and the one that I prefer the best is that these hymns were used by worshipers as they stepped up the mount of the temple at the annual religious festivals (Cf. Leviticus 23)

It is not necessary to know the exact background of the original writing of each of these psalms in order to obtain all that God wants the reader to have. If that were the case, the authors would have incorporated these facts, by the inspiration of the Holy Spirit, into the text itself, and they would thus have been preserved through the centuries.

The study of these psalms in this section is quite exhilarating! There is something about them that fills the heart. Worship of God is the prominent thought. In your study pray that the LORD will open the eyes of your heart to behold all the treasures of this heavenly storehouse.

Make a Chart

As you read each psalm, make note of phrases or entire verses that appear especially noteworthy. Record these observations in this manner:

PSALM: TITLE: MAIN POINTS: PROGRESSION:

Make your own title for each psalm.

Record for each, the main points it presents.

The first verses are clues to titles for these psalms.

Do the study called "progression" at the end of your analysis. See if you observe a movement onward and upward with respect to the theme of the psalms.

For some thought provocation, you might like to compare your titles with the following:

- 120 Sojourn of the Pilgrims
- 121 Helper of the Pilgrims
- 122 City of the Pilgrims
- 123 Plea of the Pilgrims
- 124 Deliverer of the Pilgrims
- 125 Security of the Pilgrims
- 126 Restoration of the Pilgrims
- 127 Dependence of the Pilgrims
- 128 Home life of the Pilgrims
- 129 Plea of suffering Israel
- 130 Redeemer of the Pilgrims
- 131 Composure of the Pilgrims
- 132 Assurance of the Pilgrims
- 133 Brotherhood of the Pilgrims
- 134 Benediction of the Pilgrims

Note how the last Short Psalm is a fitting conclusion to this group.

Notes on each psalm

A Study of Psalm 120

The psalmist likens those with whom he dwelt to the people of Mesech and Kedar. These people were particularly cruel and war-like. The first step on this ladder of ascents is a desire to be delivered from sin and from the company of sinners and to have peace the peace of God.

A Study of Psalm 121

Study how the psalmist uses words such as, "Help" "Keep" and, "Preserve"

A Study of Psalm 122

The thoughts behind the song I wrote entitled: "On to Zion."

Comment:

Butch O'Neal:
Thank you, brother Steve!

Comment:

Ginger Hermon:
Thank you, Steven! You always help me glean so much more from these psalms than I would otherwise. Thanks for sharing your inspiration from scripture for "On to Zion." I will be singing that all week now! 😊

October 25: Psalms 122-124 (Steve Wright)

A Study of Psalm 122)

(10/25 Apparently, I got off on the count for last week, so we will repeat the reading of Psalm 122 and add to that psalms 123 and 124 for this week's reading – here are some notes for this set)

The thoughts behind the song I wrote entitled: "On to Zion."

A Study of Psalm 123
Note the change of the pronoun from "I" to "our" and "us."

A Study of Psalm 124
Note the different figures of speech used to denote the dangers. What are the various methods used by Satan today, to trap the Christian?

Comment:

Butch O'Neal:
Thank you, brother!

Replies:

Steven Wright:
You are welcome brother!

November 1: Psalms 125-127 (Steve Wright)

Good morning everyone! Our reading for today is (Psalms 125 - 127). Here is your study:

A Study of Psalm 125

The psalm takes another step in the ascent. It expresses full assurance for the future. Compare this psalm with the words of (Isaiah 3: 10 – 11).

A Study of Psalm 126

While this psalm has reference to the return of the Jews from their Babylonian exile, it looks prophetically forward to the ideal, perfect and final restoration of God's people at the last day.

A Study of Psalm 127

The key to success is given in this psalm. What do you consider to be true success?

Comment:

Cherris Lehman:
Family.

Comment:

Butch O'Neal:
Thank you, brother Steve!

Replies:

Steven Wright:
You are welcome brother Butch!

Comment:

Ginger Hermon:
Thanks, Steven! I like this commentary note on Psalm 127. "Children are God's gift and a sign of His favor. Emphasis is on gift rather than possession. In the OT economy an Israelite's "inheritance" from the Lord was first of all property in the Promise Land which provide a sure place in the life and "rest" of God's kingdom. But without children the inheritance of the land would be lost, so that offspring were a heritage in a double sense.

Comment:

This psalm tells me that true success is obtained by diligently following God's Word (unless the Lord is at the center of all we do "builder of the hse" everything we do will be in vain). I believe in this sense that hse could be me. If He's not directing my steps then clearly my labour is in vain.

November 8: Psalms 128-130 (Steve Wright)

My apologies everyone! Other tasks kept me from getting to the making of my post for yesterday. Here it is a day late! For (Psalms 128 - 130) then:

A Study of Psalm 128

"Fear" means reverential fear. "Walking in His ways" means entire submission to Him – obedience.

A Study of Psalm 129

The history of Israel continues to this day to be one of affliction. Why?

A Study of Psalm 130

Here the symbol of ascent is seen in the psalm itself: from the depths of verse one to the heights of the glorious consummation of verse 8

Comment:

Butch O'Neal:
Thank you, Steve!

Comment:

Ginger Hermon:
No apologies necessary, Steven! We know you fill your life in good works and service for the Lord.

We've been blessed with excellent lessons from wade each evening this week at Dean Ave. I've stayed up on the 7 Bible study but will need to catch up on posts this weekend.

November 15: Psalms 131-133 (Steve Wright)

A bit late today . . . here is your study:

(the schedule of the reading and my schedule for the study again don't quite mesh here at the bottom of this section. That is why I did a hiccup on Psalm 122 at the top of this section. The reading for today is actually (Psalms 131 – 133) but I am including a note here for (134) also. I will do a bit of a repeat for next week with (134) being included also for that set. Just call it study symmetry!)

A Study of Psalm 131

This is one of the shortest psalms to read, but one of the longest to learn . . . Lowliness and humility are here seen in connection with a sanctified heart, a will subdued to the mind of God, and a hope looking to the LORD alone.

A Study of Psalm 132

Contrast the “afflictions” (v.1) and the “crown” (v.18). The psalm concerns two oaths, the one made by David (vv. 1 – 10) the other made by the LORD (vv. 11 – 18).

A Study of Psalm 133

Much is written in the New Testament about the need for Christians to dwell together in love and unity. In this psalm it is likened to ointment – fragrant, precious, sacred; and to dew – refreshing and enlivening. The tune and the adaptation of this psalm that appears in the songbook: “Melodies in Our Hearts” is considered to be the same melody first prescribed by David when he wrote this psalm. Read together with this psalm (John 17:20 -23)

A Study of Psalm 134

This psalm is the conclusion to the songs of ascents (Hence my placing it here of necessity)
This was a psalm used for a closing song at the end of an evening worship service.
As you conclude your study of this section, write out a list of the spiritual blessings that have come to you through these psalms. In what ways have they helped you in your determination to be a better Christian?

Comment:

Charles Fry:

Psalm 133 is an old favorite, messianic in my opinion, Aaron as a shadow of the great high priest, oil a symbol of the Holy Spirit poured out on Jesus and through him on the body; conflating the verdant heights of Mt Hermon, the source of God Jordan River, with Mt Zion, the city of the great King. Christian unity, as referenced by Paul in Eph 4:1ff.

Comment:

Butch O'Neal:
Thank you, Steve!

Comment:

Ginger Hermon:
Very interesting notes, Steven! Thank you. I'll have to check out the psalm from Melodies in Our Heart! ❤️ I love scripture turned in to song. Good way to memorize & meditate!

November 22: Psalms 134 (Steve Wright)

For 11/22 (or 3)

The scheduled reading for yesterday was: (Psalms 134 – 136), apparently, my post for 11/22 did not post? So, being that today is our National day of Thanksgiving, I am modifying this post and (re) – placing it a day late, with a plan to “double down” on 11/30. This post deals focuses on Psalm 134, with a look back. a study then, for today:

A Study of Psalm 134

This psalm is the conclusion to the songs of ascents
This was a psalm used for a closing song at the end of an evening worship service.

This series of psalms ends, as all worship should, with the voice of praise and thanksgiving. Our prayers, worship and waiting upon the Lord should lead us to bless the Lord, and bid all others do the same.

A Doxology is an offering of praise to God in worship. The term comes from the Greek roots duxa and logia and means "words of glory." Christians are to endeavor to make not only worship, but also theology and life itself, an offering of praise. Perhaps the most familiar "Doxology," to us, was written by Thomas Ken around 1700.

Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

These Psalms abound with similar verses (96:6; 112:1; 113:1) and were used in the synagogue.

The apostles used doxology's.
Romans 11:36 "For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

Ephesians 3:21 "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

1 Timothy 1:17 "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

There are celestial doxologies.

Rev 5:13 “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

Rev 19:1 “And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:”

The song of the angels in Luke 2:13-14 is a doxology.

“And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men.”

Our Savior’s pattern for prayer in Matt 6:11-13 is a doxology.

“Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.”

Notice...

#1. THE EXHORTATION: “Behold, bless ye the Lord.”

This psalm, being placed at the end of this series, bids us look back and trace the many reasons why we should bless the Lord.

Psalm 120 – Our strength in conflict.

Psalm 121 – Help me Lord.

Psalm 122 – My first day in Heaven.

Psalm 123 – Pray with your eyes open.

Psalm 124 – God is on our side.

Psalm 125 – Solid as a rock.

Psalm 126 – Free, Full & Fruitful.

Psalm 127 – The Lord is Sovereign.

Psalm 128 – The Pursuit of Happiness.

Psalm 129 – Victory in Jesus.

Psalm 130 – The cry for clemency

Psalm 131 – The real you.

Psalm 132 – God’s dwelling place.

Psalm 133 – Unity among Brethren.

If men will look back along their lives, they too will bless the Lord.

#2. THE CONGREGATION: “...all ye servants of the LORD, which by night stand in the house of the LORD.”

To all servants of the Lord.

To those “who by night stand in the house of the Lord.” Allusion is made to those whose office it was to minister before the Lord during the night watches — there were priests and Levites who had duties by night as well as by day (1 Chronicles 9:33). There was “a night watch of singers who kept up the worship of God through the silent hours.”

#3. THE PARTICIPATION: v 2 “Lift up your hands in the sanctuary, and bless the LORD.”

Put your heart, hands and mouth into worship.

#4. THE DEMONSTRATION: v 3 “The LORD that made heaven and earth bless thee out of Zion.”

As you conclude your study of this section, write out a list of the spiritual blessings that have come to you through these psalms. In what ways have they helped you in your determination to be a better Christian?

Comment:

Butch O’Neal:
Wow! Thank you, Steve!

Comment:

Ginger Hermon:
Thanks, Steven, for your teaching above. Very appropriate for Thanksgiving week. Sorry you had to post twice. We sincerely appreciate your efforts!

November 30: Psalms 135-139 (Steve Wright)

11/29 Good morning everyone!

Last week's reading schedule was for (Psalms 134 - 136). this week's is for (Psalms 137 - 139), Here is some study pertaining to both of these sections:

Introducing (Psalms 135 – 150)

We are still climbing the pinnacle of worship which we began to ascend in the songs of ascents of the previous psalms, and we see here before us two glorious heights to scale. The first of these is a group of eleven intense psalms. The second is the climatic group of the entire psalter, the psalms of praise appropriately called “The Great Hallel” or “The Hallelujah Chorus.”

We are nearing the end of this study and a minimum of helps will be given for each of the psalms in this study. By now, I hope, the tools which have been given in this study will be at your disposal and therefore, you should have no difficulty in discovering truths in these psalms on your own.

Psalms 135 – 145

Most of these psalms are ascribed to David. Before studying each one individually, scan the group for general impressions.

At the close of this study, be sure to list vital spiritual truths taught by these psalms.

A Study of Psalm 135

Psalm 135 is a witness to the greatness of God. The psalmist contrasts lifeless human-constructed idols with the reality of the living God. The result is twofold: the psalm magnifies the greatness of the true God and it points out the embarrassing inadequacy of all gods that people construct. In the end one thing is clear: only God is great. Though there is much we don’t understand about God, what we do know leaves us in awe of His greatness. God alone is great and worthy of our praise. The psalmist is in awe before God.

Psalm 135, asserts God alone is to be praised because God is great.

Every verse in Psalm 135 quotes or alludes to some other part of Scripture. Maybe his mind is so full of scriptural history and texts that consciously or unconsciously he interweaves phrase after phrase into a composition of praise. This used to be the case of Christians when they prayed. They had such a thorough knowledge of the Bible that it was a natural part of the way they expressed their prayer. Not so today. Our lack of Bible knowledge has led to more “Now I lay me down to sleep” prayers in comparison. Because the psalmist’s mind is full of Scripture he praises God for His greatness.

A Study of Psalm 136

Give Thanks to the LORD

I. Just for who He is

Give thanks to the Lord, for he is good. His love endures forever.

2 Give thanks to the God of gods. His love endures forever.

3 Give thanks to the Lord of lords: His love endures forever.

He is good. Good is an understatement.

II. For his wonderful creation

4. to him who alone does great wonders, His love endures forever.

5 who by his understanding made the heavens, His love endures forever.

6 who spread out the earth upon the waters, His love endures forever.

7 who made the great lights— His love endures forever.

8 the sun to govern the day, His love endures forever.

9 the moon and stars to govern the night; His love endures forever.

III. For His salvation

10 to him who struck down the firstborn of Egypt His love endures forever.

11 and brought Israel out from among them His love endures forever.

12 with a mighty hand and outstretched arm; His love endures forever.

13 to him who divided the Red Sea asunder His love endures forever.

14 and brought Israel through the midst of it, His love endures forever.

15 but swept Pharaoh and his army into the Red Sea; His love endures forever.

IV. For His inheritance

16 to him who led his people through the wilderness; His love endures forever.

17 to him who struck down great kings, His love endures forever.

18 and killed mighty kings—His love endures forever.

19 Sihon king of the Amorites His love endures forever.

20 and Og king of Bashan—His love endures forever.

21 and gave their land as an inheritance, His love endures forever.

22 an inheritance to his servant Israel. His love endures forever.

V. His love endures forever

23 He remembered us in our low estate His love endures forever.

24 and freed us from our enemies. His love endures forever.

25 He gives food to every creature. His love endures forever.

26 Give thanks to the God of heaven. His love endures forever.

Give thanks to the Lord, for he is good. His love endures forever. In Jesus’ name, Amen.

A Study of Psalm 137

Psalm 137.4 – How shall we sing the Lord’s song in a strange land?

• V5 – By not forgetting our home.

o “If I forget thee, O Jerusalem, let my right hand forget her cunning.”

o They always had their minds on home.

o They longed for home not the strange land.

o They had a constant reminder of their transgressions (harps)

- V6a – By our often speaking of our home.
 - o “If I do not remember thee, let my tongue cleave to the roof of my mouth”
 - o They showed faith in the promise.
 - o They communication was upon their home.
 - o They worshiped Him.
 - V6b – By our joy of home.
 - o “...if I prefer not Jerusalem above my chief joy.”
 - o Their hearts were filled with joy at the thought of home.
 - o Their faithfulness brought them joy in Him.
 - o Their satisfaction was in His joy and affection.
- I long for home, don't you? – Heaven is my home – the knowledge of that home awaiting, what keeps me singing

A Study of Psalm 138

I will praise you, O Lord. How should we praise Him? I see some ways in this text.

- 1- I will praise you in my heart
- 2- I will praise you in the world
- 3- I will praise you in song
- 4- I will praise you in humility
- 5- I will praise you in trouble

A Study of Psalm 139
God is unavoidable!

Comment:

Charles Fry:

I thought of the Psalms of Ascents as I watched this video a couple of days ago, the pilgrims' approach to the temple in Jesus' era. We are just past that section, but still relevant, I think.

<https://www.facebook.com/cityofdavid.en/videos/10155771946101390/>

Comment:

Steven Wright:

Cool! Thanks Charles!

Comment:

Butch O'Neal:

Thank you, Steve!

Comment:

March Hermon:

https://youtu.be/UEPr_ZF9HLs

“Linda Ronstadt-Rivers of Babylon”

Comment:

Ginger Hermon:

Thanks, Steven! My prayers are for your dad and family tonight!

I love Psalm 139:13-16. We cannot begin to comprehend God's creation in this secret place.

We can only look upon that child with awe, wonder and praise!

Comment:

Steven Wright:
thank you Ginger!

December 6: Psalms 140-142 (Steve Wright)

Good morning everyone! The reading for today is: (Psalms 140 - 142) Here is your study:

A Study of Psalm 140

1. David's authorship of this Psalm is stated here, but the circumstances are unknown.
2. This is like the earlier psalms in the psalter, that show the pattern of: complaint, prayer, and confident hope of relief.
 - a. Concerning David (vv. 1 – 5)
 - i. "Deliver me" (1 – 3)
 - ii. "Protect me" (4 – 5)
 - b. Concerning David's enemies (vv. 6 – 10)
 - i. "Thwart them" (6 – 8)
 - ii. "Punish them" (9 – 11)
 - c. Concerning the LORD (vv. 12, 13)

A Study of Psalm 141

1. Another psalm of lament by David whose occasion is unknown.
2. This psalm consists of four prayers that have been combined into one.
 - a. Prayer for God's haste (vv. 1, 2)
 - b. Prayer for personal righteousness (vv. 3 – 5)
 - c. Prayer for justice (vv. 6, 7)
 - d. Prayer for deliverance (vv. 8 – 10)

A Study of Psalm 142

1. Under the same circumstances as Psalm 57 (according to the superscription).
 - a. David recounted his desperate days hiding in the cave of Adullam (1st Sam. 22:1)
 - b. While Saul sought him to take his life (1st Sam. 18 – 24)
 - c. It appears that David's situation, for the moment at least, seems hopeless without God's intervention.
2. Psalm 91 provides the truths that bring the solutions.
3. Outline:
 - a. Cry of David (vv. 1, 2)
 - b. Circumstances of David (vv. 3, 4)
 - c. Confidence of David (vv. 5 – 7)

Comment:

Butch O'Neal:
Thank you, Steve!

Comment:

Ginger Hermon:
Thanks, Steven! I'm looking forward to doing this in 2018 in chronological order.

Replies:

Denise Waits:
Did I miss something?

Steven Wright:
Yes, we need more clarity on this point Marc, please!

Marc Hermon:
"Woman, what does your concern have to do with Me? My hour (2018) has not yet come.".... 😊 Ginger is anticipating the new Reading Plan for 2018. I didn't want to announce it for a couple of weeks so we keep our focus on finishing 2017 strong. I'll just say that we're calling it "chronoLOGOSpel" and basically reading the WORD through again but in chronological order (as best as we can tell). It's also being put in the Gospel Message. More to come.

December 13: Psalms 143-145 (Steve Wright)

Still trying to get used to the new name . . . I go to my groups and look for "Seven Bible Studies" and is NOT there! oh yeah!! . . . W.O.R.D. . . . Good morning everyone! The reading today is (Psalms 142 - 145) Here is your study:

A Study of Psalm 142

1. Under the same circumstances as Psalm 57 (according to the superscription).
 - a. David recounted his desperate days hiding in the cave of Adullam (1st Sam. 22:1)
 - b. While Saul sought him to take his life (1st Sam. 18 – 24)
 - c. It appears that David's situation, for the moment at least, seems hopeless without God's intervention.
2. Psalm 91 provides the truths that bring the solutions.
3. Outline:
 - a. Cry of David (vv. 1, 2)
 - b. Circumstances of David (vv. 3, 4)
 - c. Confidence of David (vv. 5 – 7)

A Study of Psalm 143

1. No specific background is known for this Davidic psalm.
2. This is the final penitential psalm (cf. Psalms 6; 32; 38; 51; 102; 130)
3. Outline:
 - a. David's passion (vv. 1, 2)

- b. David's predicament (vv. 3 – 6)
- c. David's plea (vv. 7 – 12)

A Study of Psalm 144

1. This psalm is very similar to (Psalm 18:1 – 15).
2. It could be that this psalm was written under the same sort of circumstances as the former time when Yahowah delivered David from the hand of his enemies, including King Saul (cf. 2nd Sam. 22:1 – 18)
3. Outline:
 - a. God's greatness (vv. 1, 2)
 - b. Man's insignificance (vv. 3, 4)
 - c. God's power (vv. 5 – 8)
 - d. Man's praise (vv. 9, 10)
 - e. God's blessing (vv. 11 – 15)

A Study of Psalm 145

1. This is David's conclusion to his seventy-three psalms in the collection.
2. David penned a most exquisite work to sum – up his thoughts.
3. Here, the king of Israel extols and celebrates the King of eternity for who he is, what he has done, and what he has promised.
4. Rich in content, this psalm duplicates a majestic acrostic design by using the twenty-two letters of the Hebrew alphabet.
5. This psalm begins the great crescendo of praise that completes the psalter and therefore can be rightly called "The Final Hallel" (Psalms 145 – 150)
6. Outline:
 - a. Commitment to praise (vv. 1, 2)
 - b. God's awesome greatness (vv. 3 – 7)
 - c. God's great grace (vv. 8 – 13)
 - d. God's unfailing faithfulness (vv. 14 – 16)
 - e. Re-commitment/Exhortation to praise (v. 21)

Have a great day everyone!

Comment:

Butch O'Neal:
Thank you, Steve!

Comment:

Ryan Ingle:
Thank you Steve

Comment:

Kevin Crittenden:

Thanks, Steve!

Ginger Hermon:

There is no cave so deep, so dark, that we cannot send up our prayers and refresh our souls to God. In the most helpless situations He is our refuge. Praise Him forever and ever. Thanks, Steven!

December 20: Psalms 146-149 (Steve Wright)

12/20 Hello everybody! Well, here we are with our second to last week of this particular venture of study in which we have been embarked; it has been a very good study. Thank you to all of the teachers and the administrators of and on this page.

Today the reading covers (Psalms 146 - 149)

Here is your study:

Introducing Psalms 146 – 150

The last five psalms are songs of pure praise. Note the frequency of the phrase “Praise the LORD!” Which is of course, the literal translation of the Hebrew “Hallelujah!”. Each psalm in this concluding set of the psalms, begins and ends with this phrase.

Note the crescendo of praise in these psalms. Various words (Like: “Sing” and, “Shout.) are used to indicate praise. A study of the word “praise” shows the following: In Psalm 146 the word occurs only in the first two verses and the last. In Psalm 147 the word “Praise” occurs in verse 1, 7, 12, and 20. In Psalm 148 it occurs in eight of the verses, and in Psalm 149 in three of the verses. But in Psalm 150, where we read the fortissimo of praise, the word occurs twice in every verse and in (v.1) it occurs three times. Higher, richer, louder, stronger grows the voice of praise until the magnificent chorus ends in a mighty shout from everything that has breath.

A Study of Psalm 146

1. From this psalm to the conclusion of the psalter, each psalm ends with “Praise the LORD” (146 – 150).

2. Neither the composer nor the occasions are known.

3. This psalm appears similar in content to (Psalms 113, 145)

4. Outline:

- a. Commitment to praise (vv. 1, 2)
- b. Misplaced trust (vv. 3, 4)
- c. Blessed hope (vv. 5 – 10)

A Study of Psalm 147

1. See again the note (above) on (Psalm 146)

2. This seems to be a post-exilic psalm (cf. vv. 1, 2) which might have been used to celebrate the rebuilt walls of Jerusalem (cf. vv. 2, 13; Neh. 12:27, 43)

3. The hard questions that God posed to Job (Job 38 – 41) and Israel (Isaiah 40), the psalmist here turns into declarations of praise.

4. (vv. 1, 7, 12,) introduce a stanza of praise in this three – part hymn.

5. (vv. 2, 3, 19, 20) specifically speak of God’s involvement with Israel.

6. Outline:

- a. Praise the LORD - Part 1 (vv. 1 – 6)
- b. Praise the LORD – Part 2 (vv. 7 – 11)
- c. Praise the LORD – Part 3 (vv. 12 – 20)

A Study of Psalm 148

1. See note on (Psalm 146)

2. The author and background for this psalm, which calls for all of God’s creation to praise him, is unknown.

3. There is a connection between praising God and his involvement with Israel.

4. Outline:

- a. Heaven’s praise (vv. 1 – 6)
 - i. Who? (vv. 1 – 4)
 - ii. Why? (vv. 5, 6)
- b. Earth’s praise (vv. 7 – 14)
 - i. Who? (vv. 7 – 12)
 - ii. Why? (vv. 13, 14)

A Study of Psalm 149

1. See note on (Psalm 146)

2. The composer and occasion for this psalm are unknown.

3. Outline:

- a. Israel’s praise of God (vv. 1 – 5)
- b. Israel’s punishment of the nations (vv. 6 – 9)

Comment:

Butch O’Neal:
Thank you, Steve!

Comment:

Ginger Hermon:
Higher, richer, louder, stronger Praising Him! That's been us this past year during this study!
Thanks for your faithfulness, Steven. I have been extremely edified due to your efforts.

December 27: Psalms 150 (Steve Wright)



12/27 . . .how many times did I hear or say "Twelve Twenty-seven, Twenty-seven" since knowing this man? I will always hear him saying it in my head until time is no more for me also. Endings and beginnings until we reach eternity. On the journey, we learn what it is to praise God. It has been a great privilege to participate in this endeavor of learning to praise God, more deeply and richly. As we end this study of the Psalms together, we end on a resounding note of praise. Let the people say "AMEN!" and, "HALLELUJAH!"

Revelation 5

The Scroll and the Lamb

5 Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. 2 And I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" 3 And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, 4 and I began to weep loudly because no one was found worthy to open the scroll or to look into it. 5 And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

6 And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. 7 And he went and took the scroll from the right hand of him who was seated on the throne. 8 And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. 9 And they sang a new song, saying,

"Worthy are you to take the scroll
and to open its seals,
for you were slain, and by your blood you ransomed people for God
from every tribe and language and people and nation,
10 and you have made them a kingdom and priests to our God,
and they shall reign on the earth."

11 Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, 12 saying with a loud voice,

"Worthy is the Lamb who was slain,
to receive power and wealth and wisdom and might
and honor and glory and blessing!"

13 And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying,

"To him who sits on the throne and to the Lamb
be blessing and honor and glory and might forever and ever!"

14 And the four living creatures said, "Amen!" and the elders fell down and worshiped.

The reading for today is (Psalm 150).

Here is your study:

A Study of Psalm 150

1. note on (Psalm 146) reproduced here one last time:

The last five psalms are songs of pure praise. Note the frequency of the phrase "Praise the LORD!" Which is of course, the literal translation of the Hebrew "Hallelujah!". Each psalm in this concluding set of the psalms, begins and ends with this phrase.

Note the crescendo of praise in these psalms. Various words (Like: "Sing" and, "Shout.) are used to indicate praise. A study of the word "praise" shows the following: In Psalm 146 the word occurs only in the first two verses and the last. In Psalm 147 the word "Praise" occurs in verse 1, 7, 12, and 20. In Psalm 148 it occurs in eight of the verses, and in Psalm 149 in three of the verses. But in Psalm 150, where we read the fortissimo of praise, the word occurs twice in every verse and in (v.1) it occurs three times. Higher, richer, louder, stronger grows the voice of praise until the magnificent chorus ends in a mighty shout from everything that has breath.

2. (Psalm 150) fitly caps the Psalter and the Final Hallel (psalms 145 – 150) by raising and then answering some strategic questions about praise:

- a. (1) Where? (v.1)
- b. (2) What for? (v.2)
- c. (3) With what? (for them under the old covenant – v.v. 3 – 5)
- d. (4) Who? (v.6)

3. The author and occasion are unknown.

4. Outline:

- a. Place of praise (v.1)
- b. Points of praise (v.2)
- c. Proper means of praise (vv. 3 – 5)
- d. Practitioners of praise (v.6)

I want to thank you all for the privilege of being one of the study leaders for this exercise of study in the reading of the scriptures. The benefits of this study we have completed will continue to multiply for years and years! — with John A. Woody.

Comment:

Beverly Schoonover Wattenbarger

Thank you, Steve, for all the time and effort you put into this study. Looking forward to 2018. God bless you and your loved ones

Comment:

Butch O'Neal:

Thank you, brother Steve!

Comment:

Marc Hermon:

Providence of God that today is your final post! I was always very encouraged by this good man, especially at this time of the year to persevere. I have also been very encouraged by you brother Steve and your willingness to volunteer for this great study in Psalms. You clearly far exceeded your mandate. :) "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." -Col 3:17

PRAISE THE LORD!
HALLELUJAH!
AMEN!

Comment:

Kevin Crittenden:
Thank you, Steve!

Comment:

Patty Cluney Thompson:
Hallelujah!! Amen!!

Comment:

Yvonna Hartman:
Thank you Steve for all your work.

Comment:

Ginger Hermon:
Steven: my heart is full tonight! I can't thank you enough for all the wonderful outlines you created for the psalms study. I gleaned 100% more knowledge and application thanks to your efforts! I had so much joy reading - and many times - singing these praises and laments. Many from Melodies of the Heart, which you contributed significantly to. It was a treat to end my Wednesday evenings after Bible study with your posts. Much thanks to you for being so organized, forward-thinking with your traveling schedule. You didn't miss a beat even during the sad times while saying goodbye to an inspirational brother in Christ who you took into your home and showed an example to all the world how we lovingly care for our parents in their elderly years. My thoughts and prayers are for you, Kimber and all the Woody family today, John's birthday. I love to consider the grand reunion we will have with the saints. The grandest Hallelujah we can ever imagine thanks be to Christ! 🎉❤️

Replies:

Steven Wright:
Amen!

Butch O'Neal:
Amen, again!!!

Comment:

Kimber Wright:
Amen!