

PSALMS

THE LEGACY BIBLE OUTLINE SERIES



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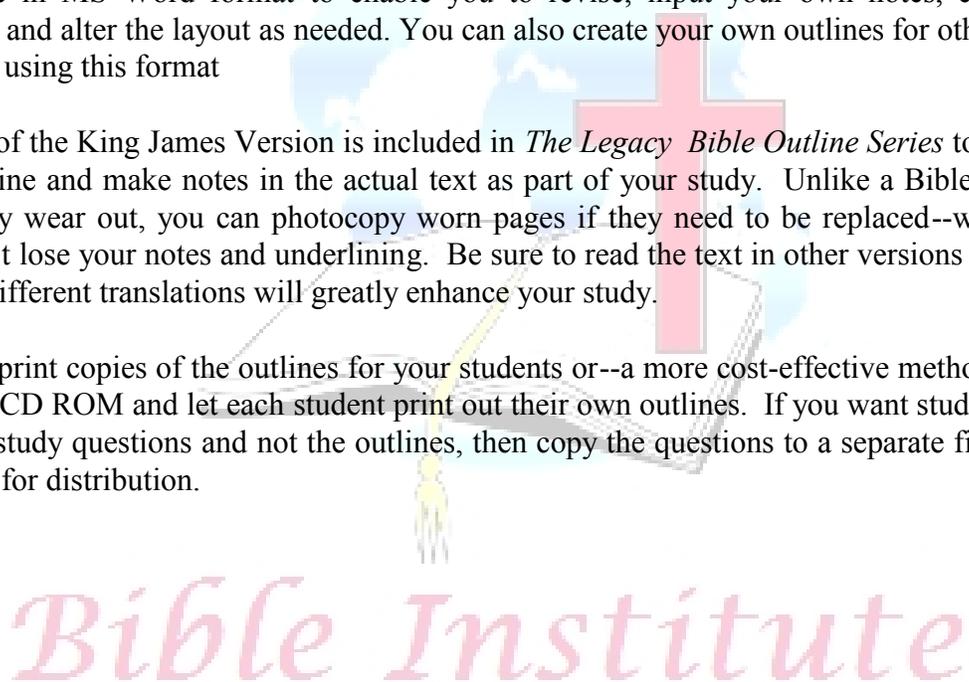
The Legacy Bible Outline Series is a study of the Bible using the text of the Bible itself. The series outlines books of the Bible in simple format, providing commentary only as needed to enhance understanding. Text-based questions are also included for every chapter.

We suggest you create a notebook for each book of the Bible. Insert the outlines in your notebooks and add your own study notes. Each time you study a book, you can easily append the outlines to continuously expand the materials.

The Legacy Bible Outline Series is designed so you can easily personalize it. The files for the series are in MS Word format to enable you to revise, input your own notes, change page numbers, and alter the layout as needed. You can also create your own outlines for other books of the Bible using this format

The text of the King James Version is included in *The Legacy Bible Outline Series* to enable you to underline and make notes in the actual text as part of your study. Unlike a Bible which will eventually wear out, you can photocopy worn pages if they need to be replaced--which means you won't lose your notes and underlining. Be sure to read the text in other versions of the Bible also, as different translations will greatly enhance your study.

You can print copies of the outlines for your students or--a more cost-effective method--copy the files to a CD ROM and let each student print out their own outlines. If you want students to have only the study questions and not the outlines, then copy the questions to a separate file and print them out for distribution.



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For precept must be upon precept, precept upon precept; line upon line, line upon line...
(Isaiah 28:10, KJV)

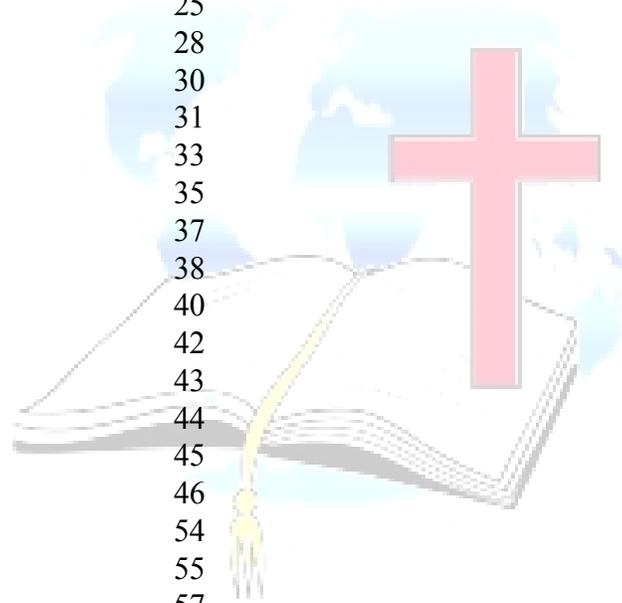
...His word burns in my heart like a fire. It's like a fire in my bones!...
(Jeremiah 20:9, NLT)

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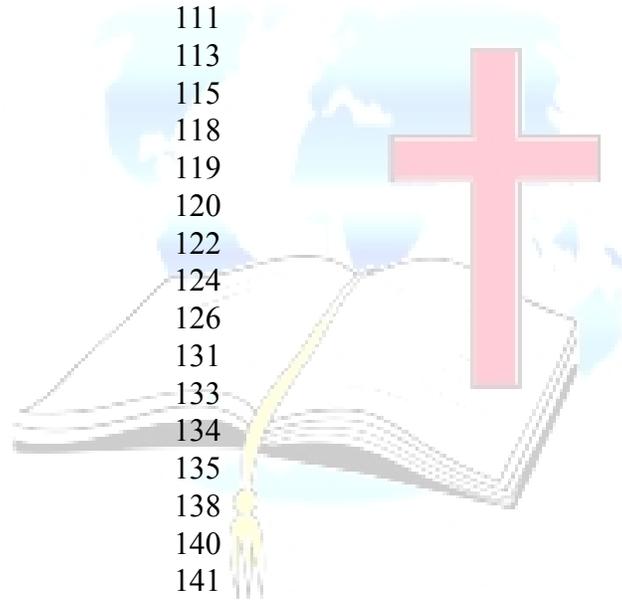


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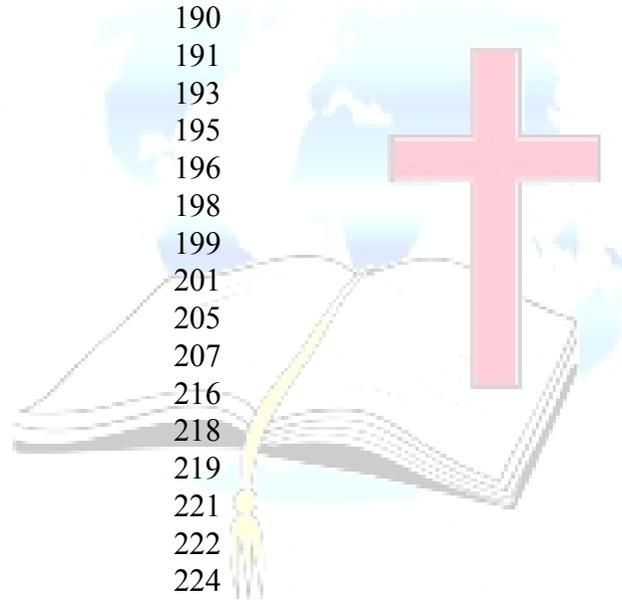
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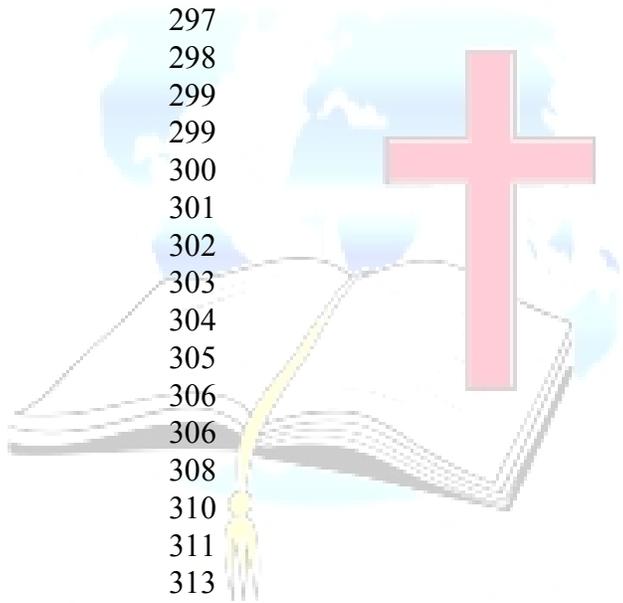


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INTRODUCTION TO THE BOOK OF PSALMS

PSALMS: The Greek word is "psalmos", from the Hebrew word "zmr" meaning "to pluck"; i.e., taking hold of the strings of an instrument with the fingers. It implies that the psalms were originally composed to be accompanied by a stringed instrument.

AUTHORS: Most of the Psalms were written by King David with the exception of the following:

-Asaph:	50; 73-83
-Heman:	88
-Ethan:	89
-Solomon:	127
-Moses:	90
-Hezekiah:	120, 121, 123, 125, 126, 128-130, 132, 134
-Author Unknown:	1, 10, 33, 43, 66, 67, 71, 91-94, 96-100, 102, 104, 106, 107, 111-119, 135, 136, 137, 146-150

TO WHOM: The book of Psalms was written to Israel--but the book has been used for devotion, prayer, and praise by believers down through the centuries. It is a powerful book for personal praise and worship. The *Personalized Psalms*, which is a separate part of this study, will enable you to use each psalm as a personal prayer, praise, or petition to God.

PURPOSE: The book of Psalms was known as the hymn book of Israel. It is the prayer and praise book of the Bible.

KEY VERSE: Psalm 95:1-2

O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

MAIN CHARACTERS: There are several people mentioned in Psalms, either in the Psalm itself or in the title of the Psalm:

-Abimelech (Achish):	1 Samuel 21:10-15
-Absalom:	1 Samuel 13

-Ahimelech:	1 Samuel 22:9-19
-Asaph: Levite, family of singers:	2 Chronicles 5:12
-Bath-sheba:	2 Samuel 11
-Cush the Benjamite (Shimel):	2 Samuel 16:5-14
-Doeg the Edomite:	1 Samuel 22:9-23
-Ethan the Ezrahite (A wise man in Solomon's time):	1 Kings 4:31
-Heman the Ezrahite (Levite family of singers):	2 Chronicles 5:12
-Jeduthun (Chief musician in the temple):	1 Chronicles 16:41-42
-Korah (Levite, head of the temple musicians):	1 Chronicles 6:22
-Nathan (Prophet of God):	2 Samuel 12:1-14
-Sons of Korah (Musical Levite family):	1 Chronicles 6:22
-Ziphites:	1 Samuel 23:19

INSTRUMENTS MENTIONED IN PSALMS:

-Alamoth:	High-pitched harps
-Gittith:	Similar to the modern guitar
-Mahalath:	Flutes
-Mahalath Leannoth:	Special flutes played in times of mourning
-Sheminith:	A lyre or five stringed harp

TYPES OF PSALMS:

Psalms Of Instruction: The word "Maschil" in the title means these and other Psalms are to be used for instruction or teaching. (Psalms 32, 44, 52, and 78 are examples.)

Ethical Psalms: These psalms teach moral principles. Example: Psalm 15.

Psalms Of Praise And Adoration: In these Psalms God's greatness, mercy, love, and power are the theme. (See Psalms 8, 29.)

Psalms Of History: These recall historical events of the nation of Israel. (See Psalms 78, 105 and 106.)

Psalms Of Prayer And Supplication: Making requests of God. (An example is Psalm 86.)

Psalms Of Thanksgiving: An example is Psalm 18.

Imprecatory Psalms: The word "imprecatory" means cursing. These Psalms are not for personal revenge, nor is bad language used. As a prophet of God, the writer is simply speaking out against sin and the enemies of God. (Examples of these are Psalms 35, 55, 58, 59, 69, 83, 109, 137 and 140.) These Psalms can be applied spiritually against Satanic attacks, fleshly sins

and habits, and opposition to the Gospel. They should not be used against individuals. Believers should not pray *A curses@* on people because it is the goodness of God that draws men to repentance, not curses.

Confession Psalms: Examples are Psalms 6, 32, 38, 51, 102, 130 and 143.

Suffering Psalms: These express suffering affliction. Example: Psalms 102.

Songs Of Ascent: These were possibly sung on pilgrims on the way to Jerusalem to observe the feasts. They are grouped together in Psalms 120-134.

Alphabetic Or Acrostic: These psalms have lines which start with certain letters that follow a pattern in Hebrew. For example, in Psalm 119, the first eight lines start with words beginning with the Hebrew letter Aleph. The second eight lines start with words beginning with Beth, etc.

Messianic Psalms: These Psalms, or portions of them, give prophecies relating to the coming of the Messiah, Jesus Christ. Study the prophecies in the list which follows.

THE CENTRAL SUBJECT OF THE PSALMS: Jesus Christ is the central subject of the Psalms. In Luke 24:44, Jesus mentions the things written about Him in the Psalms. Psalms is a hymn book and a HIM book. It is all about Him! As you study these prophecies, complete the chart by summarizing the event referenced.

PROPHECIES CONCERNING JESUS IN PSALMS:

Psalm

New Testament Fulfillment

8:3-8	Hebrews 2:5-10; 1 Corinthians 15:27
72:6-17	This will be fulfilled in the future
89:3-4,26, 28-29,34-37	Acts 2:30
109:6-19	Acts 1:16-20
132:12b	Acts 2:30
45:6-7	Hebrews 1:8-9
102:25-27	Hebrews 1:10-12
110:1-7	Matthew 22:43-45; Acts 2:33-35; Hebrews 1:13; 5:6-10; 6:20, 7-24
2:1-12	Acts 4:25-28; 13:33; Hebrews 1:5; 5:5
16:10	Acts 2:24-31; 13:35-37
22:1-31,38	Matthew 27:35-46; John 19:23-25; Hebrews 2:12

34:20	John 19:31-37
31:5	Luke 23:46
40:6-8	Hebrews 10:5-10
41:9	Matthew 26:20-25
69:25	Acts 1:16-20

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GENERAL OUTLINE: It is difficult to outline the book of Psalms as each chapter focuses on different subject matter. Many of the Psalms have titles which either tell the occasion when the Psalm was written or the purpose of the Psalm. Some of the Psalms were not given titles so we can only speculate as to when and why they were written. Here is a general outline of the book:

Part One: Psalms 1-41

Number of Psalms:	41
Summary of content:	Concerns man, his state of blessedness, fall, and recovery.
Key word:	Man
Final doxology:	41:13

Part Two: Psalms 42-72

Number of Psalms:	31
Summary of content:	Israel, her ruin, her Redeemer.
Key word:	Deliverance
Final doxology:	42:18-19

Part Three: Psalms 73-89

Number of Psalms:	17
Summary of content:	Looking forward to the establishment of the sanctuary.
Key word:	Sanctuary
Final doxology:	89:52

Part Four: Psalms 90-106

Number of Psalms:	17
Summary of content:	The earth: The blessing needed, anticipated, and enjoyed.
Key words:	Unrest, wandering (which describes the believer's position in the

Final doxology: present world).
106:48

Part Five: Psalms 107-150

Number of Psalms: 44
Summary of content: The Word of God
Key words: Word of God
Final doxology: 150:6

WHY STUDY THE PSALMS?

The value of the Old Testament is expressed several times in the New Testament:

**For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. (Romans 15:4)
Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. (1 Corinthians 10:11)**

Paul reminded Timothy of the importance of the Old Testament scriptures he had learned as a child:

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Timothy 3:14-17)

As Christians, we are commanded to use the Psalms in our spiritual disciplines:

**Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, (Ephesians 5:19)
Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. (Colossians 3:16)
Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms. (James 5:13)**

The Psalms teach us how to approach God in prayer, how to praise and worship God, how to

live a holy and righteous life, what to do when we fail, and how to deal with every human emotion we experience. Jesus used the psalms (Luke 24:44-47), as did the Apostle Peter (Acts 2:25-28,34-35).

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CHARACTERISTICS OF HEBREW POETRY: The Psalms are classic Hebrew poetry and to better understand them, it is important to have some knowledge of Hebrew poetry:

- 1. Parallelism:** There are several kinds of parallelism in Psalms:
 - Synonymous parallelism** - The thought of first line is repeated in the second line, expressed in different words, for the sake of emphasis. Example: Psalms 24:2.
 - Antithetical parallelism** - The truth presented in one line is strengthened by a contrasting statement in the next line. Example: Psalm 1:6.
 - Synthetic parallelism** - The first and second lines are related such as cause and effect or suggestion and conclusion. Example: Psalms 119:11.
 - Progressive parallelism** - There are several varieties of this form, the most common being stair-like parallelism which consists of several lines, each providing a complete element of the total thought. Example: Psalm 1:1.
 - Climatic** - Here the principal idea in the first line is repeated and expanded to complete the thought. Example: Psalm 29:1.
 - Introverted parallelism** - The first line is closely related in thought to the fourth, and the second to the third. Example: Psalm 91:14.
- 2. The absence of rhythm:** Most modern poetry has standard measures of rhythm and rhyming words. Not so in Hebrew poetry.
- 3. Figurative expression:** The Psalms are filled with figurative expressions for example the Lord is called a rock (Psalm 18:31). He is like a rock, but not literally a rock. Keep the following in mind concerning figurative expressions:
 - The figure must be accepted and dealt with as a figure of speech, not as a literal statement. The Lord is like a rock, but He isn't actually a rock (Psalm 18:31).
 - The figure must be interpreted in light of its meaning in the setting in which it was used. For example in Psalm 23:4 the well-known phrase "the valley of the shadow of death" refers to a treacherous place where deep shadows can easily cause a misstep resulting in death without the guidance of the shepherd. We often use it in reference to death.

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WORD PICTURES IN THE PSALMS: In addition to the previously mentioned characteristics of Hebrew poetry, you will also discover word pictures in the Psalms. Figures of speech are used to provide comparison, contrast, emphasis, or clarification. Here are some of the most common:

Simile:

Definition: A stated comparison between two things that resemble one another.

Example: Psalms 1:3; 1:4; 5:12; 17:8.

What is the comparison?

Metaphor:

Definition: A comparison in which one thing is declared to be another.

Example: Psalms 84:11; 23:1; 91:4.

What is the comparison that is declared to be another?

Hyperbole:

Definition: The use of exaggeration to emphasize a point.

Example: Psalms 6:6; 78:27; 107:26.

What is the exaggeration? What is the point?

Anthropomorphism:

Definition: Assigning part of man's body to God's person to convey a truth about God.

Example: Psalms 31:2; 11:4; 18:15; 32:8.

What part of man's body is assigned to God's person to convey a truth about God?

Personification:

Definition: Assigning the characteristics of a human being to lifeless objects.

Example: Psalms 35:10; 77:16; 96:11; 104:19.

What characteristic of humans is assigned to lifeless objects?

HISTORY OF THE PSALMS: The oldest of the Psalms originate from the time of Moses (1400 B.C.). There are three psalms written by Moses:

- \$ Exodus 15:1-15 - a song of triumph following the crossing of the Red Sea.
- \$ Deuteronomy 32, 33 - a song of exhortation to keep the law after entering Canaan.
- \$ Psalm 90 - a song of meditation, reflection, and prayer.

In the time of David (1000 B.C.), the sacred lyric or psalm attained to its full maturity. With Solomon, the creation of psalms declined. This was "the age of the proverb." For a short period under Jehoshaphat (875 B.C.) and again under Hezekiah (725 B.C.), psalms were again revived.

In the New Testament, psalms were used by the early church and they have been cherished by believers down through the centuries.

PRAYER PATTERN IN PSALMS: The Psalms repeatedly presents a beautiful pattern for our own prayer life:

Reviewing the past: Looking back to problems, failures, mistakes, and victories makes us appreciate God=s faithfulness.

Reflecting on God: Focusing on God=s character increases our understanding of who He is. This results in more intimate fellowship with God.

Remembering God=s promises: Remembering God=s promises provides a basis for activating our faith.

Requesting God to act: Requests were made to God based upon His promises, His past record, and His character.

MOST OFTEN QUOTED BOOK: Out of 219 Old Testament quotations used in the New Testament, 116 of them are from the book of Psalms.

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PSALMS FROM DAVID=S LIFE: Of more than 70 psalms definitely attributed to David, at least 14 have been connected with specific events in his life. The following chart lists these events. Complete the chart by filling in what David learned about God in each instance. Remember that although the primary interpretation and application of these psalms concern David=s personal experiences, there is also an application to God=s people as they experience their own difficulties in life.

Reference	Event in David=s life	Psalms	What David learned about God
1 Samuel 19	Saul sent troops to David=s home to capture him.	59	_____
1 Samuel 21	While running from Saul.	34	_____
1 Samuel 21	While running from Saul.	56	_____
1 Samuel 22	While hiding in a cave.	142	_____
1 Samuel 22	After learning Doeg had murdered 85 priests and their families.	52	_____
1 Samuel 23	When the people of Ziph tried to betray him.	54	_____

1 Samuel 24	While hiding in a cave.	57	_____

1 Samuel 24	While hiding in the wilderness of Judea.	63	_____

2 Samuel 22	When Saul=s pursuit was over.	18	_____

2 Samuel 12	After being confronted by his sin of adultery.	51	_____

2 Samuel 15	Absalom=s rebellion.	3	_____

2 Samuel 15	Absalom=s rebellion.	7	_____

PROPHECIES IN PSALMS CONCERNING CHRIST AND THEIR FULFILLMENT:

Psalm	Prophecy	Fulfilled
2:7	The Son of God	Matthew 3:17
8:2	Praised by children	Matthew 21:15-16
8:6	Ruler of all	Hebrews 2:8
16:10	Rises from death	Matthew 28:7
21:1	Forsaken by God	Matthew 27:46
22:7-8	Derided by enemies	Luke 23:35
22:16	Hands and feet pierced	John 20:27
22:18	Lots cast for clothing	Matthew 27:35-36
34:20	Bones unbroken	John 19:32,33,36
35:11	Accused by false witnesses	Mark 14:57
35:19	Hated without a cause	John 15:25
40:7-8	Delights in God=s will	Hebrews 10:7
41:9	Betrayed by a friend	Luke 22:47
45:6	The eternal king	Hebrews 1:9
68:18	Ascends to heaven	Acts 1:9-11
69:9	Zealous for God=s house	John 2:17
69:21	Given vinegar and gall	Matthew 27:34
109:4	Prays for enemies	Luke 23:34
109:8	His betrayer replaced	Acts 1:20

110:1	Rules over His enemies	Matthew 22:44
110:4	A priest forever	Hebrews 5:6
118:22	The chief stone of God=s building	Matthew 21:42
118:26	Comes in the name of the Lord	Matthew 21:9

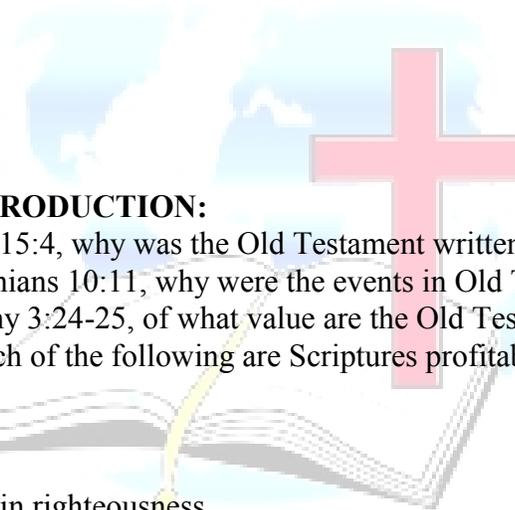
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HOW TO USE THE PSALMS IN YOUR DAILY DEVOTIONS:

1. Read, meditate, and reflect upon the Psalms.
2. Use the Psalms for an *Aunquiet@* time with the Lord: You probably are familiar with the phrase *Aquiet time@* which is used to reference time spent alone in God=s presence in prayer, praise, reflection, etc. Did you know you can also experience an *Aunquiet time@* with the Lord? There are many *Anoisy@* verses in the book of Psalms that encourage us to call upon God, cry aloud, make a joyful noise, praise Him, and dance before Him. Try it!
3. Go through the Psalms and mark each prayer in your Bible. Pray these prayers in your personal devotions.
4. Use the *APersonalized Psalms@* portion of this study to make personalized declarations using the Psalms.
5. Use the *ASelah Psalms@* portion of this study to study and apply the *Selah* Psalms to your life.
6. Use the *AExpository Study@* section of this study to study each Psalm in detail. Review each outline and the questions and study notes provided.

7. Study the Messianic Psalms the prophecies in Psalms about Jesus.
8. Most important: Apply everything you study to your life and ministry

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QUESTIONS ON THE INTRODUCTION:

1. According to Romans 15:4, why was the Old Testament written?
2. According to 1 Corinthians 10:11, why were the events in Old Testament times recorded?
3. According to 2 Timothy 3:24-25, of what value are the Old Testament Scriptures?
4. Multiple choice: Which of the following are Scriptures profitable for?
 - A. Doctrine
 - B. Reproof
 - C. Correction
 - D. Instruction in righteousness
 - E. To make the man of God complete.
 - F. To equip the man of God for every good work.
 - G. All of these.
5. Summarize how the following verses teach believers to use the Psalms: Ephesians 5:19; Colossians 3:16; James 5:13.
6. What are three characteristics of Hebrew poetry mentioned in this introduction?
7. Define the different types of "parallelism" described in this introduction. Synonymous; Antithetical; Synthetic; Progressive; Climatic; Introverted.
8. What was the original meaning of the word "psalm"?
9. In New Testament worship, what is the instrument upon which melody is to be played? See Ephesians 5:19.
10. Write the key verse of Psalms from memory.

11. True or False: David was the author of all of the Psalms. This statement is:_____.
12. Define the following types of psalms.

-Psalms Of Instruction	-Ethical Psalms
-Psalms Of Praise And Adoration	-Psalms Of History
-Psalms Of Prayer And Supplication	-Psalms Of Thanksgiving
-Imprecatory Psalms	-Confession Psalms
-Suffering Psalms	-Songs Of Ascent
-Alphabetic Or Acrostic	-Messianic Psalms
13. Why should we study the psalms?
14. Describe the prayer pattern evident in many of the Psalms.
15. Of the 219 quotations of the Old Testament used in the New Testament, how many of them are from the Psalms?
16. Review the Psalms written on specific occasions in David's life. Describe the pattern you see of a growing, developing relationship with God.

BOOK OF PSALMS READING GUIDE

Use the following ready guide and you will read through the entire book of Psalms in 85 days.

__ Day 1-Psalms 1,2	__ Day 29-Psalms 57,58	__ Day 57-Psalms 113,114
__ Day 2-Psalms 3,4	__ Day 30-Psalms 59,60	__ Day 58-Psalms 115,116
__ Day 3-Psalms 5,6	__ Day 31-Psalms 61,62	__ Day 59-Psalms 117,118
__ Day 4-Psalms 7,8	__ Day 32-Psalms 63,64	__ Day 60-Psalm 119:1-16
__ Day 5-Psalms 9,10	__ Day 33-Psalms 65,66	__ Day 61-Psalm 119:17-32
__ Day 6-Psalms 11,12	__ Day 34-Psalms 67,68	__ Day 62-Psalm 119:33-48
__ Day 7-Psalms 13,14	__ Day 35-Psalms 69,70	__ Day 63-Psalm 119:49-64
__ Day 8-Psalms 15,16	__ Day 36-Psalms 71,72	__ Day 64-Psalm 119:65-80
__ Day 9-Psalms 17,18	__ Day 37-Psalms 73,74	__ Day 65-Psalm 119:81-96
__ Day 10-Psalms 19,20	__ Day 38-Psalms 75,76	__ Day 66-Psalm 119:97-112
__ Day 11-Psalms 21,22	__ Day 39-Psalms 77,78	__ Day 67-Psalm 119:113-128
__ Day 12-Psalms 23,24	__ Day 40-Psalms 79,80	__ Day 68-Psalm 119:129-144
__ Day 13-Psalms 25,26	__ Day 41-Psalms 81,82	__ Day 69-Psalm 119:145-160
__ Day 14-Psalms 27,28	__ Day 42-Psalms 83,84	__ Day 70-Psalm 119:161-176
__ Day 15-Psalms 29,30	__ Day 43-Psalms 85,86	__ Day 71-Psalms 120,121
__ Day 16-Psalms 31,32	__ Day 44-Psalms 87,88	__ Day 72-Psalms 122,123
__ Day 17-Psalms 33,34	__ Day 45-Psalms 89,90	__ Day 73-Psalms 124,125

__ Day 18-Psalms 35,36	__ Day 46-Psalms 91,92	__ Day 74-Psalms 126-128
__ Day 19-Psalms 37,38	__ Day 47-Psalms 93,94	__ Day 75-Psalms 129,130
__ Day 20-Psalms 39,40	__ Day 48-Psalms 95,96	__ Day 76-Psalms 131,132
__ Day 21-Psalms 41,42	__ Day 49-Psalms 97,98	__ Day 77-Psalms 133,134
__ Day 22-Psalms 43,44	__ Day 50-Psalms 99,100	__ Day 78-Psalms 135,136
__ Day 23-Psalms 45,46	__ Day 51-Psalms 101,102	__ Day 79-Psalms 137,138
__ Day 24-Psalms 47,48	__ Day 52-Psalms 103,104	__ Day 80-Psalms 139,140
__ Day 25-Psalms 49,50	__ Day 53-Psalms 105,106	__ Day 81-Psalms 141,142
__ Day 26-Psalms 51,52	__ Day 54-Psalms 107,108	__ Day 82-Psalms 143,144
__ Day 27-Psalms 53,54	__ Day 55-Psalms 109,110	__ Day 83-Psalms 145,146
__ Day 28-Psalms 55,56	__ Day 56-Psalms 111,112	__ Day 84-Psalms 147,148
		__ Day 85-Psalms 149,150

Remnant Church

SELECTED PSALMS TO MEET YOUR NEEDS

	Read Psalm...
When you are remorseful and sorry for your sins	51, 32
When you are experiencing affliction, and need comfort	22
When you are in hard times and want encouragement	27, 31
When you are under mental strain	41, 70
When you are falsely accused	7
When you are in trouble	54, 63
When you are tempted	130
When you need confidence	61, 91
When you are envious of the wicked	73
When you are in a position of authority and need to be reminded of your responsibilities	82, 101
When you need to be reminded of the importance of humility	131
When you need to be reminded of the futility of this world	39, 49, 90
When you want to pray for others	20
When you want to praise God in adverse circumstances	34, 40
When you want to praise God for common blessings	46, 48, 66, 67

When you want to meditate upon the characteristics of God and praise Him especially for His grace and mercy	23, 103, 121, 145, 146
When you want to meditate on God's attributes	8, 19, 65, 66, 97, 99, 104, 111, 139
When you want to meditate on the Word	19, 119
When you want to study contrasts between the righteous and the wicked	1, 15, 25, 32, 34, 36, 37, 52, 127, 128
When you want to reflect upon the Messiah and His Kingdom	2, 16, 22, 40, 45, 72, 110
To review the history of Israel	78, 105, 106

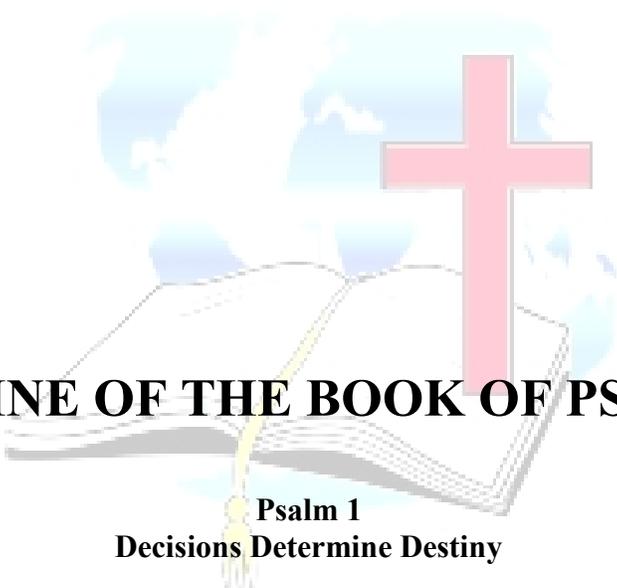
Special Psalms For Worship And Prayer:

To accompany morning prayer	5, 94, 95
To accompany evening prayer	4, 90, 139, 141
To prepare for private devotion	23, 27, 91, 103, 104, 138, 146
To prepare for public worship	95, 96, 97, 98, 99, 100, 122, 133, 134, 145, 147, 148
To enhance the observance of The Lord's Supper	22
To enhance the collection for the saints	41, 112

WAYS TO PRAISE GOD ACCORDING TO THE BOOK OF PSALMS

Praise Him by dancing before Him:	Psalm 149:3
Sing praises and sing psalms:	Psalms 149:3
Sing a new song:	Psalm 149:1
Use a tambourine (timbrel):	Psalms 149:3
Use an instrument to praise Him:	Psalm 149:3
Get up in the middle of the night to praise Him:	Psalm 119:62
Set aside seven times a day to pause and praise Him:	Psalm 119:164
Praise Him while lying on your bed at night:	Psalm 149:5; 119:48, 55
Go to the house of the Lord at night and praise Him:	Psalm 134:1
Shout your praises to Him:	Psalm 5:11; 32:11; 35:27; 47:1; 132:9, 16:
Make a joyful noise:	Psalm 95:1,2; 100:1
Bow down before Him:	Psalm 95:7
Come before His presence with thanksgiving:	Psalm 95:2

The Remnant Church



OUTLINE OF THE BOOK OF PSALMS

Psalm 1 Decisions Determine Destiny

- [1] Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
- [2] But his delight is in the law of the Lord; and in his law doth he meditate day and night.
- [3] And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.
- [4] The ungodly are not so: but are like the chaff which the wind driveth away.
- [5] Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.
- [6] For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

Outline 1:

The way of the righteous and unrighteous are contrasted. This psalm serves as an introduction to the entire book of psalms.

- I. The righteous person is blessed (1-2). Blessed: happy, fortunate, prosperous, and enviable. This could read, “Oh the blessedness of a righteous person.” He is blessed because of:
 - A. What he **does not do**: Note the progression: Walking, standing, sitting. If you walk in the counsel of the ungodly, you will soon be standing in the way of sinners, and eventually sitting in the congregation of the mockers.
 1. He does not walk in the counsel of ungodly men.
 - a. Walk in the counsel: Following their advice and purposes.
Gal 5:7-8: Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you.
 2. He does not stand in the way of sinners.
 - a. Stand means to be submissive and inactive in their presence.
It does not mean we are not to befriend them for purposes of winning them to the Lord.
 3. He does not sit with the scornful.
 - a. Sit: Relax and rest with the mockers.
 - b. God opposes the scornful: Proverbs 3:34.
 - B. What he **does do**:
 1. He delights in the law of the Lord.
 - a. The law of God are His precepts, instructions, teachings.
 - b. He is in, not under the law.
 2. He meditates in God’s law day and night.
Meditate means to ponder and study.
- II. Because of this: (3)
 - A. Position: The righteous will be like a tree planted by the rivers of water.
 1. The analogy of the righteous as a tree is common in Scripture:
Isa 61:3: To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.
Isa 30:21: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.
Ps 92:12: The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.
 - B. Productive: The righteous will bring forth fruit in his season.
Matt 7:17-20: Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit

- is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.*
- C. Perpetual. The “leaf” of the righteous will not wither in hard times. God’s trees are evergreens!
Jer 17:7-8: Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.
- D. Prosperous. Whatever the righteous does will prosper. This does not mean immunity to problems, sickness, losses, etc., but even in difficulties, he will prosper in the end.
3 Jn 1:2: Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.
2 Chr 26:5: ...and as long as he sought the Lord, God made him to prosper.
- E. Planted. God’s trees are planted. They are not wild-growing trees. See Isaiah 61:3.
- III. The ungodly or wicked person is one who is disobedient and living without God. They are the opposite of the righteous, so this means: (4)
- A. They do...
 1. Walk in the counsel of ungodly men.
 2. Stand in the way of sinners.
 3. Sit with the scornful.
- B. They do not:
 1. Delight in the law of the Lord.
 2. Meditate in God’s law day and night.
- IV. Because of this: (5)
- A. The ungodly are like the chaff which the wind drives away.
 1. The wicked are like chaff: Wheat was threshed by beating it on a hard surface to dislodge the grain. It was then tossed into the air. The grain would fall back to the ground, but the chaff (*husks*) would be blown away by the wind.
 2. The wicked are just as unstable. They are worthless, dead, and without substance.
- B. The ungodly will not stand in the time of judgment.
 1. They stand in the way of sinners, but they won’t stand justified in judgment.
Rev 20:13-15: And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.
 See also Rev. 6:16-17; 20:11-15; and Matthew 25:31-46.

- C. The ungodly will not be among the congregation of the righteous.
1. They sit with the scornful, but they won't be among the congregation of the righteous.
Rev 21:27: And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.
- V. Decisions determine their destiny: (6)
- A. The righteous: The Lord knows his way.
(Knows: Fully acquainted with his way.)
Matt 7:14: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.
Isa 30:21: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.
 - B. The unrighteous: His way will perish (end in ruin and come to naught). Not only will the unrighteous perish, his way will perish also.
Prov 16:25: There is a way that seemeth right unto a man, but the end thereof are the ways of death.
Matt 7:13-14: Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.
See also Proverbs 10:28.

Study questions on chapter 1:

1. What is the theme of this psalm?
2. What does the blessed man not do, as described in this psalm? (1)
3. What does the blessed man do, as described in this psalm? (2)
4. What is the source of joy for the one who is blessed? (2)
5. What will this blessed person be like? (3)
6. How is a righteous person like a tree? (3)
7. What are the ungodly like? (4)
8. How is a wicked person like chaff? (4)
9. What will not happen to the ungodly and sinners? (5-6)
10. How are the righteous and the wicked contrasted at the end of this psalm? (5-6)
11. What does it mean to meditate on the Word of God? Study further about meditation and begin to practice it.
12. What are the three spiritual postures described in verse 1? How does one lead to another?
13. How many ways of life are described in this psalm? How does this compare to Matthew 7:13-14?
14. Compare this first psalm with the last one-psalm 150.
15. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 2 The Ultimate Victory Of God's Anointed

- [1] Why do the heathen rage, and the people imagine a vain thing?
 [2] The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,
 [3] Let us break their bands asunder, and cast away their cords from us.
 [4] He that sitteth in the heavens shall laugh: the Lord shall have them in derision.
 [5] Then shall he speak unto them in his wrath, and vex them in his sore displeasure.
 [6] Yet have I set my king upon my holy hill of Zion.
 [7] I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.
 [8] Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.
 [9] Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
 [10] Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
 [11] Serve the Lord with fear, and rejoice with trembling.
 [12] Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Outline 2:

- I. The psalmist describes the attack: (1-2)
 - A. The heathen rage. But don't fear because...
Ps 9:15 The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.
Ps 33:10: The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.
 - B. The people have vain imaginations. ("The people" indicate this was a popular, grassroots attack. Vain means "empty".)
2 Cor 10:5: Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.
 - C. The kings and rulers take counsel and set themselves against their target.
 1. It is a deliberate plan. "Set" means they take up a deliberate position.
 2. Their target is the Lord (Jesus, the Messiah) and His Anointed; God's plans, people, and purposes.
 3. The kings are political rulers.
 4. The rulers are religious rulers.
- II. Their announcements: (3)
 - A. Let us break their bands asunder.
 - B. Let us cast away their cords from us.
 1. They want to rid themselves of all restraint.
 Someday, the Holy Spirit who restrains will be taken out of the way and

then the Antichrist will be revealed:

2 Th 2:7-10: For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

2. What are some of the bands they want to cast away?
 - a. The bands of marriage.
 - b. The bands of God's Word.
 - c. The bands of the laws of God and the land.

III. The Almighty: (4-9)

A. His response:

1. He laughs (mocks) them.
(Ps 59:8: But thou, O Lord, shalt laugh at them..Little men who defy God aren't around long: For example, Mussolini, Stalin, Hitler, etc.)
2. He will have them in derision.
(Ps 59:8: But thou, O Lord...shalt have all the heathen in derision.)
3. He troubles and terrifies them.

B. His rebuke:

1. He has already anointed, installed, and placed His King on His holy hill.
 - a. While they are proposing, God is disposing: He has already disposed of the matter. His King, Jesus Christ, is enthroned. As the book of Revelation reveals, their rebellion is futile.

C. His rule: (7-9)

1. He anoints and sets the anointed one in His place.
2. He is the one who anoints us also and gives to us, as heirs of Christ:
 - a. The nations as an inheritance.
 - b. The uttermost parts of the earth as a possession.
 3. He empowers us to rule over all.
 4. He will resurrect His only begotten Son: Compare 2:7 with Acts 13:33.

IV. The advice: (10-12)

- A. Act wisely.
- B. Serve the Lord with fear (*reverent awe*).
- C. Rejoice with trembling (*lest you displease Him*).
Ps 18:49: Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.
- D. Kiss the Son (pay homage to Him), lest you perish from the way when His wrath is kindled.

- V. The advantage: (12) Those who put their trust in Him are blessed.
 Study further on trusting the Lord in Psalms and Proverbs. Here is a sampling:
Ps 4:5: Offer the sacrifices of righteousness, and put your trust in the Lord.
Ps 5:11: But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.
Ps 9:10: And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.
Ps 18:30: As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him.
Ps 20:7: Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.
Ps 31:6: I have hated them that regard lying vanities: but I trust in the Lord.
Ps 37:3: Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.
Ps 37:40: And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.
Ps 37:40: And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.
Ps 56:4: In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.
Ps 56:11: In God have I put my trust: I will not be afraid what man can do unto me.
Ps 62:8: Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.
Ps 64:10: The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.
Ps 71:5: For thou art my hope, O Lord GOD: thou art my trust from my youth.
Prov 3:5: Trust in the Lord with all thine heart; and lean not unto thine own understanding.
Prov 29:25: The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.
Prov 30:5: Every word of God is pure: he is a shield unto them that put their trust in him.

Study questions on chapter 2:

1. What is the theme of this psalm?
2. Against whom are the kings and rulers taking counsel? (2)
3. What are the kings and rulers saying? (2-3)
4. What reaction does this prompt from God? (4-5)
5. What will the Lord say to these kings and rulers? (5)
6. Who is the anointed one? Does this term apply just to the psalmist or is there another meaning?
7. What did the Lord promise His anointed one and us as His heirs? (7-9)
8. What will God do to evil nations? (5,9)
9. What wisdom and instruction does the psalmist give to kings and judges? How would

- you apply this to leaders in your nation today? (10-12)
10. What will happen to those who put their trust in the Son of God? (12)
 11. What comforting news do verses 4-6 convey to us as we face the battles of life?
 12. List five acts of the ungodly described in verses 1-3.
 13. What two attitudes are important in order to serve the Lord? (11)
 14. Review again Psalm 1 and 2, noting that Psalm 1 deals with the law while Psalm 2 concerns the prophets. Note that Psalm 1 is emotional (see verse 1), whereas Psalm 2 is more intellectual (1-2). Psalm 1 begins with blessing and ends with curse. Psalm 2 begins with curse and ends with blessing.
 15. Psalm 2 can be divided into four parts:

David	2:1-3
God	2:4-6
The Son	2:7-9
Holy Spirit	2:10-12
 16. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 3 How To Deal With Your Adversaries

- [1] Lord, how are they increased that trouble me! many are they that rise up against me.
- [2] Many there be which say of my soul, There is no help for him in God. Selah.
- [3] But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.
- [4] I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.
- [5] I laid me down and slept; I awaked; for the Lord sustained me.
- [6] I will not be afraid of ten thousands of people, that have set themselves against me round about.
- [7] Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. [8] Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.

Outline 3:

- I. The situation. (1-2)
 - A. Adversaries increasing.
 - B. Many rising up against him.
 - C. Many saying, "There is no deliverance in God for him."
- II. The supplication. (3-4)
 - A. An affirmation of who God is:
 1. My shield (*shields went all around the body—total protection*).
See Ephesians 6:16.
 2. My glory (*look beyond present shame to see God's glory manifested in*

- your life).*
3. The one who lifts up my head.
- B. An affirmation of what God has done:
1. He cried.
 2. God answered. (*The Holy Hill is Mt. Moriah where the temple was to be built.*)
- III. The security. (5-6)
- A. He laid down and slept in the midst of the battle.
 - B. He awoke sustained.
 - C. His fear was conquered.
- IV. The salvation. (7-8)
- A. God arises, and David is saved.
 - B. The enemy is smitten on the jaw and his teeth are shattered. (*You face a toothless enemy!*)
 - C. Salvation and blessing belong to God's people.

Study questions on chapter 3:

1. David wrote this Psalm while fleeing from his son, Absalom. Read 2 Samuel 15-18 and summarize the story.
2. What did "many" say? (2)
3. What did David say in return? How does David describe the Lord? (3)
4. What two forms of prayer are used? (3-4)
5. What was David able to do because of God sustaining him? (5)
6. What declaration does David make regarding fear? (6)
7. How does David ask God to deal with the enemy? (7)
8. What does David attribute to the Lord? (8)
9. This chapter has the first use of "Selah" in the Psalms. See the separate study on the Selah Psalms.
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Bible Institute

Psalm 4 A Cry In Distress

[1] Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

[2] O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

[3] But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

[4] Stand in awe, and sin not: commune with your own heart upon your bed, and be still.

Selah.

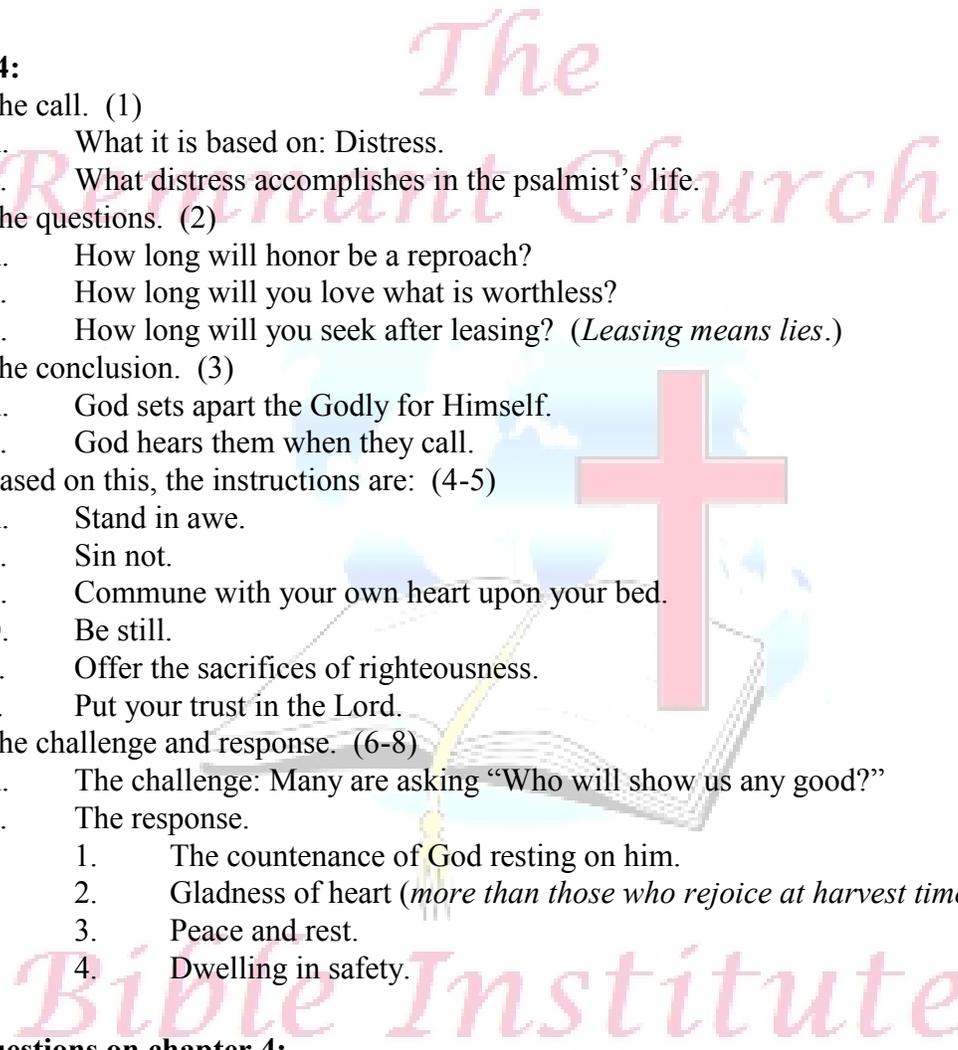
[5] Offer the sacrifices of righteousness, and put your trust in the Lord.

[6] There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.

[7] Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

[8] I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

Outline 4:

- 
- I. The call. (1)
 - A. What it is based on: Distress.
 - B. What distress accomplishes in the psalmist's life.
 - II. The questions. (2)
 - A. How long will honor be a reproach?
 - B. How long will you love what is worthless?
 - C. How long will you seek after leasing? (*Leasing means lies.*)
 - III. The conclusion. (3)
 - A. God sets apart the Godly for Himself.
 - B. God hears them when they call.
 - IV. Based on this, the instructions are: (4-5)
 - A. Stand in awe.
 - B. Sin not.
 - C. Commune with your own heart upon your bed.
 - D. Be still.
 - E. Offer the sacrifices of righteousness.
 - F. Put your trust in the Lord.
 - V. The challenge and response. (6-8)
 - A. The challenge: Many are asking "Who will show us any good?"
 - B. The response.
 - 1. The countenance of God resting on him.
 - 2. Gladness of heart (*more than those who rejoice at harvest time*).
 - 3. Peace and rest.
 - 4. Dwelling in safety.

Study questions on chapter 4:

1. What do you learn about man from this psalm?
2. What do you learn about God?
3. What are the requests made in verse 1?
4. How were people troubling the psalmist? (1)
5. What questions does the psalmist ask? (2)
6. What warning did the psalmist give to those who were troubling him? (3)
7. What advice did the psalmist give to those who were troubling him? (4-5)

8. What is meant by “stand in awe and do not sin”? (4)
9. What is a “sacrifice of righteousness”? (5)
10. What request is made by the psalmist in verse 6?
11. What questions are “many” asking? (6)
12. To what does the psalmist compare his joy in verse 7?
13. Despite the crisis, the psalmist could sleep peacefully at night. What made this possible? How can you apply this when you are in a crisis and sleep is difficult? (8)
14. Where does true safety come from? (8)
15. What advice does the psalmist give regarding anger in verse 4?
16. Compare verse 7 to verse 1. What made the difference in the psalmist’s attitude? How could he be happy despite fleeing from the enemy and with people forsaking him?
17. Application: What do you learn from this psalm that will help you become a person after God’s own heart?

Remnant Church

**Psalm 5
A Morning Prayer**

- [1] Give ear to my words, O Lord, consider my meditation.
- [2] Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.
- [3] My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.
- [4] For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.
- [5] The foolish shall not stand in thy sight: thou hatest all workers of iniquity.
- [6] Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.
- [7] But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.
- [8] Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face.
- [9] For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.
- [10] Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.
- [11] But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.
- [12] For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.

Outline 5:

- I. A prayer focusing on the deliverance of the righteous. (1-3, 7-8, 10)
 - A. Prayer.
 1. Who he prays to. (1-2)

- a. The Lord, His King and God.
(Relationship is the basis of his prayer.)
- b. God is a hearing God.
- c. Give ear. *(This means to hearken: It is like cupping your hand behind your ear so you can hear better.)*
2. When he prays: Morning. (3)
3. Where he prays: In the temple. (7)
(You can pray in an actual temple--a church building--but you are also a temple: 1 Cor 3:16: Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you))
4. What he prays. (8,10)
- a. Lead me in the right way.
- b. Make my way straight.
- c. Deal with my foes.
- (1) Hold them accountable.
- (2) Let them fall by their own devices.
- (3) Remove them from Your presence because of their rebellion.
5. How he prays. (1-3)
- a. Directed prayer: To the Lord.
- b. With an attitude of eager watching.
- c. With an ordered prayer.
- B. Praising. (11-12)
- II. A prayer focusing on the destruction of the unrighteous. (4-6, 9-10)
- A. Why. (4-5)
1. God takes no pleasure in wickedness.
2. No evil dwells with Him.
- B. Who. (5-6, 9-10)
1. The boastful.
2. Workers of iniquity.
3. Liars.
4. Deceivers.
5. Those with uncontrolled speech.
6. The rebellious.
- III. Praising God. (11-12)
- A. Rejoice because your trust is in Him.
- B. Shout for joy because He defends.
- C. Be joyful because you love His name.
- D. Rejoice because He will bless you and compass you with favor as a shield.

Study questions on chapter 5:

1. When was this psalm sung? (3) Try singing it to God in the morning.
2. What do you learn about God from this psalm?
3. How does David describe his foes? (5-6, 9-10)
4. What kinds of people displease the Lord? (4-5)
5. What is the fate of those who displease the Lord? (4-6)
6. Why does David feel it is important to be led and kept in the right way (8)?
7. How will the wicked fall (10)?
8. In verse 10, David asks God to destroy the enemy. This is the first of what are called “imprecatory” psalms which call down judgment on the enemy. In the New Testament we are told to love our enemies (Matthew 5:44). When we read or pray imprecatory psalms, we are praying regarding God’s final judgment of the world and evil. These should never be used to pray against someone you do not like.
9. Given his sin with Bathsheba, how can David consider himself righteous? (12)
10. What should be the attitude of the righteous as described in verse 11? What is the cause of their joy?
11. What causes rejoicing in verses 11-12?
12. How can favor serve as a shield (12)?
13. How will God bless the righteous? (12)
14. Application: What do you learn from this psalm that will help you become a person after God’s own heart?

Psalm 6 A Prayer For Healing

- [1] **O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.**
- [2] **Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed.**
- [3] **My soul is also sore vexed: but thou, O Lord, how long?**
- [4] **Return, O Lord, deliver my soul: oh save me for thy mercies' sake.**
- [5] **For in death there is no remembrance of thee: in the grave who shall give thee thanks?**
- [6] **I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.**
- [7] **Mine eye is consumed because of grief; it waxeth old because of all mine enemies.**
- [8] **Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.**
- [9] **The Lord hath heard my supplication; the Lord will receive my prayer.**
- [10] **Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.**

Outline 6:

- I. David’s appeal. (1-7)
 - A. What he wants. (1-2,4-5)
 1. Do not:
 - a. Rebuke me in anger.

- b. Chasten me in Your wrath.
 - 2. Do heal my spiritual and physical conditions:
 - a. Have mercy: I am weak.
 - b. Heal me: My bones are vexed.
 - c. Heal me: My soul is greatly vexed.
 - d. Deliver and save me: For Your mercy's sake.
 - B. How long? (3)
 - C. Why he wants it. (3,6-7)
 - 1. Because of God's loving kindness.
 - 2. Because he can't remember or praise God if He is dead.
(Remember: This was prior to the death and resurrection of Christ. Death holds no fear now for the true believer.)
 - 3. He is weary with sighing, crying, and grieving.
(Tears are liquid prayers. Weeping is a universal language.)
 - 4. The battle is aging him.
- II. David's assurance. (8-10)
- A. Those who work iniquity will depart.
 - B. The Lord has heard his weeping.
 - C. The Lord has heard his supplication.
 - D. The Lord receives his prayer.
 - E. The enemy will:
 - 1. Be ashamed.
 - 2. Be vexed.
 - 3. Turn back from pursuing him.

Study questions on chapter 6:

1. What does he want God not to do? (1)
2. What does the psalmist want God to do? (2-5)
3. What questions does the psalmist ask in this psalm? (3,5)
4. How does the psalmist describe his condition and why is he in that condition? (2-7)
5. Is he suffering physically, spiritually, socially or all three?
6. Is he suffering due to his sin? If so, what verses might reflect this?
7. What assurances does the psalmist reflect on in 8-10?
8. What did the psalmist declare in verses 8-9 regarding sinners? Regarding the Lord? Regarding His enemies?
9. How does David know God has answered him? (9-10)
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 7
Song Of A Slandered Saint

[1] **O Lord my God, in thee do I put my trust: save me from all them that persecute me,**

and deliver me:

[2] Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

[3] O Lord my God, if I have done this; if there be iniquity in my hands;

[4] If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

[5] Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

[6] Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

[7] So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

[8] The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.

[9] Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

[10] My defence is of God, which saveth the upright in heart.

[11] God judgeth the righteous, and God is angry with the wicked every day.

[12] If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

[13] He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

[14] Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

[15] He made a pit, and digged it, and is fallen into the ditch which he made.

[16] His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

[17] I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high.

Outline 7:

- I. A supplication. (1-9)
 - A. Save me. (1-2,6-9)
 - 1. I have taken refuge in you.
 - 2. Save me and deliver me from those who pursue me.
 - 3. Lest, like a lion, he tear my soul, drag me away, and there is none to deliver.
 - B. Search me. (3-4)
 - 1. If I have done this.
 - 2. If I have acted unjustly.
 - 3. If I have rewarded my friend with evil.
 - 4. If I have plundered my adversary without cause.
 - C. Stop me, if I am guilty of these things. (5)
 - 1. Let the enemy pursue and overtake my soul.
 - 2. Let him trample my life to the ground.

3. Let him lay my honor in the dust.
- II. A strategy in the face of slander. (6-11)
- The Lord will arise and act against the rage of the enemy.
 - He will judge the enemy.
 - He will reign over all the congregation.
 - He will vindicate the righteous man of integrity.
 - Evil will end and righteousness will be established.
 - A righteous God will try both hearts and minds.
 - God will be a shield to the righteous.
 - He will save the upright.
- III. A sad cycle. (12-16)
- If a wicked man does not repent:
- God will prepare spiritual artillery to use against him:
 - A sword (*the Word*).
 - A bow.
 - Deadly weapons.
 - Fiery shafts (*arrows that will never miss the mark*).
 - The cycle of sin:
 - Like a birth: The evil man will travail in wickedness, conceiving mischief, and birthing falsehood.
 - Like bait: He will dig a pit, but fall into it himself.
 - Like a boomerang: His evil and violence will turn on him (*cave in on him, since he is in a pit!*)
- IV. Because of this, the psalmist. (17)
- Thanks God for what He does.
 - Praises Him for Who He is.

Study questions on chapter 7:

- This song was written in the face of accusations of Cuth. Read 1 Samuel 24:9-15.
- Slander is one of the most difficult things to fight. See Matthew 5:11-12 to see how Jesus taught us to respond to slander.
- What do you learn about God from this Psalm? The name of God in verse 1? His revelation to man in verse 4?
- Examine your own life in terms of verses 3-4.
- What does the psalmist ask God to do if he is guilty? (3-5)
- Why is the psalmist so confident that God will hear him? (8,10,11)
- Contrast the destinies of the wicked and the righteous as described in verse 9.
- To whom does the psalmist look for his defense? (10)
- How are the wicked described in this psalm?
- What is the final end of the wicked slanderer as described in this psalm? (12-16)
- Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 8
The Astronomer's Song

- [1] O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.
- [2] Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.
- [3] When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;
- [4] What is man, that thou art mindful of him? and the son of man, that thou visitest him?
- [5] For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
- [6] Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:
- [7] All sheep and oxen, yea, and the beasts of the field;
- [8] The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.
- [9] O Lord our Lord, how excellent is thy name in all the earth!

Outline 8:

- I. God is great and His name is majestic as evidenced by: (1-3)
 - A. The heavens.
 - B. The praise of His children.
 - C. His greatest creation, mankind.
- II. Man is God's greatest creation. (3-8)
 - A. God thinks on him and cares for him.
 - B. Man is just a little lower than the angels.
 - C. Man is crowned with glory and majesty.
 - D. Man rules over the work of God's hands.
 - E. All things are under his feet—animals, birds, and fish.
- III. God is great: The psalm closes by repeating the opening declaration. (9)

Study questions on chapter 8:

1. How does the psalmist use the heavens, children, and mankind to illustrate the greatness of God?
2. What questions does the psalmist ask in this psalm? (4)
3. What do you learn about God in this psalm?
4. What do you learn about mankind in this psalm? Where is mankind in the order of created beings? How was he created? (5-6) How are humans a little lower than heavenly beings? (5)
5. What prompted the psalmist's amazement over man? (3-5)
6. What is under man's feet? (6-8) Study further on "all things are under his feet". See 1 Corinthians 15:27; Ephesians 1:22-23; and Hebrews 2:6-8.

7. What are the responsibilities of the ruler over the works of God? (6-8)
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 9
A Hymn Of Triumph

- [1] I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.
- [2] I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.
- [3] When mine enemies are turned back, they shall fall and perish at thy presence.
- [4] For thou hast maintained my right and my cause; thou satest in the throne judging right.
- [5] Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.
- [6] O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.
- [7] But the Lord shall endure for ever: he hath prepared his throne for judgment.
- [8] And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.
- [9] The Lord also will be a refuge for the oppressed, a refuge in times of trouble.
- [10] And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.
- [11] Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.
- [12] When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.
- [13] Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:
- [14] That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.
- [15] The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.
- [16] The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgsion. Selah.
- [17] The wicked shall be turned into hell, and all the nations that forget God.
- [18] For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.
- [19] Arise, O Lord; let not man prevail: let the heathen be judged in thy sight.
- [20] Put them in fear, O Lord: that the nations may know themselves to be but men. Selah.

Outline 9:

- I. What the psalmist will do. (1-2)
- A. Give thanks to the Lord with all his heart.
 - B. Tell of all His wonders.
 - C. Be glad and exult in Him.
 - D. Sing praises to His name.
- II. Why the psalmist will do it. (3-6)
- A. Because his enemies turn back, stumble, and perish.
 - B. Because his cause is maintained by God.
 - C. Because God is on the throne and judges rightly.
 - D. Because He has rebuked the heathen, destroyed the wicked, and put out their name for ever and ever.
 - E. Because destruction of the enemy is permanent, and their cities and memorials are perished with them.
- III. The Lord... (7-10)
- A. Shall endure for ever.
 - B. Has prepared His throne for judgment.
 - 1. He will judge the world in righteousness.
 - 2. He will minister judgment to the people in uprightness.
 - C. Will be a refuge for the oppressed in times of trouble.
 - D. Will not forsake those who seek Him and put their trust in His name.
- IV. Sing praises to the Lord and declare His deeds. (11-12)
- A. He remembers your enemy.
 - B. He does not forget the cry of the afflicted.
- V. An appeal. (13-14)
- A. Have mercy upon me, O Lord.
 - B. Consider my trouble which I suffer of them that hate me.
 - C. Lift me up from the gates of death that I may shew forth all Your praise in the gates of the daughter of Zion.
 - D. Let me rejoice in Your salvation.
- VI. The heathen. (15)
- A. The heathen are sunk down in the pit that they made.
 - B. Their own foot is taken in the net which they hid.
- VII. The wicked. (16-17)
- A. Are snared by the work of his own hands.
 - B. Shall be turned into hell, and all the nations that forget God.
- VIII. The needy. (18)
- A. Shall not always be forgotten.
 - B. The expectation of the poor shall not perish for ever.
- IX. A final appeal. (19-20)
- A. Arise, O Lord; let not man prevail.
 - B. Let the heathen be judged in Your sight.
 - C. Put them in fear, O Lord.
 - D. Let the nations know themselves to be but men.

Study questions on chapter 9:

1. What does the psalmist do in verses 1-2? What do you learn about how we should praise God?
2. Why does the psalmist do this? (3-6)
3. What did you learn about God's judgment in this psalm?
4. What did you learn about God's protection in this psalm?
5. Contrast the gates in 13 and 14.
6. What is the fate of the heathen (15)? The wicked (16-17)? The needy (18)?
7. Make a list of the psalmist's "I wills" and then put them into practice in your life.
8. According to verse 18, hope can grow dim, but it won't perish forever. Ask God to renew your hope
9. How is God's justice made known? (16)
10. Summarize the final appeal in verses 19-20. What does he ask God to do and why?
11. This psalm can be studied prophetically also. Study verses 5-6 in view of God's destruction of the end-time Beast. Study 7-8 in terms of the millennium. Study 9-14 in light of the tribulation, and 15-18 in terms of the day of the Lord.
12. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 10 When God Seems Far Off

- [1] Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?
- [2] The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.
- [3] For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.
- [4] The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.
- [5] His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.
- [6] He hath said in his heart, I shall not be moved: for I shall never be in adversity.
- [7] His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.
- [8] He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.
- [9] He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.
- [10] He croucheth, and humbleth himself, that the poor may fall by his strong ones.
- [11] He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.
- [12] Arise, O Lord; O God, lift up thine hand: forget not the humble.
- [13] Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

[14] Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

[15] Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

[16] The Lord is King for ever and ever: the heathen are perished out of his land.

[17] Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

[18] To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

Outline 10:

- I. Two vital questions. (1)
 - A. Why do You stand far off?
 - B. Why do You hide Yourself?
- II. The godless. (2-11)
 - A. In his pride, persecutes the poor.
 - B. Boasts of his heart's desire.
 - C. Blesses the covetous whom the Lord abhors.
 - D. Through the pride of his countenance, will not seek after God: God is not in his thoughts.
 - E. His ways are always grievous.
 - F. God's judgments are far above out of his sight.
 - G. He puffs (*scorns*) at his enemy, thinking he cannot be moved and will never be in adversity.
 - H. His mouth is full of cursing, deceit, fraud, mischief, and vanity.
 - I. He sits in the lurking places of the villages: in the secret places he murders the innocent.
 - J. His eyes are set against the poor.
 - 1. He waits secretly as a lion in his den to catch them.
 - 2. When he catches them, he draws him into his net.
 - 3. He crouches and humbles himself to their level so that the poor will fall.
 - 4. He thinks God has forgotten, hides His face, and does not see it.
- III. The response of the godly. (12-13)
 - A. They ask God to arise, lift up His hand, and remember the humble.
 - B. They point out that the wicked have contempt for God, believing He will not hold them accountable.
- IV. The retribution of God. (14-18)
 - A. He beholds mischief and spite and requites it.
 - B. He is the helper of the fatherless.
 - C. He will break the arm of the wicked.
 - D. He will seek out wickedness until it is revealed.
 - E. He will reign forever as King.
 - F. The heathen will perish out of his land.

- G. He has heard the desire of the humble, will prepare their heart, and will hear them.
- H. He will judge the fatherless and oppressed, and eventually oppression on the earth will cease.

Study questions on chapter 10:

1. What do you learn about God in this psalm?
2. What do you learn about the wicked in this psalm? (2-11)
3. List words of encouragement given in this psalm.
4. Why does God allow times when it seems like He is far off? Compare verses 1 and 14. How can both be true?
5. What does this psalm indicate a believer's response should be in times when God seems like He is absent? (12-13)
6. What is God's response in verses 14-18?
7. List the questions in this psalm. Are they answered in this psalm?
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 11

Fear And Flight or Faith and Fight?

- [1] **In the Lord put I my trust: How say ye to my soul, Flee as a bird to your mountain?**
 [2] **For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.**
 [3] **If the foundations be destroyed, what can the righteous do?**
 [4] **The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men.**
 [5] **The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth.**
 [6] **Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.**
 [7] **For the righteous Lord loveth righteousness; his countenance doth behold the upright.**

Outline 11:

- I. The declaration: David's trust is in God. (1)
- II. The dilemma: People are telling him to flee. (1-3)
 - A. The wicked bend their bow.
 - B. They make their arrows ready.
 - C. They are aiming at the upright.
 - D. The foundations are being destroyed.
- III. The deliverer. (4-7)
 - A. The Lord:
 1. He is in His holy temple.

2. His throne is in heaven.
3. His eyes behold and try the children of men.
- B. The Lord judges all:
 1. He tries the righteous.
 2. His soul hates the wicked and those that love violence.
 3. He rains snares, fire and brimstone, and an horrible tempest on the wicked.
 4. He loves the righteous and beholds the upright.

Study questions on chapter 11:

1. What do you learn about God's judgments in this psalm?
2. What do you learn about strategies of the wicked? (2)
3. What do you learn about the righteous?
4. What punishments will God send on the wicked? (4-6)
5. Why do you think people were telling David to flee?
6. Why didn't he flee? Is it wrong to "head for the hills" when we face adversity? (1)
7. How would you answer the question in verse 3? Does this psalm answer it?
8. Contrast God's response to the wicked and the righteous in verses 5-7.
9. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 12

Watch Your Words!

- [1] **Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.**
- [2] **They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.**
- [3] **The Lord shall cut off all flattering lips, and the tongue that speaketh proud things:**
- [4] **Who have said, With our tongue will we prevail; our lips are our own: who is Lord over us?**
- [5] **For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.**
- [6] **The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.**
- [7] **Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.**
- [8] **The wicked walk on every side, when the vilest men are exalted.**

Outline 12:

- I. A cry for help because the godly man ceases. (1)
 - A. Faithful fail from among the children of men.
 - B. They speak vanity with flattering lips and a double heart.
- II. God will cut off the words of the wicked. (2-4)
 - A. They speak proud words.

- B. They say, "With our tongue will we prevail."
 - C. They declare, "Our lips are our own."
 - D. They ask, "Who is Lord over us?"
- III. The Word of God. (5-7)
- A. Will go forth because of the oppression of the poor and the sighing of the needy.
 - B. Will set the oppressed in safety.
 - C. Is pure, purified, and preserved to all generations.
- IV. Ungodly men walk on every side (*are multiplied*), when the vilest men are exalted. (8)

Study questions on chapter 12:

1. Who are the faithful of verse 1? What is the appeal in verse 1?
2. What characterizes the speech of the wicked? (2-3)
3. What claims do the wicked make (4)?
4. Compare proud words (2-4) with pure words (6). Study also James 3.
5. What three types of lip service does David lament in verses 2-4?
6. How is God's Word described in verse 6?
7. What motivates God to act in verse 5?
8. What do you think verse 7 means?
9. What happens when vile men are exalted? (8)
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

**Psalm 13
How Long?**

- [1] **How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?**
- [2] **How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?**
- [3] **Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death;**
- [4] **Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.**
- [5] **But I have trusted in thy mercy; my heart shall rejoice in thy salvation.**
- [6] **I will sing unto the Lord, because he hath dealt bountifully with me.**

Outline 13:

- I. A problem. (1-2)
 - A. How long will You forget me, O Lord?
 - B. How long will You hide Your face from me?
 - C. How long shall I take counsel in my soul, having sorrow in my heart daily?
 - D. How long shall mine enemy be exalted over me?
- II. A plea. (3-4)

- A. Consider and hear me, O Lord my God.
- B. Lighten mine eyes, lest I sleep the sleep of death.
- C. Don't let my enemy say, "I have prevailed against him."
- D. Do not let those that trouble me rejoice when I am moved.

III. A praise. (5-6)

- A. I have trusted in Thy mercy.
- B. My heart shall rejoice in Thy salvation.
- C. I will sing unto the Lord, because He has dealt bountifully with me.

Study questions on chapter 13:

1. Can God really forget you? See Isaiah 49:14-16.
2. What is the psalmist's basic problem in this psalm? (1-2)
3. What is his plea and for what reasons is it made? (3-4)
4. For what reasons does he praise God? (5-6)
5. List the four "how longs" in verses 1-2. Have you ever asked these questions? How did God answer you?
6. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 14
The Fool

[1] The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

[2] The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

[3] They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

[4] Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.

[5] There were they in great fear: for God is in the generation of the righteous.

[6] Ye have shamed the counsel of the poor, because the Lord is his refuge.

[7] Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Outline 14:

- I. The arrogant claim of fools. (1)
 - A. The fool claims there is no God.
(The word "fool" in this chapter means "morally perverse.")
- II. The attitude of fools. (1)
 - A. They are corrupt.
(The word "corrupt" is the same used to describe conditions in Noah's time.)

- B. They have done abominable works.
- C. There is none that do good.
- III. The analysis of fools. (2-3)
 - A. God looks for those who understand and seek Him.
 - B. God finds:
 - 1. They are all gone aside.
 - 2. They are totally filthy (tainted).
 - 3. There is none that do good--not one.
- IV. The actions of fools:
 - A. They work iniquity.
 - B. They attack God's people.
 - C. They do not call on the Lord.
 - D. They shame the poor.
- V. The admonitions. (5-7)
 - A. Fear God and be part of the generation of the righteous.
 - B. Don't shame the poor who have made the Lord their refuge.
 - C. Wait for the salvation of Israel to come out of Zion.
- VI. The announcement: When the Lord reverses the captivity of His people, there will be gladness and rejoicing.

Study questions on chapter 14:

1. What claims do fools make? (1)
2. Describe the attitude of these fools. (1,3-4)
3. Describe the actions of these fools. (1,3-4)
4. For what is God seeking? (2)
5. What does He find instead when He examines fools? (3-4)
6. What type of behavior results from believing there is no God? (1-3)
7. What is God's view of evil as described in this psalm?
8. What is the psalmist's desire as expressed in verse 7? What will occur when this happens?
9. Why do "fools" of this world refuse to listen to the counsel of poor righteous people? (6)
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

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Psalm 15
God's Guests

- [1] **Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?**
 [2] **He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.**
 [3] **He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.**
 [4] **In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He**

that sweareth to his own hurt, and changeth not.

[5] He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

Outline 15:

- I. The questions. (1)
 - A. Who shall abide in Thy tabernacle?
 - B. Who shall dwell in Thy holy hill?
- II. The answer (2-5). He who lives by these guidelines:
 - A. Testimony:
 1. Walk: Walks uprightly.
 2. Work: Works righteousness.
 3. Word: Speaks the truth in his heart.
 - B. Tongue:
 1. Accountability: Does not backbite.
 2. Actions: Does not do evil to his neighbor.
 3. Attitude: Does not take up a reproach against his neighbor.
 - C. Thinking:
 1. Values: Looks with contempt upon vileness.
 2. Morals: Honors those who fear the Lord.
 3. Commitment: Honors his word, even when what he promised causes hurt to himself.
 - D. Treasures:
 1. Giving: Does not charge interest for loans to those in need of the household of faith. (*See Exodus 22:25 and Leviticus 25:35-7. This does not mean you cannot earn interest in banks or business matters or charge interest to those who are not needy believers. See Proverbs 28:8 and Leviticus 23:20.*)
 2. Receiving: Does not take a reward against the innocent.
- III. The assurance: He that does these things shall never be moved. (5)

Study questions on chapter 15:

1. To whom is this psalm directed? (1)
2. What two questions are asked in this psalm? (1). Summarize the answer to these questions by making two lists: One of positive things that should be done and one of negative things to avoid.
3. What does it mean to speak the truth in your heart? (2)
4. Study verses 2-3 regarding words. Those who would ascend into God's presence are careful about both secret words (in the heart) and spoken words.
5. What does this psalm teach about keeping one's word? (4)

6. According to the psalmist, what gives a person access to God? (2-5)
7. What can prevent a person from dwelling in God's presence? (2-5)
8. According to the psalmist, how should we treat others? (3-4)
9. What advice is given in this psalm regarding money? (5)
10. What is the assurance given to those who live by the guidelines given in this chapter? (5)
11. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Supplemental Study On Psalm 15 (1):

Introduction:

This psalm is important because:

- First: It begins with crucial questions that every person must answer.
- Second: It gives key principles that mark the man or woman of God.
- Third: It ends with an incredible promise to those who put these principles into daily practice--namely, their lives will "never be shaken."

The author of this psalm was David: On the surface you would think that God would have chosen anybody but David to carry this message. His life was a roller coaster ride of challenges and trials--from facing Goliath to falling into great sin, from enduring a king's wrath to becoming king himself, from losing a baby to having a grown son try to overthrow and kill him.

On the outside, David's life was a model of a "shaken" life, not a stable one. Yet at his center, in his heart of hearts, he was committed to God. He was called, "a man after God's own heart."

The questions:

Verse 1: *Lord, who may abide in Your tabernacle? Who may dwell in Your holy hill?*

Psalm 15 begins with two questions, which in reality are one: "Oh Lord, who may abide in your tabernacle? Who may dwell in Your holy hill?" The fact that he questions, shows that we are not entitled to dwell in His presence by birth or blood. If you are to find the answer to these questions, you must look to God.

- A. Tabernacle: Speaks of temporary. Other version use "tent" --references God's dwelling place on earth. An amplified translation might say, "Lord, who can pitch his tent and dwell with You, day by day, here on earth?" Another version, "Who has the right to enter Your tent?"
- B. Holy hill: Speaks of permanence (reference to Mount Zion). The "holy hill" refers to Mount Zion, which Hebrew scholars knew meant God's heavenly kingdom. In other words, this second question carries the idea, "Lord, who can dwell with You in heaven as well?"

- C. He is asking, "Who can abide with you temporarily in the day to day walk of this life, while we--like Israel--are pilgrims. And then, who can abide with you permanently--that is, for all eternity?"
- D. In Hebrew, it's a rhetorical question that assumes we know the answer--and that the answer is a positive one. If you do not know, you can know!
- E. The one who can dwell with God on earth and in heaven is someone who has made a personal commitment to Jesus Christ--men and women who have asked God to forgive them of their sins, cleanse their hearts, and be their Savior and Master all the days of their life.
- F. Once you've answered this most important question about your eternal destiny, then you can look at the characteristics listed in this Psalm that will enable you to live a godly, rock-solid life here on earth.

The answers:

Verse 2: *He who walks uprightly, and works righteousness, and speaks the truth in his heart. Another version reads: He who walks without blame, does what is right, speaks the truth from his heart.*

- I. Three things concerning your testimony:
1. Walk: He walks uprightly.
Walking with integrity carries the meaning "to be sound, complete, without crack or defect." We are to be people who have a public self and private self that match, people who refuse to compromise or cut ethical corners when under stress.
 2. Work: Works righteousness.
This carries the idea of doing what's right even when it's difficult.
 3. Word: Speaks the truth in his heart.
If you speak it in your heart, it will come out of your mouth, for as a man thinks in his heart, so is he.
Don't speak words of defeat, doubt, and

discouragement. Speak the truth of God's Word.
We must be honest with self and others.

Our walk, work, and word should reflect integrity, righteousness, and truth. We should be real. Integrity, righteousness, and truth are three inner traits that can build a rock-solid foundation.

Verse 3: *He who does not backbite with his tongue, nor does evil to his neighbor, nor does he take up a reproach against his friend;*
Another version reads: *He who does no wrong to his fellows; who never defrauds a friend, or slanders a neighbor.*

II. Three things regarding your tongue:

Accountability: In Hebrew, what's pictured here is the deliberate act of "picking up" something destructive and placing it on our tongue.

Actions: You don't have to do something drastic to do evil against a person. Just muddy up the water of their reputation or spoil something good that could or should have come their way.

Attitudes: Two things: 1. Do not use the intimate knowledge of a close, well-grown friendship to cut down another person in public or private.
2. Do not harbor bitterness in our relationships.

There is a pattern: If you are not accountable for your words, it leads to wrong actions, then to wrong attitudes.

Verse 3: *In whose eyes a vile person is despised, but he honors those who fear the Lord; he who swears to his own hurt and does not change.*

III. Three things regarding your thinking:

Values: Honor those worthy of honor. For the godly man, it means respect should go to those whose lives reflect godly conduct and commitments. Conversely, sports or business figures who may light up the scoreboard or win corporate awards but have godless characters are to be counted as worthless in comparison with God's leaders. Who is your hero? Who are you modeling your life after? Who are your children modeling their lives after?

Morals: Honor those who fear the Lord. We are different!

Commitment: The man or woman of God "swears to his own hurt, and does not

change." Another version says, "He keeps his word and does not change." He doesn't cut corners on a contract, nor explain away an obligation ("Honey, I know I promised I'd take you there, but..."). He doesn't commit to do something and then not show up. When you commit to do something and don't do it, you do two things:

1. You create a barrier between you and God: You will not ascend into His presence.
2. You open the door to the enemy. Our confession is

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important in spiritual warfare. If Satan finds you don't mean what you say and follow through, why should he take your confessions in warfare seriously?

Verse 5: *He who does not put out his money at usury, nor does he take a bribe against the innocent.*

One thing regarding your treasure: David's next words hit a very sensitive spot: Our wallets. An unshakable lifestyle involves using our money wisely. We are not to "Lend out money at interest greater than the principal a borrower might make." The practice here is that people in David's day were not to harm the poor who needed sustenance food loans by charging them outrageous interest because they were poor. We are not to "take a bribe" against the poor as well, to benefit at a struggling brother's expense.

The promises:

Now let's look at a tremendous promise that comes from making these traits the hallmark of our lives: *He who does these things shall never be moved (5).*

Other versions: *He who does these things will never fail...never be overthrown...nothing can ever shake him...never be brought low..he who so lives will stand firm forever!*

In most guarantees, there are disclaimers "Some exclusions apply ... may not be valid in all locations ... your results may not be the same as King David's!" But not here! There are no disclaimers. That's because this psalm is backed with the full force of Almighty God Who promises you an unshakable life when you walk according to this plan for an unshakeable life.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever. Psalm 125:1-2

Here is the Living Bible Translation of this psalm:

Lord, who may go and find refuge and shelter in your tabernacle up on your holy hill? Anyone who leads a blameless life and is truly sincere. Anyone who refuses to slander others, does not listen to gossip, never harms his neighbor, speaks out against sin, criticizes those committing it, commends the faithful followers of the Lord, keeps a promise even if it ruins him, does not crush his debtors with high interest rates, and

*refuses to testify against the innocent despite the bribes offered him:
Such a man shall stand firm forever.*

New American Standard translation of this psalm:

*O Lord, who may abide in Thy tent? Who may dwell on Thy holy hill?
He who walks with integrity, and works righteousness, and speaks truth in his heart.
He does not slander with his tongue, nor does evil to his neighbor, nor takes up a reproach against his friend; In whose eyes a reprobate is despised, but who honors those who fear the Lord; He swears to his own hurt, and does not change; He does not put out his money at interest, nor does he take a bribe against the innocent. He who does these things will never be shaken.*

New International Version translation of this psalm:

*Lord, who may dwell in your sanctuary? Who may live on your holy hill?
He whose walk is blameless and who does what is righteous, who speaks the truth from his heart and has no slander on his tongue, who does his neighbor no wrong and casts no slur on his fellow man, who despises a vile man but honors those who fear the Lord, who keeps his oath even when it hurts, who lends his money without usury and does not accept a bribe against the innocent. He who does these things will never be shaken.
(NIV)*

Amplified Bible translation of this psalm:

*Lord, who shall dwell [temporarily] in Your tabernacle?
Who shall dwell [permanently] on Your holy hill?
He who walks and lives uprightly and blamelessly, who works rightness and justice and speaks and thinks the truth in his heart,
He who does not slander with his tongue, nor does evil to his friend, nor takes up a reproach against his neighbor.
In whose eyes a vile person is despised, but he who honors those who fear the Lord (who revere and worship Him; who swears to his own hurt and does not change;
[He who] does not put out his money for interest to one of his own people and who will not take a bribe against the innocent.*

He who does things shall never be moved.

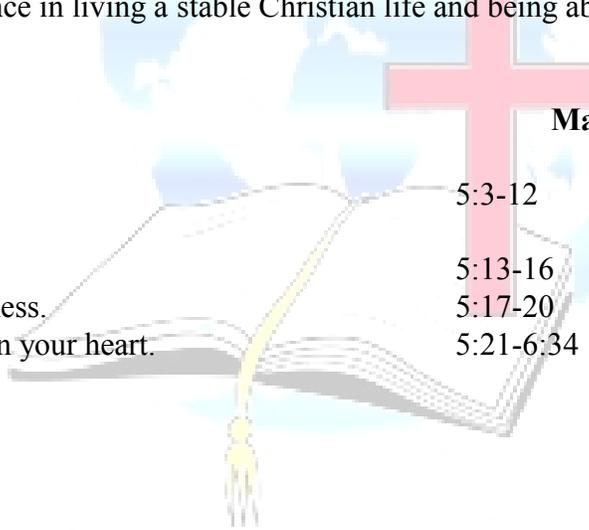
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Supplemental Study On Psalm 15 (2):

Psalm 15 concerns accessing God's presence. Compare its teaching with the Sermon on the Mount in Matthew 5-7. The fact that Jesus repeated these principles were repeated by Christ illustrates their importance in living a stable Christian life and being able to access God's presence.

Psalm 15

15:1 Introduction.
15:2 Walk uprightly.
Work righteousness.
Speak the truth in your heart.
15:3 Don't backbite.
Don't take up a reproach against
your neighbor.
Don't do evil to your neighbor.



Matthew 5-7

5:3-12 Introduction.
5:13-16 Walk in the light.
5:17-20 Righteous conduct.
5:21-6:34 Truth in the heart:
Hatred 5:21-26
Adultery 5:27-32
Generosity 6:1-4
Prayer 6:5-15
Fasting 6:16-18
Treasure 6:19-21
Service 6:22-24
Rest 6:25-34
7:1-5 Don't dwell on the
mote in your
brother's eye.
5:43-48 Love your enemies.

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15:4	Do not honor vile people. Honor for those who fear God. Keep your word.	7:15-23 5:33-37	Beware of false prophets (vile). Let your “yes” be yes and your “no” no.
15:5	Don’t charge interest to those in the household of faith.	5:38-42	Give to him that asks.
	If you do these things, you will never be moved.	7:24-27	You will be like a wise man whose house is built upon a rock.

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Psalm 16 Preserved By God

- [1] **Preserve me, O God: for in thee do I put my trust.**
- [2] **O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee;**
- [3] **But to the saints that are in the earth, and to the excellent, in whom is all my delight.**
- [4] **Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.**
- [5] **The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot.**
- [6] **The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.**
- [7] **I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.**
- [8] **I have set the Lord always before me: because he is at my right hand, I shall not be moved.**
- [9] **Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.**
- [10] **For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.**
- [11] **Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.**

Outline 16:

- I. The prayer for preservation. Preserve me oh God. (1)
- II. The practices that assure preservation. (2-4)
 - A. Proper confession: Acknowledging the Lord.
(“My goodness extendeth not to thee” means, literally, “Apart from thee, I have no good thing.”)
 - B. Proper companions: Delighting in the saints (*separated ones*) and excellent ones.
 - C. Proper commitment: Avoiding other gods.

- III. The present pleasures resulting from being preserved by God. (5-9)
- A. The Lord is the portion of your inheritance.
 - B. Your lot (*case*) is maintained by God.
 - C. God's lines fall unto you in pleasant places.
 - D. You will have a goodly heritage.
 - E. God will give you counsel: You will be instructed in the night seasons of your life.
 - F. The Lord will be set before you.
 - G. He is at your right hand.
 - H. You will not be moved.
 - I. Your heart is glad.
 - J. Your glory rejoices.
- IV. The future pleasures resulting from being preserved in God. (9-11)
- A. Your flesh shall rest in hope.
 - B. Your soul will not be left in hell because the Holy One (*Jesus*) did not see corruption.
 - C. You will be preserved in the path of life.
 - D. You will find fulness of joy in God's presence.
 - E. You will find pleasures forevermore at God's right hand.

Study questions on chapter 16:

1. What is the psalmist's request in verse 1?
2. What practices assure preservation? (2-4)
3. What happens to those who go after other gods? (4)
4. What is the psalmist's inheritance? (5-6)
5. Who does the psalmist say maintains his lot (his causes)? (5)
6. Study verse 7 and apply it spiritually to the "nights" of your life. What do you think is meant by the phrase "my reins instruct me in the night seasons"? (7)
7. Why does the psalmist bless the Lord? (7)
8. Why is the psalmist assured that he will be able to live a stable, godly life (8)?
9. What is the psalmist's attitude towards the future? (9)
10. What are the reasons for rejoicing listed by the psalmist in this psalm?
11. Who is the Holy One spoken of in this passage? (10)
12. Did David's hope come true? In what way? (10)
13. How does the psalmist describe the atmosphere that exists in the presence of God? (11)
14. This psalm is called a "Michtam" psalm. Martin Luther translated this as "a golden jewel." Why do you think Luther thought this psalm so special?
15. In verses 1-2, the psalmist uses three words for God in Hebrew:

He is our maker:	El	Creator, all powerful
He is our mediator of the covenant:	Jehovah	Lord of the covenant
He is our master:	Adonai	My Lord, my King.
16. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 17
Give Ear To My Prayer

[1] Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.

[2] Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

[3] Thou has proved mine heart; thou hast visited me in the night; thou has tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.

[4] Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

[5] Hold up my goings in thy paths, that my footsteps slip not.

[6] I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

[7] Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.

[8] Keep me as the apple of the eye, hide me under the shadow of thy wings,

[9] From the wicked that oppress me, from my deadly enemies, who compass me about.

[10] They are inclosed in their own fat: with their mouth they speak proudly.

[11] They have now compassed us in our steps: they have set their eyes bowing down to the earth; [12] Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

[13] Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:

[14] From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

[15] As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Outline 17:

- I. Hear me. (1)
 - A. Hear the right, O Lord (*hear my righteous cause*).
 - B. Attend unto my cry.
 - C. Give ear unto my prayer, that comes from unfeigned lips.
- II. Judge me. (2)
 - A. Let my sentence (*of vindication*) come forth from Your presence.
 - B. Let Your eyes behold the things that are equal.
- III. Examine me. (3)
 - A. Prove me.
 - B. Try me.
 - C. I have purposed that I will not transgress.

- IV. Guide me. (4-5)
- A. By Your Word.
 - B. Keep me from the paths of the destroyer.
 - C. Hold up my goings in Your paths, that my footsteps slip not.
- V. Manifest Yourself to me. (6-7)
- A. I have called upon You, You will hear me.
 - B. Incline Your ear unto me and hear my speech.
 - C. Show Your marvelous loving-kindness.
 - D. Because I have put my trust in You, save me by Your right hand from those that rise up against me.
- VI. Guard me: Keep me as the apple of the eye, hide me under the shadow of Your wings. (8-12)
- A. From the wicked that oppress me.
 - B. From my deadly enemies, who compass me about.
 - C. From those who speak proudly and have compassed me about.
 - D. From those who look on me as prey, like a young lion lurking in secret places.
- VII. Deliver me. (13-14)
- A. Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is Your sword.
 - B. Deliver me from:
 1. Men which are in Your hand, O Lord.
 2. Men of the world.
 3. Men which have their portion in this life.
 4. Men whose belly You fill with Your hid treasure (*yet they don't realize it is from God*).
- VIII. Satisfy me. (15)
- A. When I behold Your face in righteousness.
 - B. When I awake with Your likeness.

Study questions on chapter 17:

1. What do the expressions “apple of Your eye” and “shadow of Your wings” mean? (8)
2. What does the psalmist claim as a basis for being heard by God? (3)
3. What has the psalmist purposed to do? (3)
4. What has kept the psalmist on the right path? (4-5)
5. How does the psalmist describe the enemy in this psalm? (9-14)
6. Summarize what the psalmist asks God to do in this psalm.
7. What does the phrase “men who are in Your hand” mean? (14)
8. What will satisfy the psalmist? (15)
9. What things does he pray for in verses 1-5,6-9,13 and 15?
10. Application: What do you learn from this psalm that will help you become a person after God’s own heart?

Psalm 18
Distress And Deliverance

- [1] I will love thee, O Lord, my strength.
- [2] The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.
- [3] I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.
- [4] The sorrows of death compassed me, and the floods of ungodly men made me afraid.
- [5] The sorrows of hell compassed me about: the snares of death prevented me.
- [6] In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.
- [7] Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.
- [8] There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.
- [9] He bowed the heavens also, and came down: and darkness was under his feet.
- [10] And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.
- [11] He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.
- [12] At the brightness that was before him his thick clouds passed, hail stones and coals of fire.
- [13] The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.
- [14] Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.
- [15] Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.
- [16] He sent from above, he took me, he drew me out of many waters.
- [17] He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.
- [18] They prevented me in the day of my calamity: but the Lord was my stay.
- [19] He brought me forth also into a large place; he delivered me, because he delighted in me.
- [20] The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.
- [21] For I have kept the ways of the Lord, and have not wickedly departed from my God.
- [22] For all his judgments were before me, and I did not put away his statutes from me.
- [23] I was also upright before him, and I kept myself from mine iniquity.
- [24] Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.
- [25] With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

[26] With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

[27] For thou wilt save the afflicted people; but wilt bring down high looks.

[28] For thou wilt light my candle: the Lord my God will enlighten my darkness.

[29] For by thee I have run through a troop; and by my God have I leaped over a wall.

[30] As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him.

[31] For who is God save the Lord? or who is a rock save our God?

[32] It is God that girdeth me with strength, and maketh my way perfect.

[33] He maketh my feet like hinds' feet, and setteth me upon my high places.

[34] He teacheth my hands to war, so that a bow of steel is broken by mine arms.

[35] Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

[36] Thou hast enlarged my steps under me, that my feet did not slip.

[37] I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

[38] I have wounded them that they were not able to rise: they are fallen under my feet.

[39] For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

[40] Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

[41] They cried, but there was none to save them: even unto the Lord, but he answered them not.

[42] Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

[43] Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me.

[44] As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

[45] The strangers shall fade away, and be afraid out of their close places.

[46] The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted.

[47] It is God that avengeth me, and subdueth the people under me.

[48] He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

[49] Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

[50] Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

Outline 18:

- I. David's delight (1-2). The Lord is...
 - A. His strength.
 - B. His rock.

- C. His fortress.
 - D. His deliverer.
 - E. His buckler.
 - F. His horn of salvation.
 - G. His high tower.
- II. David's defense. (3)
- A. He calls on the Lord, who is worthy to be praised.
 - B. He is saved from his enemies.
- III. David's distress. (4-5)
- A. The sorrows of death compassed him.
 - B. The floods of ungodly men made him afraid.
 - C. The sorrows of hell compassed him about.
 - D. The snares of death hindered him.
- IV. David's deliverance. (6-29)
- A. He calls upon the Lord His God, and the Lord hears him.
 - B. The earth shook and trembled; the foundations also of the hills moved.
 - C. Smoke, fire, and coals are kindled against the wicked.
 - D. He bowed the heavens also, and came down: and darkness was under His feet.
 - E. He rode upon a cherub and upon the wings of the wind.
 - F. He moved in darkness, thick clouds, hail stones, and coals of fire.
 - G. He thundered in the heavens.
 - H. He sent out His arrows and lightning and scattered and discomfited them.
 - I. The channels of waters were seen and the foundations of the world were discovered at His rebuke.
 - J. He sent from above, He took David, and drew him out of many waters.
 - K. He delivered him from the strong enemy and those who hated him.
 - L. The enemy hindered him in the day of calamity, but the Lord was his stay.
 - M. The Lord brought him forth into a large place.
 - N. God delivered him because He delighted in him.
 - O. The Lord rewarded him according to righteousness, the cleanness of his hands.
 1. Because he kept the ways of the Lord.
 2. Because he did not wickedly departed from God.
 3. Because he kept God's judgments that were before him and did not put them away.
 4. Because he was upright and kept himself from iniquity.
 5. Because he was righteous and clean, God was merciful.
 6. God responded to him on the basis of his conduct.
 - P. God enlightened the darkness.
 - Q. Through God, David was able to rebound from his troubles and victoriously run through a troop and leap over the barricades of the enemy.
- V. David describes God. (30-48)
- A. His way is perfect.
 - B. His Word is tried.

- C. He is a buckler to all those that trust in Him.
 - D. He is a rock.
 - E. He girds with strength and makes David's way perfect.
 - F. He makes David's feet like hinds' feet and sets him on high places.
 - G. He teaches David's hands to war, so that a bow of steel is broken by his arms.
 - H. He has given the shield of salvation.
 - I. His right hand holds David up.
 - J. His gentleness has made David great.
 - K. He has enlarged David's steps so that his feet did not slip.
 - L. He enabled David to pursue his enemies, overtaken them, and consume them, until they fell.
 - M. He girded David with strength for battle.
 - N. He subdued those who rose up against him.
 - 1. They cried, but there was none to save them.
 - 2. God did not answer them.
 - 3. They were made as dust before the wind, cast out as dirt in the streets.
 - O. God delivered David from the striving of the people.
 - P. He was made head of the heathen.
 - 1. He was served by a people he did not know.
 - 2. Strangers faded away.
 - 3. God avenged and subdued the people under him.
 - 4. He was lifted up above those who rose up against him.
 - Q. God delivered him from violent men.
- VI. Because of this great deliverance, David gives thanks to God among the heathen and sings praises. (49-50)

Study questions on chapter 18:

1. Describe the distress the psalmist was experiencing.
2. Summarize what you learn about the psalmist's enemy in this psalm. What danger was he in?
3. Summarize what you learn about God's response to the enemy.
4. Why did God deliver him? (19-24)
5. What do you learn in verses 25-26 about how God interacts with man?
6. Summarize how God is described in this psalm. What do you learn about Him? (See especially 30-48)
7. How did the psalmist celebrate the victories God gave him? (49-50)
8. Who is the one who executes vengeance in our behalf (47)?
9. David was given power over the nations. How did he use this opportunity (49)?
10. Read 2 Samuel 22. This psalm is a duplication of this chapter which is a summary of David's life. Why do you think this content is emphasized by repetition in two places in the Bible?
11. In several psalms, David speaks of his sin. In others, he speaks of his righteousness. How do you account for this contrast?

12. Summarize the psalmist's deliverance as described in verses 6-29.
13. What image from the opening of this psalm does David return to in verses 31 and 46-50?
14. Here is a brief outline to study this psalm:

David, a contented worshiper:	1-6
David, a confident warrior:	7-45
David, a convincing witness:	46-50
15. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 19 The Revelation of God

- [1] The heavens declare the glory of God; and the firmament sheweth his handywork.
- [2] Day unto day uttereth speech, and night unto night sheweth knowledge.
- [3] There is no speech nor language, where their voice is not heard.
- [4] Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,
- [5] Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.
- [6] His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.
- [7] The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.
- [8] The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.
- [9] The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.
- [10] More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.
- [11] Moreover by them is thy servant warned: and in keeping of them there is great reward.
- [12] Who can understand his errors? cleanse thou me from secret faults.
- [13] Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.
- [14] Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Outline 19:

- I. God's glory is revealed in the world through. (1-6)
 - A. The heavens.
 - B. The firmament.
 - C. Day and night.
 - D. There is no speech or language where their voice is not heard.

1. Their line is gone out through all the earth.
 2. Their words to the end of the world.
 3. In them He set a tabernacle for the sun
 - a. Like a bridegroom coming out of his chamber.
 - b. Like a strong man to run a race.
 - c. Like the heat of the sun, nothing is hid from Him.
- II. God's glory revealed in the Word. (7-11)
- A. The psalmist describes the Word.
 1. It is perfect.
 2. It converts the soul.
 3. Its testimony is sure.
 4. It makes the simple wise.
 5. Its statutes are right.
 6. It makes the heart rejoice.
 7. Its commandments are pure.
 8. It enlightens the eyes.
 9. It fosters the fear of the Lord which is clean and enduring.
 10. Its judgments are true and righteous.
 - B. The psalmist desires the Word because:
 1. It is better than fine gold.
 2. It is sweeter than honey and the honeycomb.
 3. It warns God's servants.
 4. There is great reward in keeping it.
- III. God's glory revealed in our walk: The results of the revelation of God's glory. (12-13)
- A. Cleansing of known sin.
 - B. Cleansing of secret sin.
 - C. Cleansing from presumptuous sin.
 - D. Victory over all sin.
- IV. A prayer in response to the revelation of God's glory: Let the words of my mouth, and the meditation of my heart, be acceptable in Your sight, O Lord, my strength, and my redeemer. (14)

Study questions on chapter 19:

1. How is God's glory revealed in the world? (1-6) See also Romans 1:18-21.
2. What do the heavens reveal about God? (1)
3. When do the heavens reveal God? (2)
4. To whom do the heavens reveal God? (3)
5. Where do the heavens reveal God? (4)
6. Where is the knowledge of the Lord heard? (3-4)
7. What do you learn about the Word of God in this psalm? (7-11)
8. What six synonyms are used for the Word of God in verses 7-9?
9. What six attributes are ascribed to the Word in verses 7-9?
10. Why does the psalmist desire God's Word? (10-11)

11. What is the difference between presumptuous sins and secret sins? (12-13)
12. What concern does the psalmist have about secret sins? (12)
13. What do you think the “great transgression” is spoken of in verse 13?
14. How does the Word reveal God’s glory?
15. What is the psalmist’s response to the revelation of God’s glory in the world, the Word, and his walk? (14)
16. The heavens actually tell the Gospel in a series of zodiac signs. It begins with a virgin, includes a serpent that is poised to destroy the child, and ends with a lion. Astrology, which is not of God, has tried to obscure this glorious message in the heavens by its false teachings regarding the signs of the zodiac. For more information on this subject, consult the book, *“The Gospel In The Stars.”*
17. Application: What do you learn from this psalm that will help you become a person after God’s own heart?

Psalm 20
The Day Of Trouble

- [1] The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee;**
- [2] Send thee help from the sanctuary, and strengthen thee out of Zion;**
- [3] Remember all thy offerings, and accept thy burnt sacrifice; Selah.**
- [4] Grant thee according to thine own heart, and fulfil all thy counsel.**
- [5] We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions.**
- [6] Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.**
- [7] Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.**
- [8] They are brought down and fallen: but we are risen, and stand upright.**
- [9] Save, Lord: let the king hear us when we call.**

Outline 20:

- I. The requests. (1- 4,6)
 - A. The Lord hear you in the day of trouble.
 - B. The name of the God of Jacob defend you.
 - C. Send you help from the sanctuary.
 - D. Strengthen you out of Zion.
 - E. Remember all your offerings, and accept your burnt sacrifice.
 - F. Grant you according to your own heart:
 1. Fulfill all your counsel.
 2. Fulfill all your petitions.
- II. The rejoicing. (5)
 - A. We will rejoice in Your salvation.
 - B. In the name of our God we will set up our banners.

- III. The reassurance. (6-9)
- A. The Lord saves His anointed.
 - B. He will hear him from His holy heaven with the saving strength of His right hand.
 - C. Some trust in chariots and some in horses, but we will remember the name of the Lord our God.
 - 1. They are brought down and fallen.
 - 2. We are risen, and standing upright.
 - D. The Lord will save us.
 - E. The King will hear us when we call.

Study questions on chapter 20:

1. Make a list of the psalmist's requests when facing trouble. (1-4,9)
2. What does the psalmist ask God to remember in verse 3?
3. What does the psalmist ask God to fulfill in verses 4-5?
4. What reassurances does the psalmist give that his requests will be answered? (5-8)
5. What happens to those who trust in the name of the Lord in times of trouble? (6)
6. What happens to those who trust in "chariots and horses," representing the strength of man? (7-8)
7. Trusting in chariots and horses actually made some more vulnerable to defeat in Old Testament times. See 2 Samuel 8:4. Trusting in anything or anyone apart from God affects our lives in a similar manner. (7)
8. Study this psalm in terms of spiritual warfare in times of trouble:
 - The name of God is our defence.
 - Our help comes from the sanctuary (our personal walk with God).
 - Our strength comes from Zion (the church, the people of God).
9. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 21

A Prayer Of Thanks For Victory

[1] The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! [2] Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

[3] For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

[4] He asked life of thee, and thou gavest it him, even length of days for ever and ever.

[5] His glory is great in thy salvation: honour and majesty hast thou laid upon him.

[6] For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

[7] For the king trusteth in the Lord, and through the mercy of the most High he shall not be moved.

[8] Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

[9] Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them.

[10] Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

[11] For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.

[12] Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.

[13] Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

Outline 21:

- I. The past (1-7). The king rejoices in the strength and salvation of God manifested in the past.
 - A. God has given him his heart's desire.
 - B. God has not withheld the request of his lips.
 - C. God has blessed him with goodness.
 - D. God has set a crown of pure gold on his head.
 - E. God has given him eternal life.
 - F. God has given him His glory, salvation, honor, and majesty.
 - G. God has made him most blessed for ever.
 - H. God has made him exceedingly glad.
 - I. Through God's mercy, the psalmist will not be moved because he has trusted God.
- II. The future. (8-12)
 - A. God's hand shall find all enemies and those who hate Him.
 - B. The enemy shall be severely judged by God because they conspired against Him:
 - 1. By wrath, fire, and loss of their fruit and seed.
 - 2. They will turn their backs and flee.
 - 3. The arrows of God will target them.
 - C. God will be exalted in strength.
- III. His people will rejoice and praise His power. (13)

Study questions on chapter 21:

1. What is the subject of praise in verses 1 and 13?
2. Make a list of the things in the past that for which the psalmist is thanking God. (1-7)
3. What do you learn about spiritual stability in verse 7?
4. Make a list of the things that the psalmist declares by faith for the future. (8-12)
5. According to this psalm, how will the enemies of God be judged? (8-12)
6. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 22
The Agony And Ecstasy

- [1] My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?
- [2] O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.
- [3] But thou art holy, O thou that inhabitest the praises of Israel.
- [4] Our fathers trusted in thee: they trusted, and thou didst deliver them.
- [5] They cried unto thee, and were delivered: they trusted in thee, and were not confounded.
- [6] But I am a worm, and no man; a reproach of men, and despised of the people.
- [7] All they that see me laugh me to scorn: they shoot out the lip, they shake the head saying,
- [8] He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.
- [9] But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.
- [10] I was cast upon thee from the womb: thou art my God from my mother's belly.
- [11] Be not far from me; for trouble is near; for there is none to help.
- [12] Many bulls have compassed me: strong bulls of Bashan have beset me round.
- [13] They gaped upon me with their mouths, as a ravening and a roaring lion.
- [14] I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.
- [15] My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.
- [16] For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.
- [17] I may tell all my bones: they look and stare upon me.
- [18] They part my garments among them, and cast lots upon my vesture.
- [19] But be not thou far from me, O Lord: O my strength, haste thee to help me.
- [20] Deliver my soul from the sword; my darling from the power of the dog.
- [21] Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.
- [22] I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.
- [23] Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.
- [24] For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.
- [25] My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.
- [26] The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever.

[27] All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.

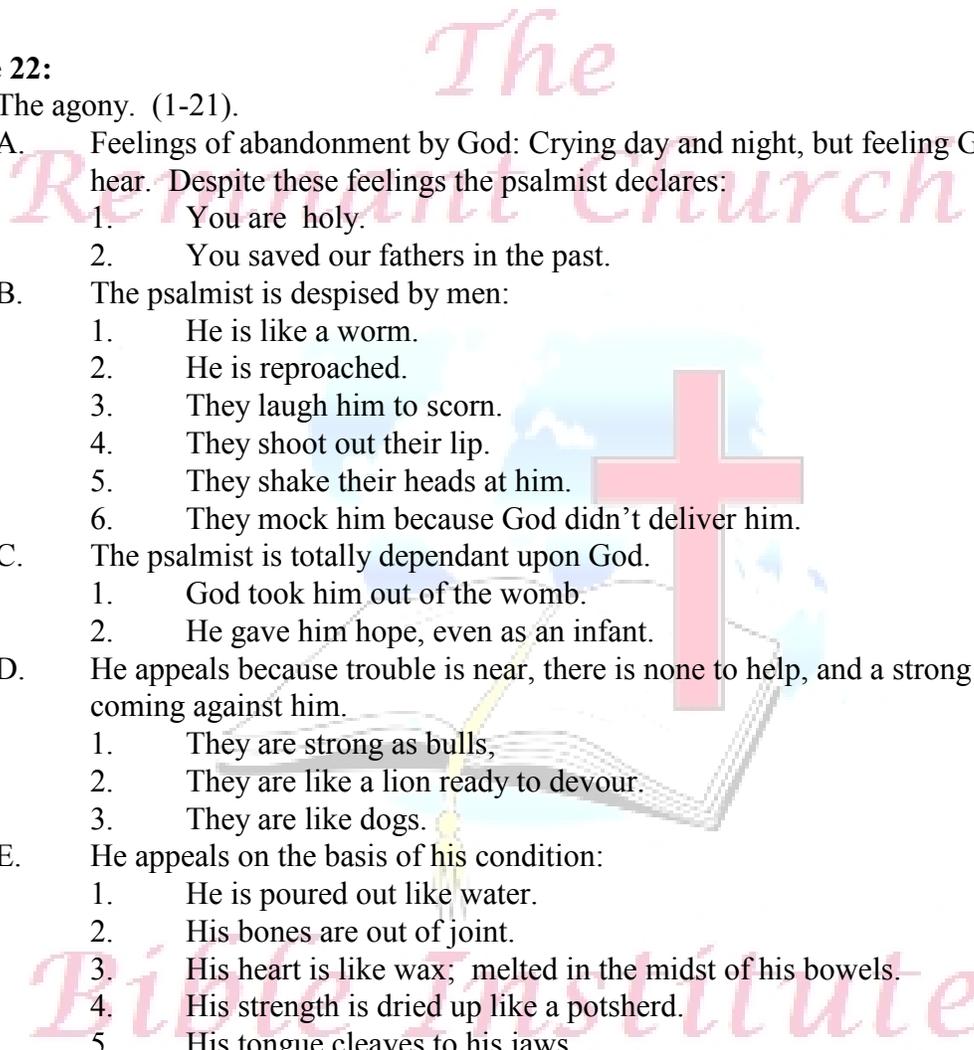
[28] For the kingdom is the Lord's: and he is the governor among the nations.

[29] All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

[30] A seed shall serve him; it shall be accounted to the Lord for a generation.

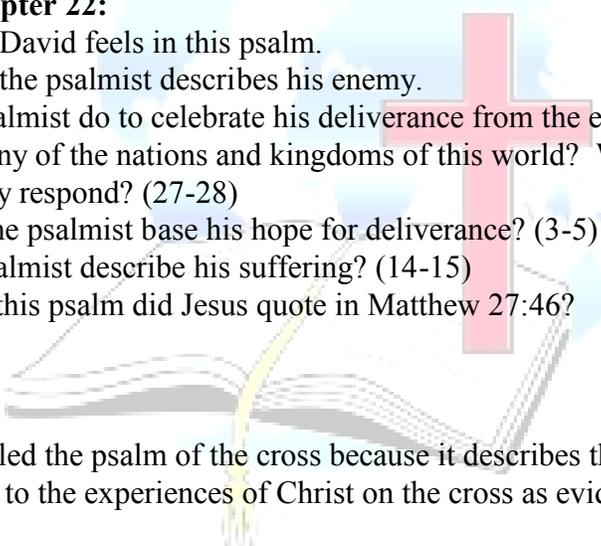
[31] They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

Outline 22:

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- I The agony. (1-21).
 - A. Feelings of abandonment by God: Crying day and night, but feeling God does not hear. Despite these feelings the psalmist declares:
 - 1. You are holy.
 - 2. You saved our fathers in the past.
 - B. The psalmist is despised by men:
 - 1. He is like a worm.
 - 2. He is reproached.
 - 3. They laugh him to scorn.
 - 4. They shoot out their lip.
 - 5. They shake their heads at him.
 - 6. They mock him because God didn't deliver him.
 - C. The psalmist is totally dependant upon God.
 - 1. God took him out of the womb.
 - 2. He gave him hope, even as an infant.
 - D. He appeals because trouble is near, there is none to help, and a strong enemy is coming against him.
 - 1. They are strong as bulls,
 - 2. They are like a lion ready to devour.
 - 3. They are like dogs.
 - E. He appeals on the basis of his condition:
 - 1. He is poured out like water.
 - 2. His bones are out of joint.
 - 3. His heart is like wax; melted in the midst of his bowels.
 - 4. His strength is dried up like a potsherd.
 - 5. His tongue cleaves to his jaws.
 - 6. He is brought into the dust of death.
 - F. He appeals to God, his strength, to deliver him:
 - 1. From the sword.
 - 2. From the enemy that is, like dogs, on his trail.
 - 3. From the lion's mouth.
 - 4. From the horns of the unicorns.
 - II. The ecstasy. (22-31)

- A. God's name is declared:
 - 1. To the brethren.
 - 2. In the midst of the congregation.
- B. God is praised by all the seed of Israel because:
 - 1. He has not despised nor abhorred the affliction of the afflicted.
 - 2. He has not hid His face from them.
 - 3. When God's people cried, He heard.
- C. The psalmist pays his vows.
- D. The meek eat and are satisfied.
- E. Their heart lives forever.
- F. All the ends of the world shall remember and turn to the Lord and all nations shall worship before Him.
- G. The Kingdom is the Lord's, and He is governor among the nations.
 - 1. All will worship Him.
 - 2. All will come and declare His righteousness.
 - 3. His works will be declared to generations to come.

Study questions on chapter 22:

1. Summarize how David feels in this psalm.
 2. Summarize how the psalmist describes his enemy.
 3. What will the psalmist do to celebrate his deliverance from the enemy? (22, 25)
 4. What is the destiny of the nations and kingdoms of this world? Who will reign over them and how will they respond? (27-28)
 5. Upon what did the psalmist base his hope for deliverance? (3-5)
 6. How does the psalmist describe his suffering? (14-15)
 7. What portion of this psalm did Jesus quote in Matthew 27:46?
- 
8. This psalm is called the psalm of the cross because it describes the crucifixion. Study this psalm in relation to the experiences of Christ on the cross as evidenced in His seven last statements:

“My God, why hast thou forsaken me?”	22:1
“Father, forgive them.”	22:7-8
“Woman, behold thy son.”	22:9-10
“I thirst.”	22:15-18
“Father, into Thy hands I commit my spirit.”	22:19-22
“Today shalt thou be with Me in paradise.”	22:25-26
“It is finished.”	22:31
 9. Contrast verses 3-6.
 10. Note verse 14: “My heart is like wax” means his heart was softened to receive the impression of God. We, too should have His mark upon our lives. The bowels were considered the seat of human affections in the psalmist's time.

11. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 23
The Good Shepherd

- [1] **The Lord is my shepherd; I shall not want.**
[2] **He maketh me to lie down in green pastures: he leadeth me beside the still waters.**
[3] **He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.**
[4] **Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.**
[5] **Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.**
[6] **Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.**

Outline 23:

- I. The provision of our Shepherd. (1-3)
- A. No lack of physical necessities:
 - 1. The Lord is my Shepherd, I shall not want.
 - 2. He makes me to lie down in green pastures.
 - 3. He leads me beside the still waters.
 - B. No lack of spiritual necessities:
 - 1. He restores my soul.
(We often try to restore ourselves through self-help. It is God who restores.)
 - 2. He leads me in the paths of righteousness, for His name's sake.
- II. The protection of our Shepherd. (4-5)
- A. Through the valley of the shadow of death. *(Shadow means deep darkness. See Psalm 30:5. Where there is a shadow, there is light also!)*
 - 1. I will fear no evil, for He is with me.
 - 2. His rod and staff comfort me.
The rod was used by Moses against the enemy.
The staff is for guidance.
 - B. In the presence of enemies:
 - 1. He prepares a table before me.
 - 2. He anoints my head with oil.
 - 3. My cup runs over.
- III. The preservation of our Shepherd (6)
- A. All the days of my life will be:
 - 1. Followed by goodness.
 - 2. Followed by mercy.
 - B. In eternity: I will dwell in the house of the Lord forever.

Study questions on chapter 23:

1. What are the three main sections of this psalm?
2. What is the main figure (metaphor) used in this psalm? (1)
3. According to this psalm, what physical necessities does the Shepherd provide?
4. According to this psalm, what spiritual necessities does the Shepherd provide?
5. What protection and comfort is offered when one walks through the valley of the shadow of death? (4)
6. How did a shepherd use his rod? (4) How might the great Shepherd use it in your behalf?
7. How did a shepherd use his staff? (4) How might the great Shepherd use it in your behalf?
8. What provisions does the Lord make in the presence of one's enemies? (5)
9. What will follow us all the days of our lives? (6)
10. What hope do we have for eternity? (6)
11. Think on this in relation to verse 5: The enemy is at the door, and God throws a dinner party and tells you to sit down and eat!
12. Study 1 Samuel 17:34-35. How is the Lord's shepherding care seen in the way David cared for his sheep?
13. Study other uses of the shepherd metaphor. Jacob was actually the first person in the Bible to make use of the shepherd metaphor for God (Genesis 48:15). See also: Isaiah 40:10-11; Jeremiah 50:6,19; Matthew 18:12-14; Ezekiel 34:6,11-12, 14-16,23-24; John 10:11-16.
14. Use the following abbreviated outline as another plan of study for this psalm.
The Lord is:

Our provision:	1	Philippians 4:19
Our peace:	2	John 14:27
Our path:	3	Proverbs 4:11
Our protection:	4	Isaiah 43:2
Our preparation:	5	Proverbs 16:7
Our promise:	6	John 14:1-3
15. Psalms 22-24 are called the shepherd psalms. In Psalm 22, God is the Good Shepherd. In Psalm 23, He is the Great Shepherd. In Psalm 24, is the Chief Shepherd.
16. The shepherd's rod is for protection and discipline, while the staff guides us. See Ezekiel 20:37.
17. David had a lot of time to reflect on the shepherd analogy, since he was a shepherd himself as a young lad. The sheep know their shepherd by name and will only follow him. A good shepherd never leaves his sheep alone. He provides for their needs and protects them from predators. After his great sin, David repented after hearing the story of a lamb (2 Samuel 12:1-13).
18. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Supplemental Study On Psalm 23:

Introduction: The riches of this psalm are sometimes overlooked because of our familiarity with it. Take time for an in-depth analysis.

[1] The Lord is my shepherd; I shall not want.

- A. Shepherds mark, or brand their own sheep. There is a distinct mark upon the man or woman of God that differentiates them from the rest of the crowd. See John 11:21-25.
 - 1. It is one thing to say “The Lord is the Shepherd” and another to say, “The Lord is my Shepherd.”
 - 2. “Is” denotes that He was, is, and shall be my shepherd.)
- B. “I shall not want” doesn’t necessarily mean material prosperity, although God desires to bless His people. See Revelation 3:17 and Mark 10:21. We will not want spiritually because of our riches in Christ Jesus.
 - 1. There may be tribulations, but you will not want.
 - 2. He loads us with benefits daily.

[2] He maketh me to lie down in green pastures: he leadeth me beside the still waters.

- A. Sheep will lie down only if they are:
 - 1. Free from fear.
God has not given us a spirit of fear. 2 Timothy 1:7
 - 2. Free from friction with other sheep.
Ezekiel 34:15-16, 20,22
 - 3. Free from pests.
The shepherd applies repellents to eliminate pests. The anointing of the Holy Spirit will eliminate spiritual pests.
 - 4. Free from hunger.
Those who hunger and thirst, will be filled. Feeding leads to direction...
- B. He leads besides still waters:
 - 1. Jesus said if you thirst, come to Him. John 4.
 - 2. He leads beside still waters, not thundering water falls or stagnant pools.
 - 3. Jeremiah 2:13 speaks of cisterns that hold no water. Emptiness cannot be filled except by the water of life.

[3] He restoreth my soul...

- A. Psalm 42:11: “Why art thou cast down, my soul?”
Cast down sheep are those who have rolled over on their backs and can’t get up. A cast sheep is easy prey for predators. The lamb is helpless. There are parallels between believers and sheep as to how we can be cast down.
 - 1. Sheep become cast down looking for a soft spot: The easy way. We want soft pasture when the shepherd, for our own benefit, wants to move us to something

- more challenging.
2. Sheep become cast down when they have too much wool: They are weighed down. Things cling to the wool. When we become weighted down with the cares of the world, things cling—ie., anger, bitterness. “Casting” all your care on Him instead of becoming cast down. In the natural, the shepherd sheers the sheep. In the spiritual, the Shepherd takes the cutting edge of the Word and applies it to our lives.
 3. Sheep become cast down when they are too fat: Revelation 13:7. Just because we are doing well in business or materially doesn’t mean we are healthy Christians. The fattest sheep are not always the healthiest or most productive.

[3]...he leadeth me in the paths of righteousness for his name's sake.

- A. Isaiah 53:6. We are prone to turn to our own ways. Sheep left to themselves will graze the same pasture until it is ruined. By letting Him lead, we submit to His wisdom as Shepherd.
- B. “For His name’s sake”—His name is affected when we do not let him lead.

[4] Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

- A. It does not say that you remain there or die there. You go through. The best watering places are in the valley. The richest feed is often in the valley. The question is not whether we will have valleys, rather how we will react when in them.
- B. The rod and staff:
 1. The rod is for protection from enemies. It represents God’s Word.
 2. The staff is the Spirit of God. It represents God’s love, mercy, guidance, etc. The staff draws sheep together, reaches out to catch sheep and draw them to the shepherd, and guides sheep down new paths or dangerous roads.
- C. The rod and staff operate in the valleys of life.

[5] Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

- A. Shepherds check the tablelands (pastures) for the sheep to remove poisonous weeds. Our Shepherd has been there before us, subject to all we were, while in human flesh. They check for predators. They clear out the water holes. Christ has done all this for us.
- B. Christ prepares a table for us:
 1. On the hillside in Capernaum: Physical provision.
 2. The last supper: Spiritual provision for salvation and healing.
 3. The fish on the shore: For our ministry.

4. In the presence of our enemy: Deliverance
 5. The marriage supper: For all eternity.
- C. He anoints our head.
1. Shepherds in the natural world to do this to eliminate pests that infect the nose, eyes. Scab spread from rubbing heads together. It occurs when we get our heads together with someone who doesn't have the mind of Christ (Philippians 4:8). Butting heads could kill the sheep. The Shepherd spreads grease/oil so they slide apart. All this can be applied spiritually.

[6] Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

- A. Goodness and mercy continually flows from our shepherd. We should leave behind us a legacy of goodness and mercy. Do you leave behind peace, or turmoil? Forgiveness or bitterness? Contentment or conflict/ Joy or frustration? Love or hate?
- B. We will lie in the presence of the Lord forever.

Psalm 24
The King Of Glory

- [1] The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.**
- [2] For he hath founded it upon the seas, and established it upon the floods.**
- [3] Who shall ascend into the hill of the Lord? or who shall stand in his holy place?**
- [4] He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.**

- [5] He shall receive the blessing from the Lord, and righteousness from the God of his salvation.**
- [6] This is the generation of them that seek him, that seek thy face, O Jacob. Selah.**
- [7] Lift up your head, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.**
- [8] Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.**
- [9] Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.**
- [10] Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.**

Outline 24:

- I. He is King of the world around us. (1-2)
 - A. The earth is the Lord's, and the fulness thereof.
 - B. The world, and they that dwell therein.
 - C. He has founded it upon the seas.
 - D. He has established it upon the floods.
- II. He is King of the world within us. (3-6)
 - A. Who shall ascend into the hill of the Lord or who shall stand in His holy place?
He that:
 1. Has clean hands.
 2. Has a pure heart.
 3. Has not lifted up his soul unto vanity.
 4. Has not sworn deceitfully.
 - B. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.
 - C. This is the generation of them that seek Him, that seek the Lord's face.
- III. He is King of the world beyond us. (7-10)
 - A. Lift up your head, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.
 - B. Who is this King of glory?
 1. The Lord strong and mighty.
 2. The Lord mighty in battle.
 - C. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.
 - D. Who is this King of glory?
 1. The Lord of hosts, He is the King of glory.

Study questions on chapter 24:

1. What do you learn in this psalm about the world around you? (1-2)
2. What are the requirements for those who want to stand in the holy place with the Lord? (3-4)
3. What blessings are conferred on those who stand in the holy place with the Lord? (5)
4. What is meant by clean hands and a pure heart? (4)
5. What is meant in verse 4 by not lifting up your soul to vanity? Swearing deceitfully?
6. Who is the King of glory? (8,10)
7. How is the King of glory described in this psalm? (8)
8. Some scholars say that David wrote this Psalm upon the moving of the Ark to Jerusalem. Read the account of this in 2 Samuel 6:10-12.
9. Study this Psalm again by dividing it into two sections: The King who enters the Kingdom (1-6) and the coming of the King to set up the Kingdom (7-10).
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Comparison of Psalms 22, 23, and 24:

	Psalm 22	Psalm 23	Psalm 24
Title:	Calvary Psalm	Shepherd Psalm	Crown Psalm
Time:	Past	Present	Future
Theme:	The cross	The crook	The crown
Christ is:	Savior	Shepherd	Sovereign King
He is:	Dying	Living	Reigning
Emphasis:	Grace	Guidance	Glory

Remnant Church

Psalm 25
A Daily Prayer

- [1] Unto thee, O Lord, do I lift up my soul.
- [2] O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.
- [3] Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.
- [4] Shew me thy ways, O Lord; teach me thy paths.
- [5] Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.
- [6] Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old.
- [7] Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord.
- [8] Good and upright is the Lord: therefore will he teach sinners in the way.
- [9] The meek will he guide in judgment: and the meek will he teach his way.
- [10] All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.
- [11] For thy name's sake, O Lord, pardon mine iniquity; for it is great.
- [12] What man is he that feareth the Lord? him shall he teach in the way that he shall choose.
- [13] His soul shall dwell at ease; and his seed shall inherit the earth.
- [14] The secret of the Lord is with them that fear him; and he will shew them his covenant.
- [15] Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net.
- [16] Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.
- [17] The troubles of my heart are enlarged: O bring thou me out of my distresses.
- [18] Look upon mine affliction and my pain; and forgive all my sins.
- [19] Consider mine enemies; for they are many; and they hate me with cruel hatred.
- [20] O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

- [21] Let integrity and uprightness preserve me; for I wait on thee.**
[22] Redeem Israel, O God, out of all his troubles.

Outline 25:

- I. Protect me. (1-3)
- A. I lift up my soul to You.
 - B. I trust in You.
 - C. Let me not be ashamed because I wait on You.
 - D. Do not let my enemies triumph over me.
 - E. Let those be ashamed who transgress without cause.
- II. Pilot me in Your paths. (4-5)
- A. Show me Your ways.
 - B. Teach me Your paths.
 - C. Lead me in Your truth.
 - D. You are the God of my salvation.
 - E. I wait on You.
- (The psalmist was wanting, willing, and waiting to be led. Do you want His way, or are you only waiting for confirmation of your own plans?)*
- III. Pardon me. (6-7, 11)
- A. Remember Your tender mercies and loving kindnesses from of old.
 - B. Remember not the sins of my youth.
 - C. Remember not my transgressions.
 - D. Forgive me according to Your mercy and goodness.
- IV. Prepare me to walk in Your way. (8-11)
- A. Teach me in the way.
 - B. Guide me in judgment.
 - C. Teach me Your way.
 - D. Lead me in paths of mercy and truth.
 - E. Help me keep Your covenant and testimonies.
 - F. Pardon my iniquity.
- V. Prosper me because I fear You. (12-21)
- A. Teach me in the way.
 - B. Let my soul dwell at ease.
 - C. Let my seed inherit the earth.
 - D. Reveal to me Your secrets and Your covenant.
 - E. Keep my eyes on You.
 - F. Deliver my feet out of the net of the enemy.
 - G. Have mercy upon me:
 - 1. I am desolate and afflicted.
 - 2. The troubles of my heart are enlarged.
 - H. Bring me out of my distresses.
 - I. Look upon my affliction and my pain.
 - J. Forgive all my sins.

- K. Deliver me from my enemies:
 - 1. They are many.
 - 2. They hate me with cruel hatred.
- L. Keep my soul.
- M. Let integrity and uprightness preserve me.
- N. Redeem me out of all my troubles.
(Two words are used for redemption. One refers to purchase, as in the story of Ruth and Boaz. The other refers to power, as used here.)

Study questions on chapter 25:

1. When does verse 7 indicate this psalm was written?
2. What does the psalmist ask God to remember in verses 6-7?
3. According to verses 8-15, on what does the psalmist base his confidence?
4. How is God described in this psalm?
5. According to verse 11, on what basis does the psalmist seek pardon?
6. According to verses 12-15, what benefits are awarded those who fear the Lord?
7. Make a list of all the psalmist asks God to do in this psalm.
8. According to verse 3, what happens to those who deal wickedly with God's people without cause?
9. According to verse 21, what will preserve you in trouble?
10. How does the psalmist describe his sin in verse 11?
11. How does he describe his condition in verses 16-18?
12. How does he describe his enemies in verse 19?
13. Why is the prayer of verse 4 important? See Proverbs 14:12.
14. What qualities enable God to teach you and guide you? (8-12) Compare 4-5 and 8-10.
15. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 26 Judge Me, Oh Lord

[1] Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide.

[2] Examine me, O Lord, and prove me; try my reins and my heart.

[3] For thy lovingkindness is before mine eyes: and I have walked in thy truth.

[4] I have not sat with vain persons, neither will I go in with dissemblers.

[5] I have hated the congregation of evil doers; and will not sit with the wicked.

[6] I will wash mine hands in innocency: so will I compass thine altar, O Lord:

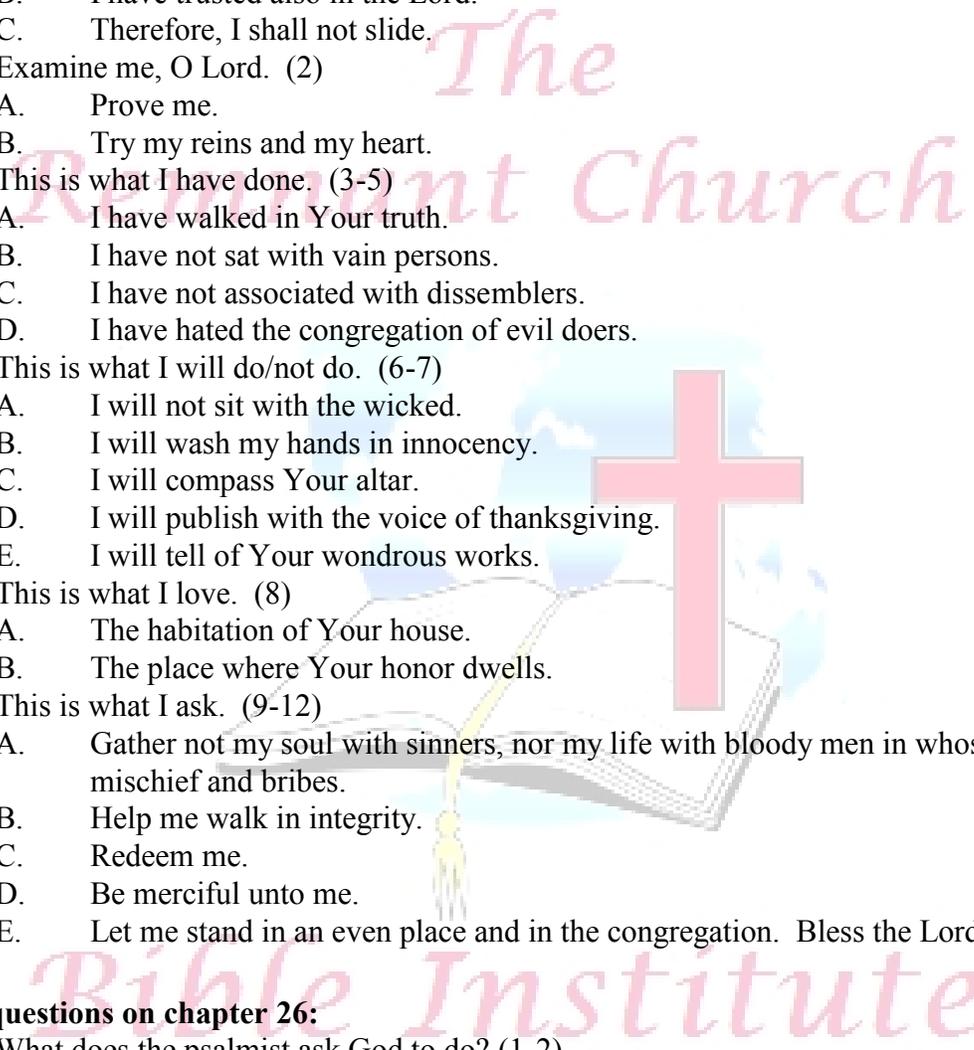
[7] That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

[8] Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

[9] Gather not my soul with sinners, nor my life with bloody men:

- [10] In whose hands is mischief, and their right hand is full of bribes.**
[11] But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.
[12] My foot standeth in an even place: in the congregations will I bless the Lord.

Outline 26:

- 
- I. Judge me, O Lord. (1)
 - A. For I have walked in my integrity.
 - B. I have trusted also in the Lord.
 - C. Therefore, I shall not slide.
 - II. Examine me, O Lord. (2)
 - A. Prove me.
 - B. Try my reins and my heart.
 - III. This is what I have done. (3-5)
 - A. I have walked in Your truth.
 - B. I have not sat with vain persons.
 - C. I have not associated with dissemblers.
 - D. I have hated the congregation of evil doers.
 - IV. This is what I will do/not do. (6-7)
 - A. I will not sit with the wicked.
 - B. I will wash my hands in innocence.
 - C. I will compass Your altar.
 - D. I will publish with the voice of thanksgiving.
 - E. I will tell of Your wondrous works.
 - V. This is what I love. (8)
 - A. The habitation of Your house.
 - B. The place where Your honor dwells.
 - VI. This is what I ask. (9-12)
 - A. Gather not my soul with sinners, nor my life with bloody men in whose hands is mischief and bribes.
 - B. Help me walk in integrity.
 - C. Redeem me.
 - D. Be merciful unto me.
 - E. Let me stand in an even place and in the congregation. Bless the Lord!

Study questions on chapter 26:

1. What does the psalmist ask God to do? (1-2)
2. What two keys in verse 1 assure stability in your experience with God?
3. What has the psalmist done? (3-5)
4. Note the three principles of an overcoming life:
 - Separation 4-5
 - Sanctification 6
 - Service 7
5. What does the psalmist promise to do? (6-7)

6. What does the psalmist love? (8)
7. What does the psalmist ask? (9-12)
8. What six terms are used for evil men in this psalm (4,5,9)
9. What do you learn about the conduct of evil men in this psalm? (10)
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 27
A Divine Strategy In Dark Times

[1] The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

[2] When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

[3] Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

[4] One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

[5] For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

[6] And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

[7] Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

[8] When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

[9] Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

[10] When my father and my mother forsake me, then the Lord will take me up.

[11] Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

[12] Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

[13] I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

[14] Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Outline 27:

- I. The psalmist's praise in dark times. (1-3)
 - A. The Lord is his light and his salvation; whom shall he fear?
 - B. The Lord is the strength of his life; of whom shall he be afraid?

- C. When the wicked came to eat up his flesh, they stumbled and fell.
 - D. Though a host should encamp against him, his heart will not fear.
 - E. Though war should rise against him, he is confident in God.
- II. The psalmist's priority in dark times. (4)
- A. Dwelling in the Lord's house all the days of his life.
 - B. To behold His beauty.
 - C. To inquire in His temple.
- III. The psalmist's protection in dark times. (5)
- A. He will be hidden in God's pavilion.
 - B. He will be hidden in the secret of His tabernacle.
 - C. He will be set upon a rock.
 - D. His head will be lifted up above the enemy.
- IV. The psalmist's promise in dark times. (6-8)
- A. He will offer sacrifices of joy.
 - B. He will sing praises to the Lord.
 - C. He will cry out to God.
 - D. He will seek God.
- V. The psalmist's petition in dark times. (9-13)
- A. Don't hide Your face from me.
 - B. Don't be angry with me.
 - C. Don't leave or forsake me.
 - D. Teach me Your way.
 - E. Lead me in a plain path.
 - F. Don't deliver me to the will of the enemy.
 - 1. They are false witnesses.
 - 2. They are cruel.
 - G. Show me Your goodness in the land of the living so I will not faint in dark times.
- VI. The psalmist's proclamation in dark times. (14)
- A. Wait on the Lord.
(*Saul's failure to wait cost him the crown!*)
 - B. Be of good courage.
 - C. He will strengthen you.

Study questions on chapter 27:

1. For what does the psalmist praise God in verses 1-3?
2. Note the psalmist's confidence in verse 3. This relates back to verses 1-2. In what is he confident?
3. What is the psalmist's priority in dark times? (4)
4. How would you apply verse 4 to your life?
5. Who is his protection in dark times? (5)
6. What does the psalmist promise to do in dark times? (6-8)
7. What does he petition God to do? (9-13)
8. What is the psalmist's final proclamation in this psalm? (14)

9. Who took care of the psalmist when he was forsaken by his parents? (10)
10. What is the key to being of good courage? (14) See more about waiting on the Lord in Isaiah 40:27-31.
11. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 28
Cry To The Rock

- [1] Unto thee will I cry, O Lord my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.**
- [2] Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.**
- [3] Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.**
- [4] Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.**
- [5] Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.**
- [6] Blessed be the Lord, because he hath heard the voice of my supplications.**
- [7] The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.**
- [8] The Lord is their strength, and he is the saving strength of his anointed.**
- [9] Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.**

Outline 28:

- I. A personal prayer. (1-5)
 - A. Unto You will I cry, O Lord my rock.
 - B. Be not silent to me.
 1. If You be silent to me, I become like them that go down into the pit.
 - C. Hear the voice of my supplications, when I cry unto You, when I lift up my hands toward Your holy oracle.
 - D. Draw me not away with the wicked:
 1. They are workers of iniquity.
 2. They speak peace to their neighbors but mischief is in their hearts.
 3. They will receive judgment:
 - a. According to their deeds and the work of their hands.
 - b. Because they don't heed the works of the Lord, nor the operation of His hands.
 - c. He will destroy them, and not build them up.
- II. Praise for an answer. (6-7)
 - A. Blessed be the Lord, because He has heard the voice of my supplications.

- B. The Lord is my strength and my shield.
 - C. My heart trusted in Him, and I am helped.
 - D. Therefore my heart greatly rejoices and with my song will I praise Him.
- III. A prayer for the nation (8-9)
- A. The Lord is their strength.
 - B. He is the saving strength of His anointed.
 - C. Save Your people.
 - D. Bless Your inheritance.
 - E. Feed them.
 - F. Lift them up for ever.

Study questions on chapter 28:

1. How are the wicked described in this psalm? (3-5)
2. Contrast the works of the hands in verse 4 with verse 5.
3. Why will the wicked be judged? (5)
4. On what basis will the wicked be judged? (4)
5. How could you pray for your nation using verses 8-9?
6. How is the Lord described in this psalm? (1,7-9)
7. How did the psalmist view his destiny if God didn't respond to his prayer? (1) Do you have the attitude that you are as good as dead if God doesn't speak to you?
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 29
The Voice God

- [1] Give unto the Lord, O ye mighty, give unto the Lord glory and strength.
- [2] Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.
- [3] The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters.
- [4] The voice of the Lord is powerful; the voice of the Lord is full of majesty.
- [5] The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.
- [6] He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.
- [7] The voice of the Lord divideth the flames of fire.
- [8] The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.
- [9] The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.
- [10] The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.
- [11] The Lord will give strength unto his people; the Lord will bless his people with peace.

Outline 29:

- I. The voice of God in the praise of His people. (1-2)
 - A. Give glory and strength to the Lord.
 - B. Give the glory due His name.
 - C. Worship Him in the beauty of holiness.
- II. The voice of God in the storm. (3-4)
 - A. It is like many waters.
 - B. It is like thunder.
 - C. It is powerful and full of majesty.
- III. The voice of God in nature. (5-9)
 - A. As reflected in the forests and cedars of Lebanon.
 - B. As reflected in animals:
 1. The calf.
 2. The unicorn.
 - C. As reflected in fire.
 - D. As reflected in the wilderness.
- IV. The voice of God in the temple. (9)
- V. The voice of God in the flood. (10)
- VI. The voice of God in the strengthening and blessing of His people. (11)

Study questions on chapter 29:

1. To whom is the psalmist appealing to praise God? (1)
2. How are we to worship God?
3. How does God use the storm to reveal Himself? (3-5)
See Psalm 8 and 19 for other ways God is revealed in nature.
4. Of what in the Christian life is the storm a figure? Remember, just as God is in control of storms in nature, so He is in control of every storm of life. What spiritual lesson is taught by the storm mentioned in this psalm?
5. List the various ways God's voice is heard and the results as described in this psalm.
6. What are we to give the Lord and what does He give in return? (1-2, 11)
7. What should be the main subject in God's temple? (9)
8. The name of the Lord is used 18 times in this psalm, in addition to the names God and King. Underline them in the text.
9. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 30

In Celebration Of Healing

[1] I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me.

[2] O Lord my God, I cried unto thee, and thou hast healed me.

[3] O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

[4] Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

[5] For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

[6] And in my prosperity I said, I shall never be moved.

[7] Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

[8] I cried to thee, O Lord; and unto the Lord I made supplication.

[9] What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?[10] Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

[11] Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

[12] To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.

Outline 30:

- I. Thanksgiving (1-4). The psalmist praises the Lord and gives thanks to Him because:
 - A. He has lifted him up.
 - B. He has not allowed his foes to rejoice over him.
 - C. He healed him when he cried to Him.
 - D. He brought up his soul from the grave and kept him alive so he would not go down to the pit.
- II. Transition (5 and 11). The psalmist has made a transition from:
 - A. Anger to favor.
 - B. Weeping in the night to joy in the morning.
 - C. Mourning to dancing.
 - D. Sackcloth to being girded with gladness.
- III. Testimony. (6-12)
 - A. In his prosperity, the psalmist thought he would never be moved, but God hid His face and he was troubled.
 - B. The psalmist cried to the Lord and made supplication to Him, asking:
 1. What profit is there in my blood, when I go down to the pit?
 2. Shall the dust praise thee? Shall it declare Your truth?
 3. Hear me, have mercy on me, be my helper.
 - C. The purpose of this trial was that:
 1. The psalmist would sing praise to God and not be silent.
 2. That he might give thanks to God forever.

Study questions on chapter 30:

1. Why is the psalmist thanking God in this psalm?
2. Describe the transitions the psalmist experienced. (5,11)
3. Summarize the psalmist's testimony as given in this chapter.

4. What do you learn about the Lord's anger in verse 5?
5. What error did the psalmist make as recorded in verses 6-7?
6. What dangers are there in prosperity? (6)
7. List the reasons to praise God given in this psalm.
8. How did the psalmist reason with the Lord in verse 9? Would the answers to his questions be different then than now, after the resurrection of Jesus?
9. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 31
From Despair To Deliverance

- [1] In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness.
- [2] Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.
- [3] For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.
- [4] Pull me out of the net that they have laid privily for me: for thou art my strength.
- [5] Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.
- [6] I have hated them that regard lying vanities: but I trust in the Lord.
- [7] I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;
- [8] And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.
- [9] Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.
- [10] For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.
- [11] I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.
- [12] I am forgotten as a dead man out of mind: I am like a broken vessel.
- [13] For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life.
- [14] But I trusted in thee, O Lord: I said, Thou art my God.
- [15] My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.
- [16] Make thy face to shine upon thy servant: save me for thy mercies' sake.
- [17] Let me not be ashamed, O Lord; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.
- [18] Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.
- [19] Oh how great is thy goodness, which thou hast laid up for them that fear thee; which

thou hast wrought for them that trust in thee before the sons of men!

[20] Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

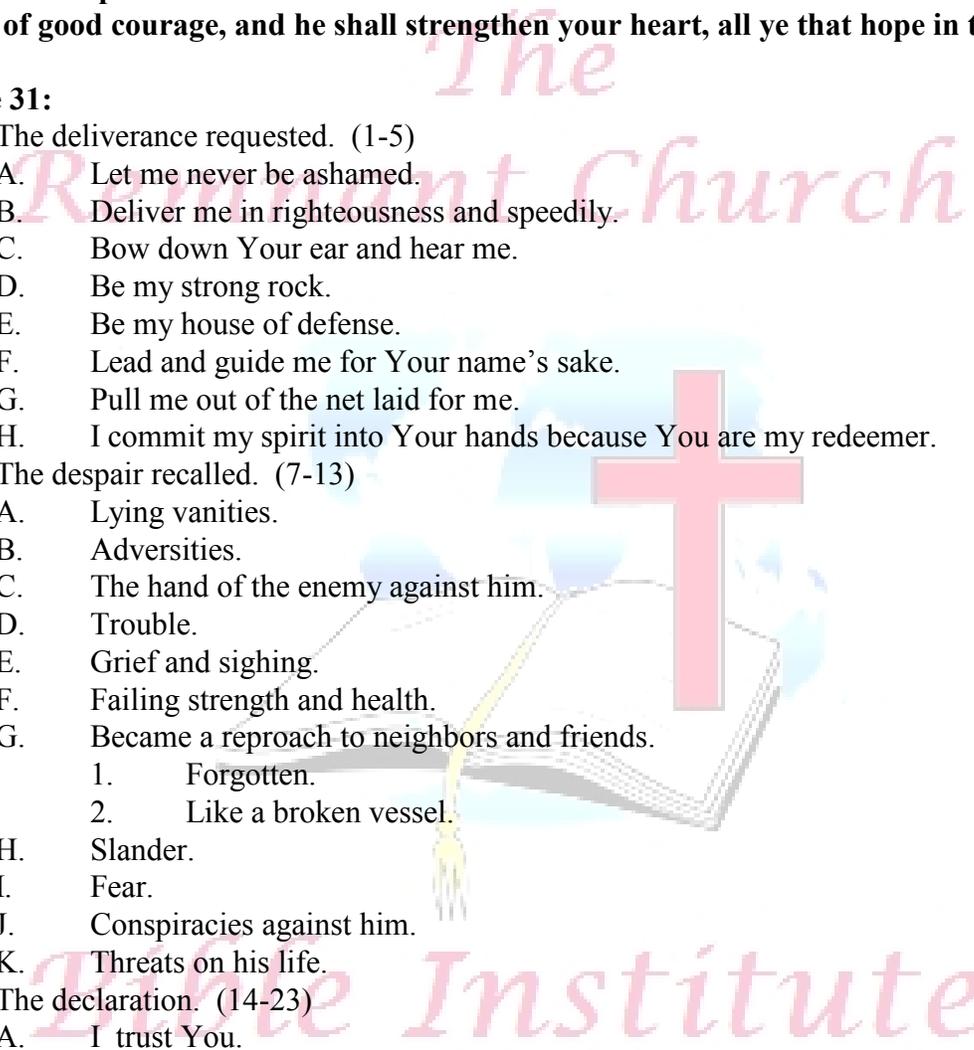
[21] Blessed be the Lord: for he hath shewed me his marvellous kindness in a strong city.

[22] For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

[23] O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.

[24] Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

Outline 31:

- 
- I. The deliverance requested. (1-5)
 - A. Let me never be ashamed.
 - B. Deliver me in righteousness and speedily.
 - C. Bow down Your ear and hear me.
 - D. Be my strong rock.
 - E. Be my house of defense.
 - F. Lead and guide me for Your name's sake.
 - G. Pull me out of the net laid for me.
 - H. I commit my spirit into Your hands because You are my redeemer.
 - II. The despair recalled. (7-13)
 - A. Lying vanities.
 - B. Adversities.
 - C. The hand of the enemy against him.
 - D. Trouble.
 - E. Grief and sighing.
 - F. Failing strength and health.
 - G. Became a reproach to neighbors and friends.
 - 1. Forgotten.
 - 2. Like a broken vessel.
 - H. Slander.
 - I. Fear.
 - J. Conspiracies against him.
 - K. Threats on his life.
 - III. The declaration. (14-23)
 - A. I trust You.
 - B. My times are in Your hands.
 - C. Deliver me from the enemy and the persecutors.
 - D. Make Your face shine upon me for Your mercies' sake.
 - E. Let me not be ashamed, O Lord:
 - 1. Let the wicked be ashamed.
 - 2. Let lying lips be silenced which speak against the righteous.
 - F. Your goodness is great:

1. It is laid up for those who fear You.
 2. It is wrought for them that trust in You before the sons of men.
 - G. You hide me in the secret of Your presence:
 1. From the pride of man.
 2. From the strife of tongues.
 - H. You demonstrate Your kindness and hear my prayer, even when I feel I am cut off from You.
 1. You show your kindness.
 2. You preserve the faithful.
 3. You reward the proud.
- IV. The directions to those who love and hope in the Lord. (23-24)
- A. Be of good courage.
 - B. He will strengthen your heart.

Study questions on chapter 31:

1. Summarize the psalmist's requests for deliverance. (1-5)
2. What two images does the psalmist use to describe the Lord as protector in verses 2-3?
3. Summarize the distresses he experienced as described in verses 7-13.
4. Note that his grief is consuming (9), continual (10a), and complete (10b).
5. Who was coming against the psalmist and how were they attacking him? (11-13)
6. What do you learn about how to deal with slander? (13-14)
7. Summarize the psalmist's declaration of faith. (14-23)
8. What is his final word of advice to those who hope in the Lord? (23-24)
9. What encouragement does the psalmist give to those in similar situations? (23-24)
10. Note in verse 24: Your part is to be of good courage. His part is to strengthen your heart.
11. Jesus spoke the words of verse 5 in His final hours (Luke 23:46). Stephen spoke these words also (Acts 7:59).
12. What are the results of hasty words or declarations when in distress? (22) How does God respond to this?
13. What do you learn about God from this psalm?
14. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 32
The Blessed Man

- [1] **Blessed is he whose transgression is forgiven, whose sin is covered.**
- [2] **Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.**
- [3] **When I kept silence, my bones waxed old through my roaring all the day long.**
- [4] **For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.**
- [5] **I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess**

my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.

[6] For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

[7] Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

[8] I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

[9] Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

[10] Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. [11] Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

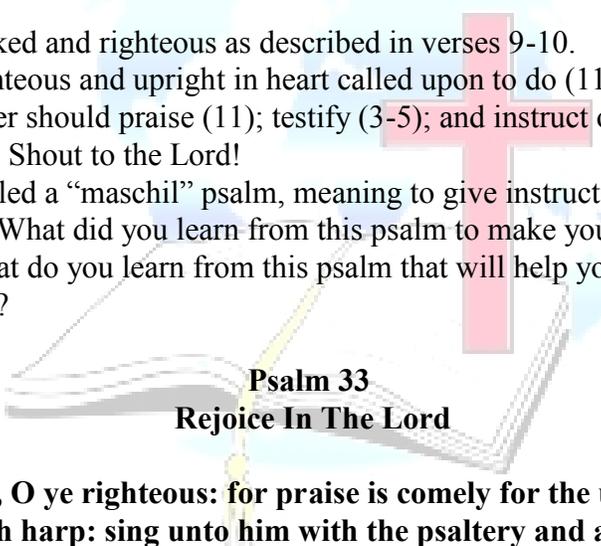
Outline 32:

- I. Confirmation. (1-2)
 - A. You are blessed if:
 - 1. Your transgression is forgiven.
 - 2. Your sin is covered.
 - 3. Iniquity is not imputed to you.
 - 4. There is no guile in your spirit.
- II. Confession. (3-5)
 - A. When I kept silent about my sin, my bones waxed old through my roaring all the day long.
 - B. Day and night, Your hand was heavy upon me.
 - C. My moisture turned into the drought of summer.
 - D. I acknowledged my sin:
 - 1. I did not hide my iniquity.
 - 2. I confessed my transgressions.
 - 3. You forgave my sin.
- III. Counsel to the godly. (6)
 - A. Pray in a time when God can be found.
 - B. The great waters shall not come nigh you.
- IV. Contentment. (7-11)
 - A. You are my hiding place.
 - B. You preserve me in trouble.
 - C. You compass me with songs of deliverance.
 - D. You instruct and teach me the way I should go.
 - E. You guide me with Your eye.
- V. Correction. (9) Don't be like the horse or mule who must be directed with a bit and bridle.
- VI. Conclusion. (10-11)
 - A. Many sorrows shall be to the wicked.
 - B. He that trusts the Lord will be compassed with mercy.

C. Be glad in the Lord and shout for joy if you are upright in heart.

Study questions on chapter 32:

1. Who does the psalmist describe as blessed? (1-2)
2. What three words does the psalmist use for sin in this chapter? (1-2,5). Transgression means defiance. Sin means to miss the mark. Iniquity means bent or crooked--a distortion. Guile means deception. Combining the meanings of these words, what do you learn about sin?
3. How does the psalmist describe the effects of keeping silent about his sin? (3-4)
4. What was the key to receiving forgiveness? (5)
5. What were the results after the psalmist repented of his sin? (5)
6. What blessings does God provide for those who put their trust in Him (6-7)?
7. How does the Lord's counsel (8-9) relate to David's struggle (3-4)?
8. What analogy does the psalmist use in verse 9 as an example of a man without understanding?
9. Contrast the wicked and righteous as described in verses 9-10.
10. What are the righteous and upright in heart called upon to do (11)?
11. A pardoned sinner should praise (11); testify (3-5); and instruct others (6, 10-11).
12. Try out verse 11: Shout to the Lord!
13. This psalm is called a "maschil" psalm, meaning to give instruction to understand, to make one wise. What did you learn from this psalm to make you wise?
14. Application: What do you learn from this psalm that will help you become a person after God's own heart?



Psalm 33
Rejoice In The Lord

- [1] Rejoice in the Lord, O ye righteous: for praise is comely for the upright.**
- [2] Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings.**
- [3] Sing unto him a new song; play skilfully with a loud noise.**
- [4] For the word of the Lord is right; and all his works are done in truth.**
- [5] He loveth righteousness and judgment: the earth is full of the goodness of the Lord.**
- [6] By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.**
- [7] He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.**
- [8] Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.**
- [9] For he spake, and it was done; he commanded, and it stood fast.**
- [10] The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the**

people of none effect.

[11] The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

[12] Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance.

[13] The Lord looketh from heaven; he beholdeth all the sons of men.

[14] From the place of his habitation he looketh upon all the inhabitants of the earth.

[15] He fashioneth their hearts alike; he considereth all their works.

[16] There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

[17] An horse is a vain thing for safety: neither shall he deliver any by his great strength.

[18] Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy;

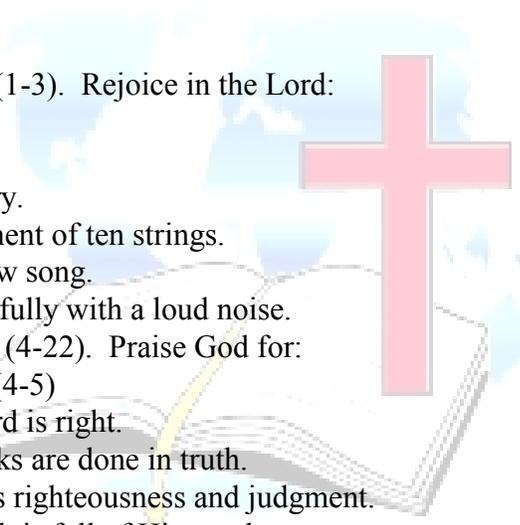
[19] To deliver their soul from death, and to keep them alive in famine.

[20] Our soul waiteth for the Lord: he is our help and our shield.

[21] For our heart shall rejoice in him, because we have trusted in his holy name.

[22] Let thy mercy, O Lord, be upon us, according as we hope in thee.

Outline 33:

- 
- I. The methods of praise (1-3). Rejoice in the Lord:
 - A. With a harp.
 - B. By singing.
 - C. With the psaltery.
 - D. With an instrument of ten strings.
 - E. By singing a new song.
 - F. By playing skillfully with a loud noise.
 - II. The messages of praise (4-22). Praise God for:
 - A. His goodness. (4-5)
 1. His Word is right.
 2. His works are done in truth.
 3. He loves righteousness and judgment.
 4. The earth is full of His goodness.
 - B. His power over creation. (6-9)
 1. The heavens were created by His Word.
 2. All the hosts were created by the breath of His mouth.
 3. He gathered the waters of the sea together as an heap.
 4. He laid up the depth in storehouses.
 5. All inhabitants of the world should stand in awe of Him because:
 - a. He spoke, and it was done.
 - b. He commanded, and it stood fast.
 - C. His sovereignty. (10-12)
 1. He brings the counsel of the heathen to nothing.
 2. He makes the devices of people of no effect.
 3. His counsel stands for ever.

4. His thoughts are to all generations.
 5. He blesses the nation whose God is the Lord.
 6. He blessed the people of His inheritance.
- D. His presence. (13-15)
1. The Lord sees everything and everyone from heaven.
 2. He fashions their hearts.
 3. He considers their works.
- E. His power. (16-17)
1. There is no king saved by a host.
 2. A mighty man is not delivered by much strength.
 3. A horse is a vain thing for safety.
- F. His protection. (18-22)
1. His eyes are on those that fear Him and hope in His mercy;
 2. He delivers their soul from death.
 3. He keeps them alive in famine.
 4. He is a help and shield.
 5. Our hearts rejoice in Him because we have trusted Him.
 6. His mercy is upon us according to our hope in Him.

Study questions on chapter 33:

1. What methods of praise are suggested in this psalm? (1-3). Try each of these in your personal devotions.
2. What do you learn in this psalm about how the world came into being? (6-9)
3. Contrast the counsel of the wicked and the godly in verses 10-11.
4. What is the key to successful government? (12)
5. What do you learn about the value of military strength in verses 16-17?
6. Make a list of all the things you learned about God in this psalm.
7. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 34 Taste And See

- [1] I will bless the Lord at all times: his praise shall continually be in my mouth.
- [2] My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.
- [3] O magnify the Lord with me, and let us exalt his name together.
- [4] I sought the Lord, and he heard me, and delivered me from all my fears.
- [5] They looked unto him, and were lightened: and their faces were not ashamed.
- [6] This poor man cried, and the Lord heard him, and saved him out of all his troubles.
- [7] The angel of the Lord encampeth round about them that fear him, and delivereth them.
- [8] O taste and see that the Lord is good: blessed is the man that trusteth in him.
- [9] O fear the Lord, ye his saints: for there is no want to them that fear him.
- [10] The young lions do lack, and suffer hunger: but they that seek the Lord shall not want

any good thing.

[11] Come, ye children, hearken unto me: I will teach you the fear of the Lord.

[12] What man is he that desireth life, and loveth many days, that he may see good?

[13] Keep thy tongue from evil, and thy lips from speaking guile.

[14] Depart from evil, and do good; seek peace, and pursue it.

[15] The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

[16] The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

[17] The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

[18] The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

[19] Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

[20] He keepeth all his bones: not one of them is broken.

[21] Evil shall slay the wicked: and they that hate the righteous shall be desolate.

[22] The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

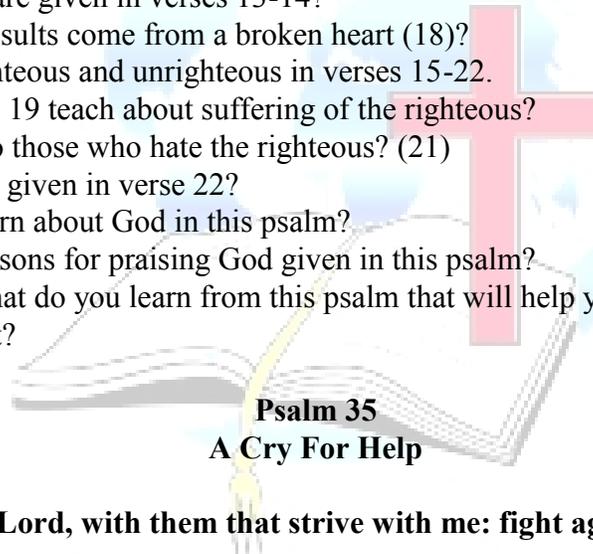
Outline 34:

- I. Praising the Lord for who He is. (1-3)
 - A. With my mouth, at all times, continually.
 - B. With my soul, boasting in the Lord.
 - C. Magnifying the Lord.
 - D. Exalting His name with others.
- II. Praising the Lord for what He has done. I sought Him and... (4-6)
 - A. He heard me.
 - B. He delivered me from all my fears.
 - C. He took my shame.
 - D. He saved me out of all my troubles.
- III. Praising the Lord for His protection (7). The angel of the Lord encamps around them that fear Him and delivers them.
- IV. Praising the Lord for His provision. (8-10)
 - A. Taste and see that He is good.
 - B. Blessed is the man who trusts in Him.
 - C. There is no want to them Who fear Him.
 1. Young lions lack and suffer hunger.
 2. They who seek the Lord shall not want anything.
- V. Learning to fear the Lord (11-14). If you want to live a long and happy life:
 - A. Keep your tongue from evil and your lips from guile.
 - B. Depart from evil and do good.
 - C. Seek peace, and pursue it.
- VI. Contrasts between those who fear the Lord and those who don't. (15-22)
 - A. The eyes of the Lord are upon the righteous and His ears are open to their cry.
 - B. The eyes of the Lord are against them that do evil, to cut off the remembrance of

- them from the earth.
- C. The righteous cry, and the Lord hears and delivers them out of all their troubles.
 - D. The Lord is nigh unto them that are of a broken heart and saves those of a contrite spirit.
 - E. Many are the afflictions of the righteous: but the Lord delivers him out of them all.
 - F. He keeps all his bones: not one of them is broken.
 - G. Evil shall slay the wicked and they that hate the righteous shall be desolate.
 - H. The Lord redeems the soul of His servants and none of them that trust in Him shall be desolate.

Study questions on chapter 34:

1. What does this psalm teach about the conditions for reaping blessings?
2. What appeals are made in verses 8-9?
3. What is the fear of the Lord (11-14). Can it be taught?
4. According to verses 13-14, who is responsible for the control of the tongue?
5. What warnings are given in verses 13-14?
6. What positive results come from a broken heart (18)?
7. Contrast the righteous and unrighteous in verses 15-22.
8. What does verse 19 teach about suffering of the righteous?
9. What happens to those who hate the righteous? (21)
10. What promise is given in verse 22?
11. What do you learn about God in this psalm?
12. What are the reasons for praising God given in this psalm?
13. Application: What do you learn from this psalm that will help you become a person after God's own heart?



Psalm 35
A Cry For Help

- [1] Plead my cause, O Lord, with them that strive with me: fight against them that fight against me.**
- [2] Take hold of shield and buckler, and stand up for mine help.**
- [3] Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.**
- [4] Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.**
- [5] Let them be as chaff before the wind: and let the angel of the Lord chase them.**
- [6] Let their way be dark and slippery: and let the angel of the Lord persecute them.**
- [7] For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.**
- [8] Let destruction come upon him at unawares; and let his net that he hath hid catch**

himself: into that very destruction let him fall.

[9] And my soul shall be joyful in the Lord: it shall rejoice in his salvation.

[10] All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

[11] False witnesses did rise up; they laid to my charge things that I knew not.

[12] They rewarded me evil for good to the spoiling of my soul.

[13] But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

[14] I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.

[15] But in mine adversity they rejoiced, and gathered themselves together: yea, the subjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not:

[16] With hypocritical mockers in feasts, they gnashed upon me with their teeth.

[17] Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

[18] I will give thee thanks in the great congregation: I will praise thee among much people.

[19] Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.

[20] For they speak not peace: but they devise deceitful matters against them that are quiet in the land.

[21] Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it.

[22] This thou hast seen, O Lord: keep not silence: O Lord, be not far from me.

[23] Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord.

[24] Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me.

[25] Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.

[26] Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me.

[27] Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.

[28] And my tongue shall speak of thy righteousness and of thy praise all the day long.

Outline 35:

- I. Petitions. (1-8)
 - A. Plead my cause, O Lord, with them that strive with me.
 - B. Fight against them that fight against me.
 - C. Take hold of shield and buckler, and stand up for mine help.
 - D. Draw out also the spear, and stop the way against them that persecute me.
 - E. Say unto my soul, I am your salvation.

- F. Let them be confounded and put to shame that seek after my soul.
- G. Let them be turned back and brought to confusion that devise my hurt.
- H. Let them be as chaff before the wind: and let the angel of the Lord chase them.
- I. Let their way be dark and slippery: and let the angel of the Lord persecute them.
- J. For without cause have they hid for me their net in a pit:
1. Without cause they have digged for my soul.
 2. Let destruction come upon him unawares.
 3. Let his net that he hath hid catch himself: into that destruction let him fall.
- II. Praise. (9-10)
- A. My soul shall be joyful in the Lord: it shall rejoice in His salvation.
- B. All my bones shall say, Lord, who is like unto You:
1. Who delivers the poor from him that is too strong for him.
 2. Who delivers the poor and the needy from him that spoils him.
- III. Persecution. (11-16)
- A. False witnesses rose up:
1. They laid to my charge things that I knew not.
 2. They rewarded me evil for good, to the spoiling of my soul.
- B. When my enemy was in adversity:
1. My clothing was sackcloth.
 2. I humbled my soul with fasting.
 3. My prayer returned into mine own bosom.
 4. I behaved myself as though he had been my friend or brother.
 5. I bowed down heavily, as one that mourns for his mother.
- C. When I was in adversity, the enemy:
1. Rejoiced.
 2. Gathered themselves together against me.
 3. They tore me with their mouths and ceased not.
 4. With hypocritical mockers in feasts, they gnashed upon me with their teeth
(*speaking evil of him*).
- IV. Petitions. (17-26)
- A. Lord, how long will You look on? Rescue my soul from their destructions, my darling from the lions.
- B. I will give You thanks in the great congregation: I will praise You among much people.
- C. Let not them that are my enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.
- D. For they speak not peace:
1. They devise deceitful matters against them that are quiet in the land.
 2. They opened their mouth wide against me, and said, "Aha, aha, our eye hath seen it."
- E. This You have seen:
1. O Lord: keep not silence.
 2. O Lord, be not far from me.

3. Stir up Yourself, and awake to my judgment, even unto my cause, my God and my Lord.
 4. Judge me, O Lord my God, according to Your righteousness.
 5. Let them not rejoice over me.
- F. Let them not say in their hearts:
- A. So would we have it.
 - B. We have swallowed him up.
- G. Let them be ashamed and brought to confusion together that rejoice at my hurt.
- H. Let them be clothed with shame and dishonour that magnify themselves against me.
- V. Praise. (27-28)
- A. Let them shout for joy, and be glad, that favour my righteous cause.
 - B. Let them say continually, "Let the Lord be magnified, which has pleasure in the prosperity of His servant."
 - C. My tongue shall speak of Your righteousness and Your praise all the day long.

Study questions on chapter 35:

1. Summarize what you learn about the strategy of the enemy from this psalm.
2. How did the psalmist treat his enemies in their times of adversity? (13-14)
3. How did the enemy treat the psalmist in times of adversity? (15-16)
4. Summarize the petitions of this psalm. What does the psalmist ask God to do in his behalf? (1-8,17-26)
5. Summarize the praises offered in this psalm.
6. The psalmist cried out to God when unjustly accused. What is your response when you are unjustly accused? What can you learn from this psalm to help you face unjust accusations?
7. What promise is made in verse 28?
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 36

Wicked Man And A Good God

[1] The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

[2] For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

[3] The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

[4] He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

[5] Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

[6] Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.

[7] How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

[8] They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

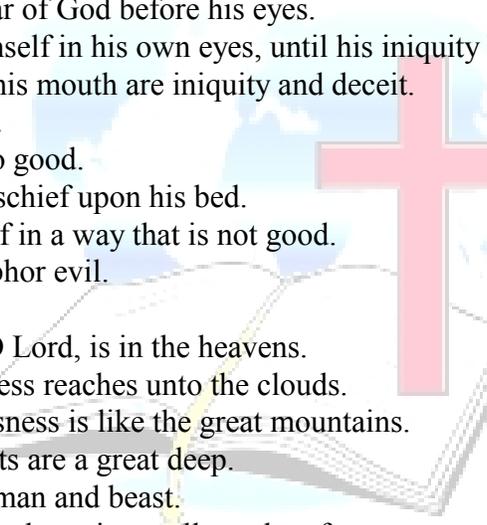
[9] For with thee is the fountain of life: in thy light shall we see light.

[10] O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

[11] Let not the foot of pride come against me, and let not the hand of the wicked remove me.

[12] There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Outline 36:

- 
- I. The wicked man. (1-4)
- A. There is no fear of God before his eyes.
 - B. He flatters himself in his own eyes, until his iniquity be found to be hateful.
 - C. The words of his mouth are iniquity and deceit.
 - D. He is not wise.
 - E. He does not do good.
 - F. He devises mischief upon his bed.
 - G. He sets himself in a way that is not good.
 - H. He does not abhor evil.
- II. A good God. (5-9)
- A. Your mercy, O Lord, is in the heavens.
 - B. Your faithfulness reaches unto the clouds.
 - C. Your righteousness is like the great mountains.
 - D. Your judgments are a great deep.
 - E. You preserve man and beast.
 - F. Your loving kindness is excellent, therefore:
 1. The children of men put their trust under the shadow of Your wings.
 2. They shall be abundantly satisfied with the fatness of Your house.
 3. You will make them drink of the river of Your pleasures.
 - G. With You is the fountain of life: in Your light shall we see light.
- III. A closing prayer. (10-12)
- A. Continue Your loving kindness unto them that know You and Your righteousness to the upright in heart.
 - B. Let not the foot of pride come against me.
 - C. Let not the hand of the wicked remove me.
 1. The workers of iniquity are fallen.
 2. They are cast down.
 3. They shall not be able to rise.

Study questions on chapter 36:

1. What do you learn about the conduct of the wicked in verses 1-4?
2. What do you learn about the character of God in this psalm? His mercy (5); His righteousness (6); His judgment (6); His loving-kindness (7)?
3. What is wrong with the wicked man's self concept (2)? His speech (3)? His thinking (4)?
4. How does verse 12 relate to verses 10-11?
5. Summarize the psalmist's closing prayer in verses 10-12.
6. Contrast the thoughts of the wicked, detailed in these verses, with those of the righteous.
7. What do each of these figures of speech suggest about God's protection?
 - His wings (7)
 - His house (8)
 - The river of His pleasures (8)
 - The fountain of life (9)
 - The light (9)
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 37 Responding To Wicked Men

- [1] Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.
- [2] For they shall soon be cut down like the grass, and wither as the green herb.
- [3] Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.
- [4] Delight thyself also in the Lord; and he shall give thee the desires of thine heart.
- [5] Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.
- [6] And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.
- [7] Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.
- [8] Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.
- [9] For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.
- [10] For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.
- [11] But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.
- [12] The wicked plotteth against the just, and gnasheth upon him with his teeth.
- [13] The Lord shall laugh at him: for he seeth that his day is coming.
- [14] The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

[15] Their sword shall enter into their own heart, and their bows shall be broken.
[16] A little that a righteous man hath is better than the riches of many wicked.
[17] For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.
[18] The Lord knoweth the days of the upright: and their inheritance shall be for ever.
[19] They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.
[20] But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.
[21] The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

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[22] For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.
[23] The steps of a good man are ordered by the Lord: and he delighteth in his way.
[24] Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.
[25] I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.
[26] He is ever merciful, and lendeth; and his seed is blessed.
[27] Depart from evil, and do good; and dwell for evermore.
[28] For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.
[29] The righteous shall inherit the land, and dwell therein for ever.
[30] The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.
[31] The law of his God is in his heart; none of his steps shall slide.
[32] The wicked watcheth the righteous, and seeketh to slay him.
[33] The Lord will not leave him in his hand, nor condemn him when he is judged.
[34] Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.
[35] I have seen the wicked in great power, and spreading himself like a green bay tree.
[36] Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.
[37] Mark the perfect man, and behold the upright: for the end of that man is peace.
[38] But the transgressors shall be destroyed together: the end of the wicked shall be cut off.
[39] But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.
[40] And the Lord shall help them and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

Outline 37:

- I. Exhortation to the righteous. (1-8)
 - A. Do not envy evildoers or workers of iniquity.
 - 1. They shall be cut down like grass.
 - 2. They will wither as the green herb.
 - B. Put your faith in God:
 - 1. Trust in Him.
 - 2. Do good.
 - 3. You will dwell in the land.
 - 4. You will be fed.
 - C. Delight yourself in the Lord and He will give you the desires of your heart.
 - D. Commit your way to the Lord:
 - 1. Trust Him.
 - 2. He will bring it to pass.
 - 3. He will bring forth your righteousness as the light.
 - 4. He will bring forth your judgment as the noonday.
 - E. Rest in the Lord:
 - 1. Wait patiently for Him.
 - 2. Don't fret over the prosperity of the wicked.
 - 3. Cease from anger, wrath, and worry.
- II. Contrasts between the wicked and righteous. (9-26)
 - A. The futility of the wicked contrasted with the future of the righteous:
 - 1. They will be cut off.
 - 2. Those who wait on the Lord will inherit the earth.
 - 3. The wicked shall be no longer.
 - 4. The meek shall inherit the earth and shall delight themselves in the abundance of peace.
 - B. The wicked will be defeated and the righteous prevail:
 - 1. Despite their plots and accusations against the just:
 - a. The Lord laughs at them.
 - b. He sees their day coming.
 - 2. Despite their weapons against the poor and just:
 - a. Their swords: Which shall enter their own hearts.
 - b. Their bows: Which shall be broken.
 - c. Their arms: Will be broken.
 - 3. Despite their riches.
 - C. The righteous are faithful:
 - 1. Their inheritance will be eternal.
 - 2. They will not be ashamed in evil times.
 - 3. They will be satisfied in famine.
 - D. In contrast, the wicked:
 - 1. Will perish.
 - 2. Will vanish like the fat of lambs.

3. Will vanish like smoke.
 - E. The righteous shows mercy and gives, but the wicked borrows and does not repay.
 - F. Those blessed by the Lord will inherit the earth, but those cursed by Him shall be cut off.
- III. Counsel for the righteous. (27-40)
- A. Let God order your steps:
 1. You will delight in your way.
 2. If you fall, you will not be utterly cast down.
 3. The Lord will uphold you with His hand.
 - B. Depart from evil, do good, dwell in the land:
 1. You will be preserved, while the wicked are cut off.
 2. You will inherit the land forever.
 - C. Demonstrate the virtues of righteousness:
 1. A mouth that speaks wisdom.
 2. A tongue that talks of justice.
 3. A heart where the law of God is written.
 4. Steps that are sure: Despite the attempts of the wicked to slay him, the Lord will not leave him or condemn him when he is judged.
 - D. Wait on the Lord and keep His way.
 1. He will exalt you to inherit the land.
 2. You will see when the wicked are cut off.
 - a. Once strong like a tree.
 - b. Later they could not be found.
 - E. Learn by observing the blameless and upright:
 1. Observe the blameless in contrast to the wicked:
 - a. The blameless: His future is peace.
 - b. The wicked: He will be destroyed and cut off.
 2. The salvation of the righteous is from the Lord:
 - a. He is their strength in times of trouble.
 - b. He will help and deliver them because they trust in Him.

Study questions on chapter 37:

1. How are we to respond to the wicked when they prosper? (1,7,8)
2. According to this psalm, how will God respond to the wicked? (13)
3. What does this psalm teach about the destiny of the wicked? (1-2,9,15,17,29,22,28,38)
4. Who will inherit the earth? (9,11,22,29,34)
5. What important keys to answered prayer are given in verses 4-5?
6. What is better than the riches of the wicked? (16-17)
7. Contrast the attitudes of the wicked and the righteous in regards to money. (21)
8. Who orders the steps of a righteous man? (23)
9. What happens when a righteous man falls? (24)
10. What important observation does the psalmist make about the righteous in verses 25-26?
11. Contrast the futures of the righteous and the wicked as described in verses 37-38.

12. Why should we depart from evil and do good? (27-29)
13. What do you learn about the suffering of the righteous and the prospering of the wicked in this psalm?
14. What concluding promises are given to the righteous in verses 39-40?
15. How can you recognize a righteous man according to verse 30?
16. Note each reference to the wicked being “cut off.” Contrast the ends of the perfect and the wicked. (37-38)
17. Make a chart summarizing all the contrasts between the wicked and the righteous as itemized in this psalm.
18. Application: What do you learn from this psalm that will help you become a person after God’s own heart?

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Psalm 38
The Burden Of Sin

- [1] **O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.**
- [2] **For thine arrows stick fast in me, and thy hand presseth me sore.**
- [3] **There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.**
- [4] **For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.**
- [5] **My wounds stink and are corrupt because of my foolishness.**
- [6] **I am troubled; I am bowed down greatly; I go mourning all the day long.**
- [7] **For my loins are filled with a loathsome disease: and there is no soundness in my flesh.**
- [8] **I am feeble and sore broken: I have roared by reason of the disquietness of my heart.**
- [9] **Lord, all my desire is before thee; and my groaning is not hid from thee.**
- [10] **My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.**
- [11] **My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.**
- [12] **They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.**
- [13] **But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.**
- [14] **Thus I was as a man that heareth not, and in whose mouth are no reproofs.**
- [15] **For in thee, O Lord, do I hope: thou wilt hear, O Lord my God.**
- [16] **For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.**
- [17] **For I am ready to halt, and my sorrow is continually before me.**
- [18] **For I will declare mine iniquity; I will be sorry for my sin.**
- [19] **But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.**
- [20] **They also that render evil for good are mine adversaries; because I follow the thing that good is.**
- [21] **Forsake me not, O Lord: O my God, be not far from me.**

[22] Make haste to help me, O Lord my salvation.

Outline 38:

- I. The condition and cause: (1-8)
- A. The appeal to God:
 - 1. Rebuke me not in Your wrath.
 - 2. Do not chasten me in displeasure.
 - B. The condition:
 - 1. Your arrows stick fast in me.
 - 2. Your hand presses me sore.
 - 3. There is no soundness in my flesh because of Your anger.
 - 4. There is no rest in my bones because of my sin.
 - 5. I am troubled, bowed down, mourning all day.
 - 6. My loins are filled with a loathsome disease.
 - 7. There is no soundness in my flesh.
 - 8. I am feeble and broken.
 - 9. My heart is disquieted.
 - C. The cause:
 - 1. Heavy burden of iniquities.
 - 2. Stinking, corrupt wounds because of foolishness.
 - 3. Troubled, bowed down, mourning all day.
- II. The cry: Oh Lord... (9-10)
- A. All my desire is before You.
 - B. My groaning is not hid from You.
 - C. My heart pants.
 - D. My strength fails.
 - E. The light of my eyes is gone from me.
- III. The response of lovers, friends, kinsmen, and enemies: (11-12)
- A. They stand afar off.
 - B. They lay snares for me.
 - C. They seek my hurt.
 - D. They speak mischievous things.
 - E. They imagine deceits all the day long.
- IV. The psalmist's response: (13-17)
- A. As a deaf man, I hear not.
 - B. As a dumb man, I speak not
 - C. I hope in the Lord, that He will hear and respond.
 - 1. Lest my foot slip.
 - 2. Lest they magnify themselves against me.
 - 3. Lest I give up (halt) because my sorrow is continually before me.

- V. The cure: (18-22)
- A. I will declare mine iniquity.
 - B. I will be sorry for my sin.
 - C. I will follow the thing that is good:
 - 1. Despite my enemy who is lively, strong, and wrongfully multiplied.
 - 2. Despite the fact that they render evil for good.
 - D. I will trust in You:
 - 1. Forsake me not.
 - 2. Be not far from me.
 - 3. Make haste to help me, oh Lord my salvation.

Study questions on chapter 38:

1. According to this psalm, in what ways was the psalmist suffering? Spiritually, socially, physically, emotionally?
2. What was part of the cause of his suffering? (3-5) Is personal sin the only reason for sickness and/or depression?
3. How did his friends respond? (11)
4. How did his enemies respond? (12)
5. What was the motivation of his adversaries? (20)
6. What was his response when he was reviled? (12-14)
7. What was his plea to God? (21-22)
8. Why do you think verse 18 would be the key verse in this chapter?
9. The psalmist was silent when reviled (12-14). So was Jesus (Matthew 27:39-44; 1 Peter 2:21-23). What is your response when reviled by others?
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 39
The Measure Of Our Days

[1] I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

[2] I was dumb with silence, I held my peace, even from good; and my sorrow was stirred.

[3] My heart was hot within me, while I was musing the fire burned: then spake I with my tongue,

[4] Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

[5] Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

[6] Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

[7] And now, Lord, what wait I for? my hope is in thee.

[8] Deliver me from all my transgressions: make me not the reproach of the foolish.

- [9] I was dumb, I opened not my mouth; because thou didst it.**
[10] Remove thy stroke away from me: I am consumed by the blow of thine hand.
[11] When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.
[12] Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.
[13] O spare me, that I may recover strength, before I go hence, and be no more.

Outline 39:

- I. What the psalmist said: (1)
 A. I will take heed to my ways, that I sin not with my tongue.
 B. I will keep my mouth with a bridle while the wicked is before me.
- II. What the psalmist did: (2)
 A. I was dumb with silence.
 B. I held my peace, even from good.
- III. How the psalmist felt: (3)
 A. My sorrow was stirred.
 B. My heart was hot within me.
 C. While I was musing the fire burned.
- IV. When the psalmist finally spoke, this is what he said: (4-6)
 A. Lord, make me to know my end, and the measure of my days:
 1. That I may know how frail I am.
 2. You make my days as an handbreadth.
 3. My age is as nothing before thee.
 B. Even at his best state, man is altogether vanity:
 1. Every man walks in a show of vanity.
 2. They are disquieted in vain.
 3. They heap up riches and know not who shall gather them.
- V. What the psalmist hopes in God. (7-11)
 A. Deliver me from all my transgressions.
 B. Make me not the reproach of the foolish.
 C. Help me keep my mouth shut and let You do it.
 D. Remove Your stroke away from me:
 1. I am consumed by the blow of Your hand.
 2. When You, with rebukes, correct man for iniquity, You make his beauty to consume away like a moth.
 3. Surely every man is vanity.
- VI. What the psalmist prayed: (12-13)
 A. Hear my prayer, O Lord, and give ear unto my cry.
 B. Hold not Your peace at my tears.
 C. Spare me, that I may recover strength before I die.
- VII. How the psalmist viewed himself: (12)
 A. I am a stranger to You.

B. I am a sojourner, as all my fathers were.

Study questions on chapter 39:

1. What is the overall theme of this psalm?
2. What do you learn about control of the tongue in verse 1?
3. How does the psalmist describe his condition in verses 2-3?
4. What do verses 4-5 teach about aging?
5. What do you learn about wealth in verse 6?
6. What are the psalmist's burdens at this time? (6-8)
7. What question is asked and answered in verse 7?
8. Why was the psalmist silent? (9)
9. What is the basis of the psalmist's hope in 12-13?
10. Make a list of what the psalmist asks God to do for him in this psalm.
11. How does the psalmist view himself in this present world? (12)
12. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 40
Waiting Patiently For The Lord

- [1] I waited patiently for the Lord; and he inclined unto me, and heard my cry.
- [2] He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.
- [3] And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.
- [4] Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.
- [5] Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.
- [6] Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.
- [7] Then said I, Lo, I come: in the volume of the book it is written of me,
- [8] I delight to do thy will, O my God: yea, thy law is within my heart.
- [9] I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.
- [10] I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.
- [11] Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me.
- [12] For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore

my heart faileth me.

[13] Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

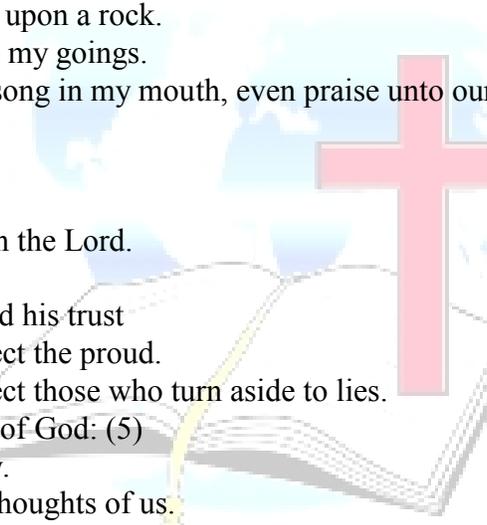
[14] Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

[15] Let them be desolate for a reward of their shame that say unto me, Aha, aha.

[16] Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.

[17] But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

Outline 40:

- 
- I. The results of patient waiting: (1-3)
- A. He inclined unto me.
 - B. He heard my cry.
 - C. He brought me up also out of an horrible pit.
 - D. He brought me out of the miry clay.
 - E. He set my feet upon a rock.
 - F. He established my goings.
 - G. He put a new song in my mouth, even praise unto our God.
 - H. Many shall:
 1. See it.
 2. Fear.
 3. Trust in the Lord.
- II. The blessed man: (4)
- A. Makes the Lord his trust
 - B. Does not respect the proud.
 - C. Does not respect those who turn aside to lies.
- III. The wonderful works of God: (5)
- A. They are many.
 - B. They include thoughts of us.
 - C. If we could speak of them, they are more than can be numbered.
- IV. What God does not want: (6)
- A. Sacrifice and offering.
 - B. Burnt offering.
 - C. Sin offering.
- V. What God wants: (7-10)
- A. Delight in doing His will.
 - B. His law written within our heart.
 - C. Declaring to others:
 1. His righteousness.
 2. His faithfulness.
 3. His salvation.
 4. His loving kindness.

5. His truth.
- VI. The psalmist's prayer: (11)
- A. The requests: (11,13-15)
 1. Withhold not Your tender mercies from me.
 2. Let Your loving kindness and truth continually preserve me.
 3. Deliver me.
 4. Make haste to help me.
 5. Let them be ashamed and confounded that seek to destroy my soul.
 6. Let them be driven backward and put to shame that wish me evil.
 7. Let them be desolate for a reward of their shame that say unto me, "Aha, aha."
 8. Do not tarry!
 - B. The reason for the prayer: (12)
 1. Innumerable evils have compassed me about.
 2. My iniquities have taken hold upon me:
 - a. I am not able to look up.
 - b. They are more than the hairs of mine head.
 - c. Therefore my heart fails me.
 - C. The results of prayer: (16-17)
 1. Those that seek God will rejoice and be glad in Him.
 2. Those who love Your salvation will continually declare, "The Lord be magnified."
 3. The Lord will think upon the poor and needy.
 4. He will be a help and deliverer.

Study questions on chapter 40:

1. How does the psalmist describe his condition in this psalm? (1)
"I waited patiently"—in Hebrew means, "expecting, I expected."
2. What was his attitude in waiting? (1)
3. What are the benefits of waiting listed by the psalmist in verses 1-3?
4. How was his worship affected by waiting (3). How was his work affected? (8-10)
5. What blessing is pronounced in verse 4 and upon whom?
6. What did the psalmist faithfully declare to others? (9-10)
7. What was the response of his enemy to him? (12,14-15)
8. What does he ask God to do for him? (11,13-16)
9. What are the results of the psalm's deliverance? (2-3)
10. What does God not desire? What does this teach about religious rituals? (6)
11. How did the psalmist respond to God's will? (8)
12. Where should the law of God be written? (8)
13. Study Psalm 70 where the second half of Psalm 40 is repeated.
14. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 41
The Blessed Man's Hope

- [1] **Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.**
- [2] **The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.**
- [3] **The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.**
- [4] **I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee.**
- [5] **Mine enemies speak evil of me, When shall he die, and his name perish?**
- [6] **And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.**
- [7] **All that hate me whisper together against me: against me do they devise my hurt.**
- [8] **An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.**
- [9] **Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.**
- [10] **But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.**
- [11] **By this I know that thou favourest me, because mine enemy doth not triumph over me.**
- [12] **And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.**
- [13] **Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.**

Outline 41:

- I. Blessings on the compassionate person. (1-3)
 - A. The Lord will deliver him in time of trouble.
 - B. The Lord will preserve him.
 - C. The Lord will keep him alive.
 - D. He shall be blessed upon the earth.
 - E. He will not deliver him unto the will of his enemies.
 - F. The Lord will strengthen him upon his sickbed.
- II. A prayer for mercy: Be merciful unto me: heal my soul; for I have sinned against You. (4)
- III. The uncompassionate enemy. (5-9)
 - A. The enemy speaks evil.
 - B. They anticipate my death.
 - C. They speak vanity.
 - D. Their heart gathers iniquity to itself.
 - E. They spread rumors.
 - F. They devise hurt.
 - G. They claim he has an evil disease, the result of sin.
 - H. They “lift up their heel” against him.

- IV. A compassionate God. (10-12)
 - A. Is merciful.
 - B. Will raise him up so he can requite them.
 - C. Will express favor for the psalmist by not permitting the enemy to triumph.
 - D. Upholds his integrity.
 - E. Sets him before His face forever.
- V. The psalmist blesses God from everlasting to everlasting. (13)

Study questions on chapter 41:

1. What blessings are bestowed upon those who are merciful (compassionate)?
2. According to verse 4, what was at the root of the psalmist's problem?
3. In verse 8, people claim the psalmist's disease is because of sin. Be careful! All sickness is not a direct result of sin.
4. How were the psalmist's enemies responding to him? (5-9)
5. According to verse 9, what was the most difficult part of this affliction?
The close friend may have been Ahithophel (see 2 Samuel 16:23-17:4).
6. How can we know when the favor of God rests upon us? (11)
7. Application: What do you learn from this psalm that will help you become a person after God's own heart?

**Psalm 42
Thirsting For God**

[1] As the hart panteth after the water brooks, so panteth my soul after thee, O God.

[2] My soul thirsteth for God, for the living God: when shall I come and appear before God?

[3] My tears have been my meat day and night, while they continually say unto me, Where is thy God?

[4] When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

[5] Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.

[6] O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

[7] Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

[8] Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

[9] I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

[10] As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

[11] Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

Outline 42:

- I. Desire. (1-2)
 - A. The psalmist pants for God like a hart (*deer*).
 - B. He thirsts for God. Thirst is perpetual.
 - C. He wants to come and appear before God.
(*He desires fellowship with Him.*)
- II. Despair and depression. (3-4)
 - A. Tears day and night.
 - B. People questioning, Where is your God?
 - C. Painful memories of the past:
 - 1. When he went with the multitude to God's house.
 - 2. When his life was marked by joy and praise.
- III. Declarations. (5-11)
 - A. I will say to my soul: "Why art thou cast down, O my soul? and why art thou disquieted in me?" (*He speaks faith to his fears. His focus is on the future.*)
 - 1. Hope in God.
 - 2. I will yet praise Him.
 - 3. He is my help.
 - B. I will remember Him from times past:
 - 1. From the land of Jordan.
 - 2. From the land of the Hermonites.
 - 3. From the hill Miazar.
 - C. I believe that:
 - 1. It is His waves and billows that go over me.
 - 2. He will command His loving kindness in the daytime.
 - 3. In the night, His song shall be with me.
(*We need to praise Him in the night time of our lives.*)
 - D. I will pray to the God of my life:
 - 1. Why have You forgotten me?
 - 2. Why do I go mourning because of the oppression of the enemy?
 - 3. As with a sword in my bones, my enemies reproach me.
 - 4. They constantly question, Where is Your God?
 - E. I will say to my soul:
 - 1. Why are you cast down, O my soul?
 - 2. Why are you disquieted within me?
 - 3. Hope in God.
 - 4. For I shall yet praise Him.
 - 5. He is the health of my countenance and my God.

Study questions on chapter 42:

1. According to this psalm, how should you deal with spiritual depression?
2. What animal analogy does the psalmist use to describe his desire? (1)
3. What is the psalmist longing for in verse 2?
4. What is the taunt of the enemy? (3)
5. What memories are painful to the psalmist? (4)
6. What does the psalm teach about worship in God's house? ((4)
7. What memories comforted the psalmist? (6)
8. What actions does the psalmist take to encourage himself? (5 and 11)
9. How does God reveal Himself to the psalmist both day and night? (8)
10. What questions are asked in this chapter? Do you ever ask these questions? Although the psalmist asks the same questions in verse 9 that his foes ask in verses 3 and 10, what is the difference?
11. How did the psalmist feel about not being able to worship God in His sanctuary? (1-4)
12. How is the Lord described in this psalm? (2, 8, 9)
13. Where did the psalmist turn for comfort? (5)
14. What imagery did the psalmist use to describe God's involvement in his suffering? (7)
15. How did the Lord protect the psalmist? (8)
16. Why did the psalmist feel deserted by God? (9-10)
17. What was the psalmist's hope for the future? (5,8,11)
18. What final advice concludes the psalm? (11)
19. What does this psalm teach about prayer?
20. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 43
Perplexity

[1] Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

[2] For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

[3] O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

[4] Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

[5] Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

Outline 43:

- I. Defense. (1-2)
 - A. Judge me, O God: vindicate me.
 1. Plead my cause against an ungodly nation.
 2. Deliver me from deceitful and unjust men.

- B. You are the God of my strength.
 1. Why do You cast me off?
 2. Why do I mourn because of the oppression of the enemy?
- II. Direction. (3-4)
 - A. Send out Your light and truth:
 1. Let them lead me.
 2. Let them bring me to Your holy hill.
 3. Let them bring me to Your tabernacles.
 - B. Then I will go unto Your altar:
 1. With exceeding joy.
 2. With praise upon a harp.
- III. Despair. (5)
 - A. Why are you cast down, O my soul?
 - B. Why are you disquieted within me?
- IV. Declaration. (6)
 - A. Hope in God.
 - B. I shall yet praise Him.
 - C. He is the health of my countenance.
 - D. He is my God.

Study questions on chapter 43:

1. What questions are asked in this chapter?
2. What questions are repeated from Psalm 42?
3. What does the psalmist want to be delivered from? (1-2)
4. What does the psalmist ask God to send to direct him? (3)
5. To where does he want to be led? (3-4)
6. What will he do when he gets there? (4)
7. What strategy is given for dealing with depression in verse 5?
8. Compare this psalm with Psalm 42.
9. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 44
Where Is God?

[1] We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.

[2] How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

[3] For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

[4] Thou art my King, O God: command deliverances for Jacob.

[5] Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

[6] For I will not trust in my bow, neither shall my sword save me.

[7] But thou hast saved us from our enemies, and hast put them to shame that hated us.

[8] In God we boast all the day long, and praise thy name for ever. Selah.

[9] But thou hast cast off, and put us to shame; and goest not forth with our armies.

[10] Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

[11] Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen.

[12] Thou sellest thy people for nought, and dost not increase thy wealth by their price.

[13] Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

[14] Thou makest us a byword among the heathen, a shaking of the head among the people.

[15] My confusion is continually before me, and the shame of my face hath covered me,

[16] For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

[17] All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

[18] Our heart is not turned back, neither have our steps declined from thy way;

[19] Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

[20] If we have forgotten the name of our God, or stretched out our hands to a strange god;

[21] Shall not God search this out? for he knoweth the secrets of the heart.

[22] Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

[23] Awake, why sleepest thou, O Lord? arise, cast us not off for ever.

[24] Wherefore hidest thou thy face, and forgettest our affliction and our oppression?

[25] For our soul is bowed down to the dust: our belly cleaveth unto the earth.

[26] Arise for our help, and redeem us for thy mercies' sake.

Outline 44:

- I. Israel's past glory. (1-8)
 - A. Power of God: We have heard with our ears--Our fathers told us what You did in their days, in times of old.
 1. How You drove out the heathen with Your hand.
 2. You planted them.
 3. You afflicted the people and cast them out.
 4. They did not get the land by their own sword.
 5. Their own arm did not save them.
 6. You saved them:
 - a. With Your right hand
 - b. With Your arm.

- c. With the light of Your countenance.
 d. Because You favored them.
- B. Praise to God.
1. You are my King--command deliverance for Jacob.
 2. Through You, we will push down our enemies.
 3. Through Your name will we tread them under that rise up against us.
 4. We will not trust in our bow or sword.
 5. You have saved us from our enemies and put them to shame that hated us.
 6. In God we boast all the day long and praise Your name for ever.
- II. Israel's present problems. (9-14)
- A. You have cast us off.
 - B. You have put us to shame.
 - C. You no longer go forth with our armies:
 1. You make us turn back from the enemy.
 2. They which hate us spoil for themselves.
 - D. You have given us like sheep appointed for meat.
 - E. You have scattered us among the heathen.
 - F. You sell us for nothing and don't increase Your wealth by our price.
 - G. You make us a reproach to our neighbors, a scorn and a derision to them that are round about us.
 - H. You make us a byword among the heathen, a shaking of the head among the people.
- III. Israel's perplexity. (15-22)
- A. Confusion is continually before me.
 - B. Shame has covered me because of the reproach and blasphemy of the enemy and avenger.
 - C. All this is come upon us even though...
 1. We have not forgotten You.
 2. We have not dealt falsely in Your covenant.
 3. Our heart is not turned back.
 4. Our steps have not declined from Your way.
 - D. You have broken us in the place of dragons.
 - E. You have covered us with the shadow of death.
 - F. If we have forgotten the name of our God or stretched out our hands to a strange god, wouldn't You know this? For You know the secrets of the heart.
 - G. For Your sake are we killed all day long; we are counted as sheep for the slaughter.
- IV. Israel's petition: (23-26)
- A. Awake--why are You sleeping Lord?
 - B. Don't cast us off for ever.
 - C. Don't hide Your face.
 - D. Don't forget our affliction and oppression.
 - E. Our soul is bowed down to the dust and our belly cleaves unto the earth.

F. Arise for our help and redeem us for Your mercies' sake.

Study questions on chapter 44:

1. Summarize what you learn about the power of God in Israel's history in verses 1-3.
2. For what was the psalmist praising God in verses 4-8?
3. What is the psalmist's attitude towards military power? (6-7)
4. Summarize what you learn about Israel's problems in verses 9-14.
5. Why were God's people perplexed and confused? (15-22)
6. Summarize their petition in verses 23-26.
7. Read 2 Chronicles 20:1-19. This psalm may have been used on such occasions.
8. Why is it important for one generation to pass on a spiritual heritage to the next? (1). See also Deuteronomy 6:6-7 and Ephesians 6:4.
9. What questions are asked in this chapter?
10. Use this chapter to pray for your nation. Focus on what God has done for your nation in the past and repent in behalf of your nation.
11. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 45
A Wedding Song

- [1] My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.
- [2] Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.
- [3] Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.
- [4] And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.
- [5] Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.
- [6] Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.
- [7] Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.
- [8] All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, hereby they have made thee glad.
- [9] Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.
- [10] Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;
- [11] So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.
- [12] And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.

[13] The king's daughter is all glorious within: her clothing is of wrought gold.

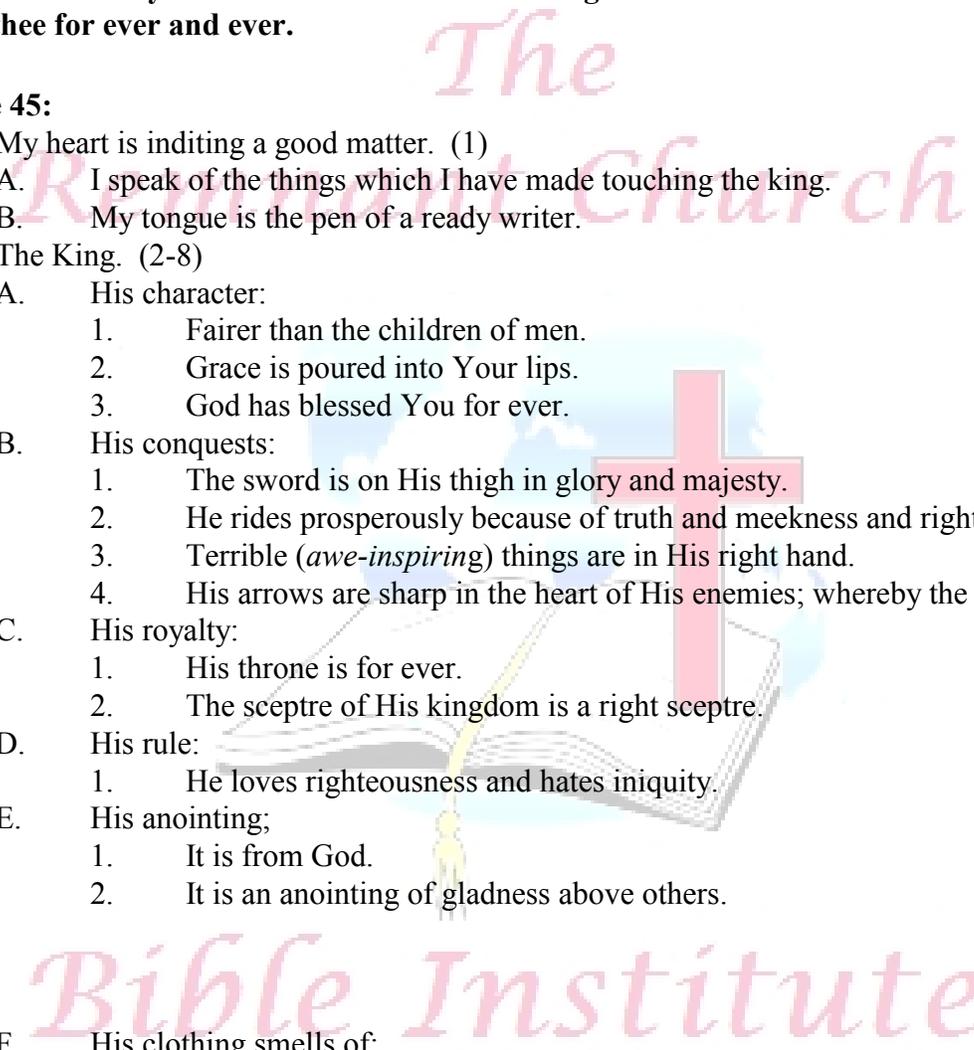
[14] She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

[15] With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

[16] Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

[17] I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

Outline 45:

- 
- I. My heart is inditing a good matter. (1)
 - A. I speak of the things which I have made touching the king.
 - B. My tongue is the pen of a ready writer.
 - II. The King. (2-8)
 - A. His character:
 - 1. Fairer than the children of men.
 - 2. Grace is poured into Your lips.
 - 3. God has blessed You for ever.
 - B. His conquests:
 - 1. The sword is on His thigh in glory and majesty.
 - 2. He rides prosperously because of truth and meekness and righteousness.
 - 3. Terrible (*awe-inspiring*) things are in His right hand.
 - 4. His arrows are sharp in the heart of His enemies; whereby the people fall.
 - C. His royalty:
 - 1. His throne is for ever.
 - 2. The sceptre of His kingdom is a right sceptre.
 - D. His rule:
 - 1. He loves righteousness and hates iniquity.
 - E. His anointing:
 - 1. It is from God.
 - 2. It is an anointing of gladness above others.
 - F. His clothing smells of:
 - 1. Myrrh.
 - 2. Aloes.
 - 3. Cassia.
 - G. His courts: The ivory palaces.
 - III. The bride. (9-14)
 - A. Her clothing is gold and fine needlework.
 - B. Her commitment:

1. To forget her own people and her father's house.
 2. To worship the king:
 - a. Because He desires her.
 - b. Because He is her Lord.
 - C. Her countenance: Gladness and rejoicing.
- IV. The bride's coming glory. (15-17)
- A. She will enter the king's palace with her followers.
 - B. Her offspring will be princes in the earth.
 - C. Her name will be remembered in all generations.

Study questions on chapter 45:

1. Read Hebrews 1:8-9 which refers to this psalm.
2. What is the writer's purpose in this psalm? (1)
3. Read verses 2-8 about the King (representative of Jesus) and describe the following:
 - The character of the King.
 - The conquests of the King.
 - The royalty of the King.
 - The rule of the King.
 - The anointing of the King.
 - The clothing of the King.
 - The courts of the King.
4. Read verses 9-14 and describe the following (representative of the Bride of Christ—the Church):
 - The clothing of the bride.
 - The commitment of the bride.
 - The countenance of the bride.
 - The coming glory of the bride.
5. You are the Bride of Christ. Apply verses 9-14 spiritually.
6. Note the tremendous truth: The King desires fellowship with you! (11)
7. This psalm is similar to the Song of Solomon. Read through this short book and see how it relates to this psalm.
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

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**Psalm 46
God Our Fortress**

- [1] God is our refuge and strength, a very present help in trouble.**
[2] Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;
[3] Though the waters thereof roar and be troubled, though the mountains shake with the

swelling thereof. Selah.

[4] There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.[5] God is in the midst of her; she shall not be moved: God shall help her, and that right early.

[6] The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

[7] The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

[8] Come, behold the works of the Lord, what desolations he hath made in the earth.

[9] He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

[10] Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

[11] The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

Outline 46:

- I. God our refuge and strength. (1-3)
 - A. A present help in trouble.
(*Trouble means "tight places."*)
 - B. We will not fear:
 1. Though the earth be removed.
 2. Though the mountains be carried into the midst of the sea.
 3. Though the waters thereof roar and be troubled.
 4. Though the mountains shake with the swelling thereof.
- II. God our help. (4-7)
 - A. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.
 - B. God is in the midst of her; she shall not be moved.
 - C. God shall help her, and that right early.
 1. Despite the raging of the heathen.
 2. Kingdoms were moved.
 3. The earth melted when He uttered His voice.
 - D. The Lord of hosts is with us; the God of Jacob is our refuge.
- III. God our champion. (8-9)
 - A. He makes desolations in the earth.
 - B. He makes wars to cease unto the end of the earth.
 - C. He breaks the bow, and cuts the spear in sunder.
 - D. He burns the chariot in the fire.
- IV. God our hope. (10-11)
 - A. Be still and know that He is God.
 - B. He will be exalted in the earth.
 - C. He is with us.
 - D. He is our refuge.

Study questions on chapter 46:

1. What seven phrases describe God in this psalm?
2. What calamities are described in verses 2-3? Why does the psalmist not fear?
3. Who is our help and refuge? (5,7,11)
4. What do you learn about God in verses 6-9?
5. What is the command given in verse 10?
6. What is God's desire in regards to the heathen and the entire earth? (10)
7. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 47 God Is King

- [1] O clap your hands, all ye people; shout unto God with the voice of triumph.
- [2] For the Lord most high is terrible; he is a great King over all the earth.
- [3] He shall subdue the people under us, and the nations under our feet.
- [4] He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.
- [5] God is gone up with a shout, the Lord with the sound of a trumpet.
- [6] Sing praises to God, sing praises: sing praises unto our King, sing praises.
- [7] For God is the King of all the earth: sing ye praises with understanding.
- [8] God reigneth over the heathen: God sitteth upon the throne of his holiness.
- [9] The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

Outline 47:

- I. God is King. (1-2)
 - A. Clap your hands and shout to Him with the voice of triumph.
 - B. The Lord most high is terrible.
 - C. He is a great King over all the earth.
- II. He is King of Israel. (3-4)
 - A. He shall subdue the people under us, and the nations under our feet.
 - B. He shall choose our inheritance for us.
 - C. The excellency of Jacob whom He loved.
- III. He is King over all the earth. (5-9)
 - A. God is gone up with a shout, the Lord with the sound of a trumpet.
 - B. Sing praises to God:
 1. Because He is King of all the earth.
 2. Because He reigns over the heathen, princes, and people of God.
 3. Because He sits on the throne of His holiness.
 4. Because the shields of the earth belong to Him.
 5. Because He is greatly exalted.

Study questions on chapter 47:

1. Summarize what you learn about God in this psalm.
2. According to this psalm, why should we praise God?
3. Who is King of the earth? (7)
4. Who reigns over the heathen? (8)
5. Note the ways the psalmist says we should praise God:
 - C _____ (1)
 - S _____ (1)
 - We are to shout with _____. (1)
 - S _____ (6)
 - We are to sing praises with _____. (7)
6. “Nations” and “all the earth” are used seven times in this psalm. What is the psalmist saying about this subject?
7. This chapter can be viewed prophetically: The rapture of Christ (47:5); the reception of Christ in glory (47:6); the return of Christ from glory (47:7); the throne (47:8); the gathering around the throne (47:9); the resulting peace (47:9).
8. Application: What do you learn from this psalm that will help you become a person after God’s own heart?

Psalm 48
The God Of Jerusalem

- [1] Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.
- [2] Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.
- [3] God is known in her palaces for a refuge.
- [4] For, lo, the kings were assembled, they passed by together.
- [5] They saw it, and so they marvelled; they were troubled, and hasted away.
- [6] Fear took hold upon them there, and pain, as of a woman in travail.
- [7] Thou breakest the ships of Tarshish with an east wind.
- [8] As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah.
- [9] We have thought of thy lovingkindness, O God, in the midst of thy temple.
- [10] According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.
- [11] Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.
- [12] Walk about Zion, and go round about her: tell the towers thereof.
- [13] Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.
- [14] For this God is our God for ever and ever: he will be our guide even unto death.

Outline 48:

- I. The God of Jerusalem. (1-3)

- A. Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness.
- B. Mount Zion, on the sides of the north, is:
 - 1. Beautiful for situation.
 - 2. The joy of the whole earth.
 - 3. The city of the great King.

(The sides of the north indicate the home of God. This is why Satan aspired to ascend there in Isaiah 14:13.)
- C. God is known in her palaces for a refuge.
- II. The kings were assembled and passed by. (4-7)
 - A. They saw it.
 - B. They marveled.
 - C. They were troubled.
 - D. They hastened away.
 - E. Fear took hold upon them there.
 - F. Pain took hold on them, as of a woman in travail.
 - G. They saw the ships of Tarshish which You broke with an east wind.

(This could be an actual wind, or the wind of the Holy Spirit.)
- III. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah. (8)
- IV. We have thought of Your lovingkindness, O God, in the midst of Your temple. (9-10)
 - A. According to Your name, O God, so is Your praise unto the ends of the earth.
 - B. Your right hand is full of righteousness.
- V. Let mount Zion rejoice. (11-13)
 - A. Let the daughters of Judah be glad, because of Your judgments.
 - B. Walk about Zion and go round about her: tell the towers thereof.
 - C. Mark well her bulwarks.
 - D. Consider her palaces, that ye may tell it to the generation following.
- VI. For this God is our God for ever and ever: He will be our guide even unto death. (14)

Study questions on chapter 48:

- 1. What do you learn about Jerusalem in verses 1-3?
- 2. Why were the kings troubled? (4-7)
- 3. Why does the psalmist encourage the people to consider Zion? (11-13)
- 4. What do you learn about God in verses 8-10?
- 5. What assurances does the psalmist have in the face of death? (14)
- 6. What physical defenses protected Jerusalem? What about spiritual defenses? (12-13)
- 7. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 49
A Proverb About Wealth

- [1] Hear this, all ye people; give ear, all ye inhabitants of the world:
 [2] Both low and high, rich and poor, together.
 [3] My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.
 [4] I will incline mine ear to a parable: I will open my dark saying upon the harp.
 [5] Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?
 [6] They that trust in their wealth, and boast themselves in the multitude of their riches;
 [7] None of them can by any means redeem his brother, nor give to God a ransom for him:
 [8] (For the redemption of their soul is precious, and it ceaseth for ever:)
 [9] That he should still live for ever, and not see corruption.
 [10] For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.
 [11] Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.
 [12] Nevertheless man being in honour abideth not: he is like the beasts that perish.
 [13] This their way is their folly: yet their posterity approve their sayings. Selah.
 [14] Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.
 [15] But God will redeem my soul from the power of the grave: for he shall receive me. Selah.
 [16] Be not thou afraid when one is made rich, when the glory of his house is increased;
 [17] For when he dieth he shall carry nothing away: his glory shall not descend after him.
 [18] Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself.
 [19] He shall go to the generation of his fathers; they shall never see light.
 [20] Man that is in honour, and understandeth not, is like the beasts that perish.

Outline 49:

- I. The summons. (1-2)
 - A. Hear this...
 1. All people.
 2. All inhabitants of the world.
 3. Both low and high, rich and poor.

(Note that all levels are addressed. The negative power of wealth can affect every level of society.)
- II. The subject. (3-4)
 - A. My mouth shall speak of wisdom.
 - B. The meditation of my heart shall be of understanding.
 - C. I will incline my ear to a parable.
 - D. I will open my dark saying upon the harp.
- III. The sermon. (5-20)

- A. Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?
- B. They that trust in their wealth and boast themselves in the multitude of their riches:
1. None of them can by any means redeem his brother nor give to God a ransom for him (*you can't buy salvation*).
 2. The redemption of their soul is precious and it ceases for ever.
 3. They believe they will live forever and not see corruption.
(*Their sin is not in wealth, but in trusting in wealth.*)
- C. Wise men die, likewise the fool and the brutish person perish:
1. They leave their wealth to others.
 2. They think their houses shall continue for ever and their dwelling places to all generations.
 3. They call their lands after their own names.
- D. But man is like the beasts that perish.
1. Their way is their folly: yet their posterity approve their sayings.
 2. Like sheep they are laid in the grave.
 3. Death shall feed on them.
 4. The upright shall have dominion over them in the morning.
 5. Their beauty shall consume in the grave from their dwelling.
- E. God will redeem my soul from the power of the grave: for He shall receive me.
- F. Don't fear when one is made rich, when the glory of his house is increased:
1. When he dies, he shall carry nothing away.
 2. His glory shall not descend after him.
 3. Even though his soul was blessed in life and men praised him, he will go to the generation of his fathers who shall never see light.
(*Worldly wealth can lead to spiritual bankruptcy. The rich fool is robbed of his future, his fortune, and his faith.*)
- G. Honorable men that do not understand these truths are like the beasts that perish.

Study questions on chapter 49:

1. To whom is the summons given in verses 1-2?
2. What is the subject of this psalm according to verses 3-4?
3. Summarize the major points of the sermon in verses 5-20.
4. What happens to those who trust in riches? (6-10)
5. What are the inward thoughts of the wealthy (11)
6. What assurance is given in verse 15 to those who serve God?
7. Who will redeem us from the power of the grave? (15)
8. Why should we not fear when someone is made rich? (16-19)
9. How is man compared to beasts in this psalm? (12,14,20)
10. Who are the men that God compares to beasts that perish? (12-14,20)
11. What happens to the rich at the time of the death of wicked wealthy men? (10,16-19)
12. Application: What do you learn from this psalm that will help you become a person after

God's own heart?

Psalm 50

The Lord Our Judge

- [1] The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.
- [2] Out of Zion, the perfection of beauty, God hath shined.
- [3] Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.
- [4] He shall call to the heavens from above, and to the earth, that he may judge his people.
- [5] Gather my saints together unto me; those that have made a covenant with me by sacrifice.
- [6] And the heavens shall declare his righteousness: for God is judge himself. Selah.
- [7] Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.
- [8] I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.
- [9] I will take no bullock out of thy house, nor he goats out of thy folds.
- [10] For every beast of the forest is mine, and the cattle upon a thousand hills.
- [11] I know all the fowls of the mountains: and the wild beasts of the field are mine.
- [12] If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.
- [13] Will I eat the flesh of bulls, or drink the blood of goats?
- [14] Offer unto God thanksgiving; and pay thy vows unto the most High:
- [15] And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.
- [16] But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?
- [17] Seeing thou hatest instruction, and castest my words behind thee.
- [18] When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.
- [19] Thou givest thy mouth to evil, and thy tongue frameth deceit.
- [20] Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.
- [21] These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.
- [22] Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.
- [23] Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.

Outline 50:

- I. The Judge. (1-3, 6-7)
- A. His summons:
 - 1. The mighty God has spoken and called the earth from the rising of the sun unto the going down thereof.
 - B. His splendor:
 - 1. Out of Zion, the perfection of beauty, God has shined.
 - 2. Our God shall come and shall not keep silence.
 - 3. A fire shall devour before Him.
 - 4. It shall be very tempestuous round about Him.
 - C. His sovereignty.
 - 1. He is judge.
 - 2. He is God.
 - 3. He will testify against them.
- II. The judged. He will testify against... (4-5)
- A. All heaven.
 - B. All earth:
 - 1. His people:
 - a. The saints.
 - b. Those who have made covenant with Him and not kept it.
 - 2. Unrepentant people (*sinner*s).
- III. The judgment. (8-21)
- A. The judgment of God's people:
 - 1. It is not related to sacrifices or burnt offerings or the animals offered.
 - a. All beasts, cattle, and fowls used for sacrifices belong to Him already.
 - b. The world and all that is in it belongs to God.
 - c. He doesn't eat the flesh of bulls or drink the blood of goats.
 - 2. It is related to:
 - a. The lack of sacrifice of thanksgiving to God.
 - b. Vows made to God which were not kept
 - c. Not turning to Him in times of trouble.
 - 3. The results:
 - a. Deliverance when God's people call on Him in trouble.
 - b. God being glorified.
- IV. The judgment of the wicked is because: (16-22)
- A. They rejected God's covenant and statutes.
 - B. They hate instruction.
 - C. They disregard God's Word.
 - D. They partook of evil:
 - 1. Adultery.
 - 2. Evil speaking.
 - 3. Deceit.
 - 4. Slander.

- E. They thought God was ignoring their evil because He was silent for a time.
- F. They forgot God, so they have no one to deliver them.
- V. The proper response to impending judgment. (23)
 - A. We should glorify God for it by praising Him.
 - B. We should order our conversation aright (*not complain about God's impending judgment*).
 - C. We should accept His offer of salvation.

Study questions on chapter 50:

1. What do you learn about the judge in verses 1-3 and 6-7?
2. Who is called to the judgment? (4-5)
3. To what is the judgment of the righteous *not* related? (8-13)
4. To what is the judgment of the righteous related? (14)
5. What happens when the righteous call on Him? (15)
6. List the reasons that the wicked are judged. (16-22)
7. What is the proper response to God's judgment? (23)
8. What wrong conclusion do the wicked reach about God? (21)
9. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 51
A Psalm Of Repentance

- [1] **Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.**
- [2] **Wash me thoroughly from mine iniquity, and cleanse me from my sin.**
- [3] **For I acknowledge my transgressions; and my sin is ever before me.**
- [4] **Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.**
- [5] **Behold, I was shapen in iniquity; and in sin did my mother conceive me.**
- [6] **Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.**
- [7] **Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.**
- [8] **Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.**
- [9] **Hide thy face from my sins, and blot out all mine iniquities.**
- [10] **Create in me a clean heart, O God; and renew a right spirit within me.**
- [11] **Cast me not away from thy presence; and take not thy holy spirit from me.**
- [12] **Restore unto me the joy of thy salvation; and uphold me with thy free spirit.**
- [13] **Then will I teach transgressors thy ways; and sinners shall be converted unto thee.**
- [14] **Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.**
- [15] **O Lord, open thou my lips; and my mouth shall shew forth thy praise.**
- [16] **For thou desirest not sacrifice; else would I give it: thou delightest not in burnt**

offering.

[17] The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

[18] Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

[19] Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Outline 51:

- I. Request of a sinner: Have mercy upon me. (1)
 - A. According to Your loving kindness.
 - B. According to the multitude of Your tender mercies.
- II. Repentance of a sinner. (2-6)
 - A. Blot out my transgressions.
 - B. Wash me thoroughly from my iniquity.
 - C. Cleanse me from my sin.
 - D. I acknowledge my transgressions.
 - E. My sin is ever before me.
 - F. Against You only have I sinned and done this evil in Your sight.
 - 1. You are justified when You speak.
 - 2. You are clear when You judge.
 - G. I was shaped in iniquity and in sin did my mother conceive me.
 - H. You know my inward and hidden parts and You will make me know wisdom.
- III. Restoration of a repentant sinner. (7-12)
 - A. Purge me with hyssop, and I shall be clean.
(Hyssop was used in the Old Testament for cleansing sin.)
 - B. Wash me, and I shall be whiter than snow.
 - C. Restore my joy and gladness.
 - D. Hide Your face from my sins.
 - E. Blot out all mine iniquities.
 - F. Create in me a clean heart, O God.
(The word of "create" as used here means new. See 2 Corinthians 5:17.)
 - G. Renew a right spirit within me.
 - H. Cast me not away from Your presence.
 - I. Take not Your Holy Spirit from me.
 - J. Restore unto me the joy of Your salvation.
 - K. Uphold me with Your free spirit.
- IV. Results of a restored soul. (13-15)
 - A. I will teach transgressors Your ways.
 - B. Sinners shall be converted unto You.
 - C. My tongue will sing aloud of Your righteousness when You deliver me from blood-guiltiness.
 - D. My lips will be opened to show forth Your praise.

- V. The sacrifice that pleases God. (16-19)
- A. It is not offerings and sacrifices alone.
 - B. It is:
 1. A broken spirit.
 2. A contrite heart.
 3. Doing good to Zion (the people of God).
 4. Building the walls of Jerusalem (the dwelling place of God).
 5. Sacrifices of righteousness.
 - C. Then the Lord will be pleased with the offerings brought to the altar.

Study questions on chapter 51:

1. Summarize the requests of the psalmist in verses 1-2.
2. Summarize what the psalmist says to acknowledge his sin in verses 3-6.
3. What does verse 5 teach regarding how we come into this world?
4. List the requests made by the repentant sinner in verses 7-12.
5. List the results of a restored soul in verses 13-15.
6. Summarize what you learn about sacrifices in verses 16-19.
7. List the words used by the psalmist for sin in this psalm:
 E _____ T _____
 I _____ S _____
8. Background: This was the psalmist's response to a message delivered by the Prophet Nathan to David concerning his sin with Bathsheba. The story is recorded in 2 Samuel 12.
9. What happened to King Saul, David's predecessor, when God's Spirit was removed? (1 Samuel 16:14-23). Do you think this influenced David's thoughts in verse 11?
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Supplemental Study On Psalm 51:

Restoring Your Relationship With God

Introduction:

- I. True change cannot be legislated or imposed.
 - A. It is not the fault of your environment:
Adam and Eve had a perfect environment but sinned.
 - B. It is not because you came from a dysfunctional family:
All families are dysfunctional because of sin.
 - C. It is not because you were abused, abandoned, or fell in with the wrong crowd:
Many of the great spiritual leaders of this land have the same background.
- II. True change comes from the inside out.

Recognition:

Psalm 51:1: Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

I. **You must recognize the basis of reconciliation:** It is not based on you. It is based on a God of:

- A. Love.
- B. Kindness.
- C. Tender mercies, compassion.
- D. Blameless judgment.

II. **You must recognize your true spiritual condition:**

- A. It is transgression of God's law: Verse 1
- B. It is sin: Verse 2
- C. It is iniquity: Verse 2
- D. It is evil: Verse 4
- E. It is dirty: Verse 7..."Wash me and I shall be whiter than snow."
We use a lot of mild words. For example, people are no longer handicapped, but physically challenged. In some cases this is okay--but not when it comes to sin:

- 1. ...It is abortion--not freedom of choice.
- 2. ...It is adultery--not a relationship.
- 3. ...It is gossip--even though it is disguised as a prayer request.

F. You must agree with God about your sin: That is the meaning of the word confess. To say the same thing.

Psalm 51:3: For I acknowledge my transgressions: and my sin is ever before me.

III. **You must recognize the results of sin:**

- A. Defilement: Verse 7: "Purge me, wash me."
- B. Deafness (spiritually): Verse 8: "Make me hear."
- C. Disgrace: Verse 9: "Hide your face"--don't look at me.
- D. Damage: Verse 10: A dirty heart, wrong spirit.
- E. Doom: Verse 11: Separation from God's presence, loss of the Holy Spirit.
- F. Depression: Verse 12a: "Restore my joy."
- G. Defeat: Verses 12b: The psalmist asks God to uphold him so he won't fall in defeat again.

IV. **You must recognize how sin occurs:**

- A. Basic sin nature:
Psalm 51:5: Behold, I was shapen in iniquity; and in sin did my mother conceive me.
- B. Individual acts of sin:
Psalm 51:4: Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

V. **You must recognize who your sin is against:** It is against God and God only:

Psalm 51:4: Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Repentance:

I. Agreeing with God about your sin.

Psalm 51:3: For I acknowledge my transgressions: and my sin is ever before me.

God wants you to be truthful:

Psalm 51:6: Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

II. Asking God to wash you: Initial forgiveness. Washed in blood of lamb. David didn't ask for removal of consequences of his sin: He asked for a new heart.

Psalm 51:7: Purge me (purify me) with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

III. Allowing Him to continually cleanse you from sin.

Purify me with hyssop (a leafy branch symbolic of cleansing).

A. Used in Egypt to sprinkle blood on door posts: Exodus 12:21-28.

B. Used in cleansing of leprosy: Leviticus 14: 1-9.

C. Used for sprinkling ash in ceremonial cleansing: Numbers 19:18.

Restoration:

God restores you by giving you...

I. A hearing ear:

Psalm 51:8: Make me to hear ...

II. Joy and gladness:

Psalm 51:8: Make me to hear joy and gladness...

Psalm 51:12: Restore unto me the joy of thy salvation... and uphold me with thy free spirit.

III. A whole, willing, and steadfast spirit (replaces your broken spirit):

Psalm 51:17: The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Psalm 51:10...He renews a right spirit within you.

Create in me a clean heart, O God; and renew a right spirit within me.

Psalm 51:12: Restore unto me the joy of thy salvation... and uphold me with thy free spirit.

Free spirit means a willing spirit--a steadfast spirit.

IV. Forgiven and forgotten sin:

Psalm 51:9: Hide thy face from my sins, and blot out all mine iniquities.

Psalm 103:12: As far as the east is from the west, so far hath he removed our transgressions from us.

Results:

We can recognize these by the word "then": Only after right relationship is restored:

- I. **Your walk:** Your life will affect others because they will see how you live:
Psalm 51:13: Then will I teach transgressors thy ways; and sinners shall be converted unto thee.
- II. **Your words:**
Psalm 51:14: ...then my tongue shall sing aloud of thy righteousness.
- III. **Your worship:**
God doesn't want sacrifice without obedience. He is not interested in religious compensation for our sins. Doing good, ritual, etc.
Psalm 51:16: For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.
Psalm 51:19: Then shalt thou be pleased with the sacrifices of righteousness...

Conclusion: To restore your relationship with God involves:

Recognition:

- I. You must recognize the basis of reconciliation.
- II. You must recognize your true spiritual condition.
- III. You must recognize the results of sin.
- IV. You must recognize how sin occurs.
- V. You must recognize who your sin is against:

Repentance:

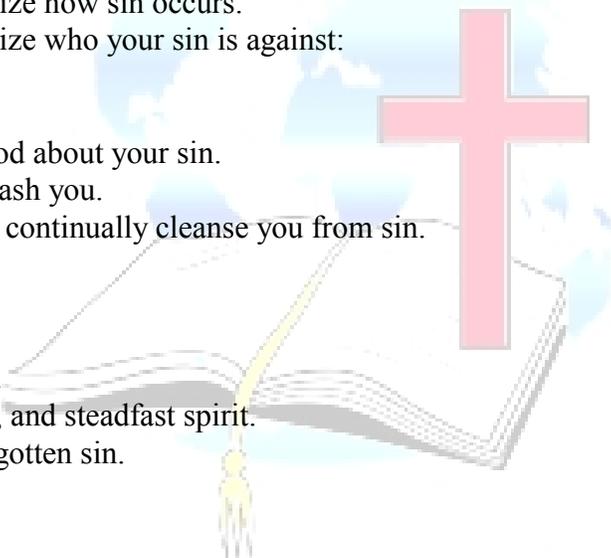
- I. Agreeing with God about your sin.
- II. Asking God to wash you.
- III. Allowing Him to continually cleanse you from sin.

Restoration:

- I. A hearing ear.
- II. Joy and gladness.
- III. A whole, willing, and steadfast spirit.
- IV. Forgiven and forgotten sin.

Results:

- I. Your walk.
- II. Your words.
- III. Your worship.



Psalm 52

A Contrast Of The Godless And Godly

[1] Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

[2] Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

[3] Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.

[4] Thou lovest all devouring words, O thou deceitful tongue.

[5] God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.

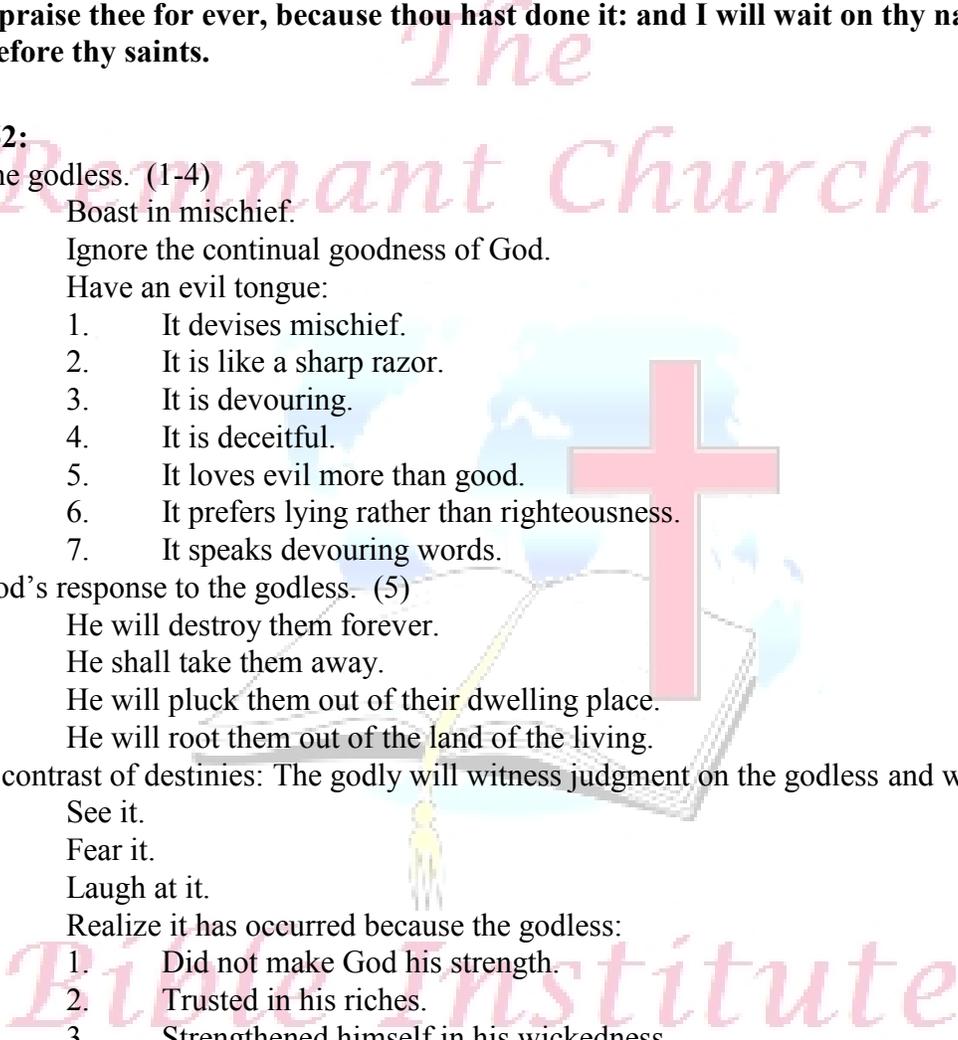
[6] The righteous also shall see, and fear, and shall laugh at him:

[7] Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.

[8] But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

[9] I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.

Outline 52:

- 
- I. The godless. (1-4)
 - A. Boast in mischief.
 - B. Ignore the continual goodness of God.
 - C. Have an evil tongue:
 - 1. It devises mischief.
 - 2. It is like a sharp razor.
 - 3. It is devouring.
 - 4. It is deceitful.
 - 5. It loves evil more than good.
 - 6. It prefers lying rather than righteousness.
 - 7. It speaks devouring words.
 - II. God's response to the godless. (5)
 - A. He will destroy them forever.
 - B. He shall take them away.
 - C. He will pluck them out of their dwelling place.
 - D. He will root them out of the land of the living.
 - III. A contrast of destinies: The godly will witness judgment on the godless and will: (6-7)
 - A. See it.
 - B. Fear it.
 - C. Laugh at it.
 - D. Realize it has occurred because the godless:
 - 1. Did not make God his strength.
 - 2. Trusted in his riches.
 - 3. Strengthened himself in his wickedness.
 - IV. The godly. (8-9)
 - A. Are like a green olive tree in the house of God.
 - B. Trust in the mercy of God for ever and ever.
 - C. Praise God forever because He has done it.
 - D. Wait on God's name, for it is good.

Study questions on chapter 52:

1. Read 1 Samuel 21:1-9 and 22:1-18—occasions when this psalm may have been written.
2. What do you learn about the goodness of God in verse 1?
3. How is the evil tongue described in verses 2-4?
4. How does God respond in verse 5?
5. What is the response of the righteous? (6)
6. What do you learn about riches in verse 7?
7. To what does the psalmist compare himself in verse 8?
8. What do you learn about the mercy of God in verse 8?
9. Why is the psalmist praising God in verse 9?
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 53 The Fool

[1] The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

[2] God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

[3] Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.

[4] Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.

[5] There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.

[6] Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Outline 53:

- I. The fool. (1)
 - A. Has said there is no God.
 - B. Is corrupt.
 - C. Has done abominable iniquity.
 - D. Not one of them does good.
- II. God examines the foolish seeking... (2)
 - A. Those who understood the truth.
 - B. Those who sought God.
- III. What God found. (3-5)
 - A. Every one of them is gone back.
 - B. They are filthy.
 - C. There is none that does good, no, not one.
 - D. They are workers of iniquity who:

1. Have no knowledge.
 2. Eat up God's people as bread.
 3. Have not called upon God.
 4. Operate in fear.
- IV. What God did. (5)
- A. Scattered his bones.
 - B. Put them to shame.
 - C. Despised them.
- V. A prophetic word. (6)
- A. Salvation of Israel will come out of Zion.
 - B. God will bring back His people from captivity.
 - C. Israel shall rejoice and be glad.

Study questions on chapter 53:

1. Compare this psalm to Psalm 14. What differences do you observe? Here is a chart to assist you. Can you find other comparisons?

Psalm 14

Written as a song
 God's verdict
 Sin of man
 Judicial: Judged and found guilty
 Interpreted is Romans
 Man dethrones God from his heart

Psalm 53

Written as a sermon
 God's vengeance
 Man of sin
 Judgmental: Judgment executed
 Interpreted in Revelation
 The results of this dethronement

2. Who does the psalmist label as a fool? (1)
3. What was God seeking in verse 2?
5. What did He find? (3-5)
6. What is the question in verse 4? How would you answer it?
7. According to verse 5, what did God do to the enemy? (5)
8. What is the prophetic word given in verse 6? How does this relate to the subject of the Psalm?
9. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 54

Save Me Oh God!

- [1] Save me, O God, by thy name, and judge me by thy strength.
- [2] Hear my prayer, O God; give ear to the words of my mouth.
- [3] For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.
- [4] Behold, God is mine helper: the Lord is with them that uphold my soul.

- [5] He shall reward evil unto mine enemies: cut them off in thy truth.
[6] I will freely sacrifice unto thee: I will praise thy name, O Lord; for it is good.
[7] For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

Outline 54:

- I. The psalmist's travail. (1-3)
A. Save me, O God, by Your name.
B. Judge me by Your strength.
C. Hear my prayer, O God.
D. Give ear to the words of my mouth.
1. For strangers are risen up against me.
2. Oppressors, who have not set God before them, seek after my soul.
- II. The psalmist's trust. (4-5)
A. God is my helper.
B. The Lord is with them that uphold my soul.
C. He shall reward evil unto my enemies.
D. They will be cut off in the truth of God.
- III. The psalmist's triumph: Sacrificing and praising God's name because: (6-7)
A. It is good.
B. You have delivered me out of all trouble.
C. My eye has seen Your desire upon mine enemies.

Study questions on chapter 54:

1. Summarize the psalmist's travail in verses 1-3.
2. What do you learn about the psalmist's trust in verses 4-5?
3. For what reasons did the psalmist sacrifice and praise God? (6-7)
4. Read 1 Samuel 23:15-23 for background on the occasion when this psalm was written.
5. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 55

On The Wings Of A Dove

- [1] Give ear to my prayer, O God; and hide not thyself from my supplication.
[2] Attend unto me, and hear me: I mourn in my complaint, and make a noise;
[3] Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.
[4] My heart is sore pained within me: and the terrors of death are fallen upon me.

[5] Fearfulness and trembling are come upon me, and horror hath overwhelmed me.
 [6] And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.
 [7] Lo, then would I wander far off, and remain in the wilderness. Selah.
 [8] I would hasten my escape from the windy storm and tempest.
 [9] Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.
 [10] Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.
 [11] Wickedness is in the midst thereof: deceit and guile depart not from her streets.
 [12] For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:
 [13] But it was thou, a man mine equal, my guide, and mine acquaintance.
 [14] We took sweet counsel together, and walked unto the house of God in company.
 [15] Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.
 [16] As for me, I will call upon God; and the Lord shall save me.
 [17] Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.
 [18] He hath delivered my soul in peace from the battle that was against me: for there were many with me.
 [19] God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.
 [20] He hath put forth his hands against such as be at peace with him: he hath broken his covenant.
 [21] The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.
 [22] Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.
 [23] But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

Outline 55:

- I. Give ear to my prayer. (1-2)
 - A. Do not hide from my supplication.
 - B. Attend unto me, and hear me:
 1. I mourn in my complaint.
 2. I make a noise.
- II. The reasons for the request. (3-5, 9-11)
 - A. Because of the voice of the enemy.
 - B. Because of the oppression of the wicked.
 - C. Because they cast iniquity upon me.
 - D. Because, in wrath, they hate me.
 - E. Because my heart is sore pained within me.

- F. Because the terrors of death are fallen upon me.
 - 1. Fearfulness.
 - 2. Trembling.
 - 3. Overwhelming horror.
- G. Violence and strife in the city.
- H. Mischief and sorrow.
- I. Wickedness.
- J. Deceit and guile.
- III. What the psalmist would like to do. (6-8)
 - A. Have wings like a dove to fly away and be at rest.
 - B. Wander off and remain in the wilderness.
 - C. Hasten to escape from the windy storm and tempest.
- IV. The response of his friend--his equal, his guide, his acquaintance with whom he had enjoyed fellowship in God. (12-14)
 - A. Reproached him.
 - B. Magnified himself against him.
- V. The requests of the psalmist. (15)
 - A. Let death seize upon them.
 - B. Let them go down quick into hell because wickedness is in their dwellings and among them.
- VI. As for the psalmist, he will. (16-17)
 - A. Call upon God.
 - B. Pray and cry aloud at evening, morning, and noon.
- VII. God's response. (17-21)
 - A. He will hear my voice.
 - B. He has delivered my soul in peace from the battle that was against me: for there were many with me.
 - C. He will afflict the enemy because:
 - 1. They have not changed.
 - 2. They have no fear of God.
 - 3. They have broken their covenant and attacked those who were at peace with them.
 - 4. Their words were:
 - a. Smooth as butter, but war was in their heart.
 - b. Softer than oil, yet were they drawn swords.
- VIII. The bottom line of it all: Trust in God! (22-23)
 - A. Cast Your burden upon the Lord, and He shall sustain thee.
(*"Cast" means to throw or fling our cares upon Him.*)
 - B. God shall never suffer the righteous to be moved.
 - C. God, shall bring the enemy down into the pit of destruction.
 - D. Bloody and deceitful men shall not live out half their days.

Study questions on chapter 55:

1. What is the psalmist's opening plea in verses 1-2?
2. What were the reasons for the psalmist's request? (3-5, 9-11)
3. What would the psalmist like to do if it was possible? (6-8)
4. What was the hardest thing the psalmist faced? (12-14)
5. What are the specific causes of grief noted in verses 11-14 and 21?
6. What was the psalmist's request in verse 15?
7. What was the psalmist's response in verses 16-17?
8. What was God's response in verses 17-21?
9. What do you learn about David's prayer life in verse 17?
10. What do you learn about judgment in verses 18-20?
11. What do you learn about the power of words in verse 21?
12. What is the "bottom line" declared by the psalmist in verses 22-23? Are you able to do this when everything is going wrong and people are coming against you?
13. Study 2 Samuel 15-18. This psalm may have been written at the time of Absalom's rebellion and Ahitophel's betrayal.
14. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 56
I Will Trust In Thee

- [1] **Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.**
- [2] **Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High.**
- [3] **What time I am afraid, I will trust in thee.**
- [4] **In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.**
- [5] **Every day they wrest my words: all their thoughts are against me for evil.**
- [6] **They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.**
- [7] **Shall they escape by iniquity? in thine anger cast down the people, O God.**
- [8] **Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?**
- [9] **When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.**
- [10] **In God will I praise his word: in the Lord will I praise his word.**
- [11] **In God have I put my trust: I will not be afraid what man can do unto me.**
- [12] **Thy vows are upon me, O God: I will render praises unto thee.**
- [13] **For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?**

Outline 56:

- I. The psalmist's request: Be merciful unto me, O God. (1)

- II. The psalmist's foes. (1-2)
- Would swallow him up.
 - Battle him daily.
 - Oppress him.
 - Are many.
- III. The psalmist's response. (3-4)
- What time I am afraid, I will trust in You.
 - In God I will praise His Word.
 - In God I have put my trust.
 - I will not fear what flesh can do unto me.
- IV. The psalmist's foes. (5-7)
- They wrest (*twist*) my words.
 - Their thoughts are against me for evil.
 - They gather themselves together.
 - They hide themselves.
 - They mark my steps.
 - They wait for my soul.
- V. The psalmist's response. (7-13)
- Shall they escape by iniquity?
 - In Your anger, cast down the people, O God.
 - You know my wanderings.
 - You put my tears in Your bottle and Your book.
 - When I cry, my enemies shall turn back.
 - I praise Your Word.
 - I have put my trust in You.
 - I will not be afraid what man can do unto me.
 - I will pay my vows and render praises.
 - You have delivered my soul from death and my feet from falling that I may walk before You in the light of the living.

Study questions on chapter 56:

- What request does the psalmist make in verse 1?
- What is the strategy of his enemy? (1-2,5-7)
- In whom does the psalmist put His trust? (3,4,11)
- What declarations are repeated in verses 4 and 10-11. Is there a difference between these verses? If so, what?
- What eliminates his fears (3,4,11)? Note in verse 3 that you can have fear, and still have faith.
- What is his attitude towards God's Word? (4,10)
- What one word summarizes all of David's foes in verse 4? F_____
- What questions does he ask in verses 7-8, and 13? What are the answers?
- What happens to the tears we shed? (8)
- What picture does the psalmist use to show God's concern when we suffer? (8)

11. What happens when the psalmist cries out to God for help? (9)
12. List all of the “I wills” of this chapter.
13. Of what is the psalmist assured? (9)
14. What was the psalmist vowing to God in verse 12?
15. What do you learn about the soul in verse 13?
16. What are the results of his deliverance? (13)
17. When does the psalmist say he will exercise his faith? (3)
18. Application: What do you learn from this psalm that will help you become a person after God’s own heart?

The Remnant Church

Psalm 57 A Plea And Praise

- [1] **Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.**
- [2] **I will cry unto God most high; unto God that performeth all things for me.**
- [3] **He shall send from heaven, and save from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.**
- [4] **My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.**
- [5] **Be thou exalted, O God, above the heavens; let thy glory be above all the earth.**
- [6] **They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.**
- [7] **My heart is fixed, O God, my heart is fixed: I will sing and give praise.**
- [8] **Awake up, my glory; awake, psaltery and harp: I myself will awake early.**
- [9] **I will praise thee, O Lord, among the people: I will sing unto thee among the nations.**
- [10] **For thy mercy is great unto the heavens, and thy truth unto the clouds.**
- [11] **Be thou exalted, O God, above the heavens: let thy glory be above all the earth.**

Outline 57:

- I. A plea. (1-4)
 - A. Be merciful unto me, O God, for my soul trusts in You.
 - B. I will take refuge in the shadow of Your wings until these calamities pass.
 - C. I will cry unto God Most High that performs all things for me.
 1. He shall send from heaven, and save from the reproach of those that would swallow me up.
 2. God will send forth His mercy and His truth.
 - D. The psalmist’s circumstances:
 1. His soul was among lions.

2. He dwelt among those set on fire by evil.
 3. Their mouths were like spears, arrows, and sharp swords.
- II. A praise. Be exalted, Oh God, above the heavens and let Your glory be above all. (5-11)
- A. Because the enemy prepared a net for my steps and dug a pit, but they fell in themselves.
 - B. Because my heart is fixed:
 1. I will sing and give praise.
 2. I will awake my glory and praise You early with psaltery and harp.
 3. I will praise You among the people and the nations.
 - C. Because of Your mercy and truth:
 1. You are exalted above the heavens.
 2. Your glory is above the earth.

Remnant Church

Study questions on chapter 57:

1. What was the psalmist's plea in verse 1?
2. Where did the psalmist say he would take refuge? (1)
3. What did the psalmist believe to be the Lord's response to his plea? (3)
4. Note the prayer outline in verses 1-3: Hide me, hear me, help me.
5. How did the psalmist describe his circumstances in verse 4?
6. What was the psalmist's desire in verses 5 and 11?
7. What had the enemy prepared for the psalmist and what was the result? (6)
8. How did the psalmist describe the condition of his heart, despite his problems? (7)
9. When did the psalmist declare he would praise God? (8)
10. Where did the psalmist say he would praise God? (9)
11. Why did the psalmist believe God was worthy of praise? (10)
12. Study 1 Samuel 22 and 24. This psalm was probably written on one of these two occasions.
13. Compare this psalm with Psalm 56.
14. How were his worship and witness affected? (7-9)
15. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Bible Institute

Psalm 58
Justice Will Triumph

- [1] Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?**
- [2] Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.**
- [3] The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.**
- [4] Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth**

her ear;

[5] Which will not hearken to the voice of charmers, charming never so wisely.

[6] Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord.

[7] Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

[8] As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun.

[9] Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.

[10] The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

[11] So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

Outline 58:

- I. Do you indeed speak righteousness, O congregation? Do you judge uprightly, O ye sons of men? (1-2)
 - A. You work wickedness in your heart.
 - B. You weigh the violence of your hands in the earth.
- II. The wicked. (3-5)
 - A. Are estranged from the womb: they go astray as soon as they are born.
 - B. They speak lies.
 - C. Their poison is like the poison of a serpent.
 - D. They are like the deaf adder that stops her ear and will not listen to the voice of the wise charmers.
- III. Judgment on the wicked. (6-9)
 - A. Break their teeth in their mouth: break out the great teeth of the young lions.
 - B. Let them melt away as waters which run continually.
 - C. When he bends his bow to shoot his arrows, let them be cut in pieces.
 - D. Let every one of them pass away:
 1. Like a snail that melts away.
 2. Like a stillborn child (*an untimely birth*).
 3. Take them away before their pots can feel the thorns.
(*This means "remove them before they can burn and sear".*)
- IV. The response of the righteous. (10)
 - A. They will rejoice.
 - B. They will wash their feet in the blood of the wicked.
(*Spiritually speaking, because the enemy is under our feet!*)
- V. The response of the world. Men will say: (11)
 - A. There is a reward for the righteous.
 - B. There is a God that judges in the earth.

Study questions on chapter 58:

1. What are the opening questions in verse 1 that introduce this psalm?
2. How are the wicked described in verses 3-5? Does the fact that they are estranged from the womb mean that they are predestined with no hope for salvation?
3. What are the judgments pronounced on the wicked in verses 6-9?
4. What is the response of the righteous to this judgment? (10)
5. What is the response of the world to this judgment? (11)
6. Note that the wicked are like:

A disarmed lion:	6
A drying stream:	7a
A destroyed weapon:	7b
A dissolving snail:	8
A discontinued pregnancy:	8b
A disrupted meal:	9
7. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 59 Surrounded But Saved

- [1] Deliver me from mine enemies, O my God: defend me from them that rise up against me.
- [2] Deliver me from the workers of iniquity, and save me from bloody men.
- [3] For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O Lord.
- [4] They run and prepare themselves without my fault: awake to help me, and behold.
- [5] Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.
- [6] They return at evening: they make a noise like a dog, and go round about the city.
- [7] Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear?
- [8] But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision.
- [9] Because of his strength will I wait upon thee: for God is my defence.
- [10] The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.
- [11] Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.
- [12] For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.
- [13] Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.
- [14] And at evening let them return; and let them make a noise like a dog, and go round

about the city.

[15] Let them wander up and down for meat, and grudge if they be not satisfied.

[16] But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.[17] Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

Outline 59:

- I. Deliver me from my enemies. (1-2)
 - A. Defend me from them that rise up against me.
 - B. Deliver me from the workers of iniquity.
 - C. Save me from bloody men.
- II. The enemy. (3-4)
 - A. Lies in wait for my soul.
 - B. Gathers against me--not for my transgression, nor for my sin.
 - C. Runs and prepares without my fault.
- III. Awake, oh Lord. (4-5)
 - A. Behold and help me.
 - B. Visit all the heathen.
 - C. Be not merciful to any wicked transgressors.
- IV. A description of the enemy. (6-7,12, 14-15)
 - A. They make a noise like a dog, and go round about the city.
 - B. They belch out with their mouth:
 - 1. Swords are in their lips.
 - 2. "For who," say they, "doth hear?"
 - C. They return to the city at evening like dogs.
 - D. They wander around, unsatisfied.
- V. What God will do. (8)
 - A. Laugh at them.
 - B. Have them in derision.
- VI. The psalmist waits on God. (9-10)
 - A. Because of His strength.
 - B. Because He is his defense.
 - C. Because as a God of mercy, He shall prevent him.
(Prevent is an old English word that means "go before.")
 - D. Because He shall let him see his desire upon the enemy.
- VII. What the psalmist requests. (11-15)
 - A. Don't slay them--lest my people forget.
 - B. Do...
 - 1. Scatter them by Your power.
 - 2. Bring them down.
 - 3. Let them be taken in their pride:
 - a. For the sin of their mouth.
 - b. For the words of their lips.

- c. For cursing and lying.
 - 4. Consume them in wrath, that they may not be.
- VIII. The purpose of his request: That they might know that God rules in Jacob unto the ends of the earth. (15)
- IX. I will sing. (16-17)
 - A. Because of Your power.
 - B. Because of Your mercy.
 - C. Because You have been my defense.
 - D. Because You have been my refuge in the day of my trouble.
 - E. Because You have been my strength.

Study questions on chapter 59:

1. Does God really sleep (verse 5). See Psalm 121:4. What do you think the psalmist meant by this request?
2. To what animal does the psalmist compare his enemy? (6)
3. What is God's response to the enemy? (8, 10)
4. What is one reason for waiting on God given in verse 9?
5. How does this psalm describe the mouth of the enemy? (7, 12)
6. What reason is given in verse 13 for praying this type of prayer?
7. Summarize what the psalmist asks God to do to the enemy.
8. The wicked howl like dogs (6). What does the psalmist do in response? (16)
9. What is the specific subject of the song sung by the psalmist? (17)
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 60
A National Prayer

- [1] O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.
- [2] Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.
- [3] Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.
- [4] Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.
- [5] That thy beloved may be delivered; save with thy right hand, and hear me.
- [6] God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.
- [7] Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;
- [8] Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

- [9] Who will bring me into the strong city? who will lead me into Edom?
 [10] Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?
 [11] Give us help from trouble: for vain is the help of man.
 [12] Through God we shall do valiantly: for he it is that shall tread down our enemies.

Outline 60:

- I. God has cast us off. (1)
 A. He has scattered us.
 B. He has been displeased.
- II. Turn to us again. (1-3)
 A. You made the earth to tremble and broke it; now heal it for it shakes.
 B. You have shown Your people hard things: You have made us drink the wine of astonishment.
- III. You have given a banner to them that fear You to be displayed because of the truth. (4)
- IV. So that Your beloved may be delivered. (5)
 A. Save with Your right hand.
 B. Hear me.
- V. God has spoken in His holiness, I will rejoice. (*God once again emphasizes His sovereignty and that of Israel.*) (6-8)
 A. I will divide Shechem.
 B. I will mete out the valley of Succoth.
 C. Gilead is mine.
 D. Manasseh is mine.
 E. Ephraim also is the strength of my head.
 F. Judah is my lawgiver.
 G. Moab is my washpot.
 H. Over Edom will I cast out my shoe.
 I. Philistia, triumphs because of me.
- VI. Who will bring me into the strong city? Who will lead me into Edom? (9-12)
 A. Will not You, O God, which hast cast us off and did not go out with our armies?
 B. Give us help from trouble: for vain is the help of man.
 C. Through God we shall do valiantly: for He it is that shall tread down our enemies.

Study questions on chapter 60:

1. Study 2 Samuel 8:1-14; 1 Chronicles 18; and 1 Kings 11. This may be the occasion on which this psalm was written. Note the opening plea in verse 1.
2. Study Psalm 44, which is similar to this psalm.
3. Study these phrases: "Thou hast...I will."
4. Summarize the reasons given in this psalm as to why Israel was cast off. Do you see similar patterns in your own nation? In your own life?
5. Summarize what the psalmist asks God to do in this psalm.
6. What were the psalmist's concerns in verse 9? What was the psalmist's answer to these

- concerns in verse 10?
7. How does the psalmist describe the help of man in verse 11?
 8. Who enables us to recover from failure to do valiantly? (12)
 9. Who treads down our enemies? (12)
 10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 61
Prayer Of An Exile

- [1] Hear my cry, O God; attend unto my prayer.**
- [2] From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.**
- [3] For thou hast been a shelter for me, and a strong tower from the enemy.**
- [4] I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.**
- [5] For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.**
- [6] Thou wilt prolong the king's life: and his years as many generations.**
- [7] He shall abide before God for ever: O prepare mercy and truth, which may preserve him.**
- [8] So will I sing praise unto thy name for ever, that I may daily perform my vows.**

Outline 61:

- I. The prayer of an exile. (1-2)
 - A. Hear my cry, O God.
 - B. Attend unto my prayer.
 - C. I am crying from the end of the earth.
 - D. My heart is overwhelmed.
- II. What God has been like to the psalmist. (2-3)
 - A. A high rock.
 - B. A shelter.
 - C. A strong tower from the enemy.
- III. What the psalmist will do. (4)
 - A. Abide in Your tabernacle for ever.
 - B. Trust in the covert of Your wings.
- IV. What God has done. (5-7)
 - A. Heard his vows.
 - B. Given him the heritage of those that fear God's name.
 - C. Prolonged his life and years.
 - D. Enabled him to abide before God forever.
 - E. Preserved him by mercy and truth.
- V. What the psalmist will do. (8)
 - A. Sing God's praise forever.
 - B. Daily perform his vows.

Study questions on chapter 61:

1. Summarize the psalmist's prayer in verses 1-2.
2. How did he feel? (1)
3. Note what the psalmist asks God to do: To hear him (1), help him (2), and hide him (2).
4. Summarize what the psalmist said he would do in verses 4 and 8.
5. What had God promised the psalmist? (5-6)
6. The psalmist uses several examples in this psalm to describe what God is like. (For examples, see verses 2-4). List each and meditate on their significance.
7. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 62 The Rock Of Defense

- [1] Truly my soul waiteth upon God: from him cometh my salvation.
[2] He only is my rock and my salvation; he is my defence; I shall not be greatly moved.
[3] How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.
[4] They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.
[5] My soul, wait thou only upon God; for my expectation is from him.
[6] He only is my rock and my salvation: he is my defence; I shall not be moved.
[7] In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.
[8] Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.
[9] Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.
[10] Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.
[11] God hath spoken once; twice have I heard this; that power belongeth unto God.
[12] Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

Outline 62:

- I. My soul waits on God. (1-2)
 - A. My salvation comes from Him.
 - B. He is my rock.
 - C. He is my defense.
 - D. I shall not be moved.
- II. The enemy. (3-4)
 - A. Imagines mischief against others.
 - B. Is described as a:

1. Bowing wall.
2. Tottering fence.
- C. Delights in lies:
 1. Bless with their mouths.
 2. Curse inwardly.
- III. The psalmist's declaration: My soul waits on God. (5-7)
 - A. My expectation is from Him.
 - B. He is my rock.
 - C. He is my salvation.
 - D. He is my defense.
 - E. I shall not be moved.
 - F. He is my glory.
 - G. He is the rock of my strength.
 - H. He is my refuge.
- IV. An admonition to trust. (8)
 - A. Trust in Him at all times.
 - B. Pour out your heart before Him.
 - C. Recognize that He is your refuge.
- V. Men of low and high degree. (9)
 - A. Men of low degree are vanity.
 - B. Men of high degree are a lie—tried in the balance they are lighter than vanity.
- VI. Do not trust. (10)
 - A. In oppression.
 - B. Robbery.
 - C. Riches.
- VII. What God has declared. (11-12)
 - A. Power belongs to Him.
 - B. Mercy belongs to Him.
 - C. Every man will be rewarded according to his work.

Study questions on chapter 62:

1. For whom and what is the psalmist waiting in verses 1 and 5? Waiting is the most difficult thing to do in times of adversity, yet in the psalms we are admonished repeatedly to do it.
2. How does the psalmist describe God in verses 2,6, 7-8, and 11-12?
3. How are evil men described in verse 3?
4. What do you learn about the conduct of evil men in verse 4?
5. Summarize what is taught about men of low and high degree in verse 9.
6. What warning is given about riches in verse 10?
7. Summarize what you learn about God in verses 11-12.
8. Note the repeated use of the word “only” in this psalm. List these “only” statements.

9. According to this psalm, how will mankind be judged by God? (12)
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 63
Longing Of A Soul

- [1] O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;
- [2] To see thy power and thy glory, so as I have seen thee in the sanctuary.
- [3] Because thy lovingkindness is better than life, my lips shall praise thee.
- [4] Thus will I bless thee while I live: I will lift up my hands in thy name.
- [5] My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:
- [6] When I remember thee upon my bed, and meditate on thee in the night watches.[7] Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
- [8] My soul followeth hard after thee: thy right hand upholdeth me.
- [9] But those that seek my soul, to destroy it, shall go into the lower parts of the earth.
- [10] They shall fall by the sword: they shall be a portion for foxes.
- [11] But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

Outline 63:

- I. You are my God. (1-2)
 - A. I will seek You early.
 - B. My soul thirsts for You.
 - C. My flesh longs for You, as in a dry and thirsty land where there is no water.
 - D. I want to see Your power and glory, as I have seen You in the sanctuary.
- II. I will praise You because Your loving kindness is better than life. (3-6)
 - A. I will bless You while I live.
 - B. I will lift up my hands in Your name.
 - C. My soul shall be satisfied as with marrow and fatness.
 - D. My mouth shall praise You with joyful lips.
(At the time of this psalm, the psalmist had left behind all that was dear to him—yet he rejoiced in God.)
 - E. I will remember and meditate upon You in the night watches.
- III. Because You have been my help. (7-8)
 - A. I will rejoice in the shadow of Your wings.
 - B. My soul will follow hard after You.
 - C. Your right hand will uphold me.

- IV. Those that seek my soul to destroy it. (9-11)
- A. Shall go into the lower parts of the earth.
 - B. Shall fall by the sword.
 - C. Shall be a portion for foxes.
 - D. Shall have their mouths stopped.
- (Note that the psalmist made this declaration before the battle. It hadn't been fought yet, but he spoke of it as already won!)*
- V. The King. (11)
- A. Shall rejoice in God.
 - B. Those who swear by Him shall glory.

Study questions on chapter 63:

1. How does the psalmist describe his longing for God in verse 1?
2. What specifically does the psalmist long to see? (2)
3. When will the psalmist seek God? (1,6)
4. Why is the psalmist praising God in verses 3-6?
5. How does the psalmist describe his experience in God's presence? (5)
6. How does the psalmist fill the night time hours? (6)
7. What does the psalmist say he will do in verses 7 and 8? What will God do?
8. What will happen to those who seek to destroy his soul? (9-10)
9. What will happen to the mouths of those who speak lies? (11)
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 64
A Prayer For God's Protection

- [1] **Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.**
- [2] **Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:**
- [3] **Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:**
- [4] **That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.**
- [5] **They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?**
- [6] **They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.**
- [7] **But God shall shoot at them with an arrow; suddenly shall they be wounded.**
- [8] **So they shall make their own tongue to fall upon themselves: all that see them shall flee away.**
- [9] **And all men shall fear, and shall declare the work of God; for they shall wisely consider**

of his doing.

[10] The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

Outline 64:

- I. Hear my voice in prayer. (1-2)
 - A. Preserve my life from fear of the enemy.
 - B. Hide me from the secret counsel of the wicked.
 - C. Hide me from the insurrection of the workers of iniquity.
- II. The mouth of the enemy. (3- 4)
 - A. Is like a sword.
 - B. Is like a bow to shoot arrows—bitter words.
 - C. They shoot in secret (*unexpectedly*) at perfect men.
- III. The strategy of the enemy. (5-6)
 - A. They encourage themselves in an evil matter.
 - B. They lay snares.
 - C. They say, “Who will see us?”
 - D. They search out iniquities diligently.
 - E. They have evil inward thoughts.
 - F. They have deep (*unsearchable*) hearts.
- IV. God’s response. (7-9)
 - A. He will shoot at them with an arrow.
 - B. They will be wounded suddenly.
 - C. Their own tongue will fall upon themselves.
 - D. All who witness this will:
 - 1. Flee.
 - 2. Fear.
 - 3. Declare the work of God.
 - 4. Wisely consider His doing.
- V. The response of the righteous and upright. (10)
 - A. They will be glad in the Lord.
 - B. They will trust Him.
 - C. They will glory in Him.

Study questions on chapter 64:

- 1. What is the prayer of the psalmist in verses 1-2?
- 2. What is the chief weapon being used by the enemy? (3-4)
- 3. What do you learn about the strategy of the enemy in verses 4-6?
- 4. What is God’s response to the enemy in verses 7-8?
- 5. Note the words “but God” in verse 7. You can do a study on the “but Gods” of the Scripture. In each instance, circumstances were changed when God came on the scene.
- 6. What is the response of those who witness God’s judgment on the enemy? (9)
- 7. What is the response of the righteous to God’s judgment? (10)

8. Summarize what you learn about the tongue in this psalm.
9. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 65
Thank You God

- [1] Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.**
- [2] O thou that hearest prayer, unto thee shall all flesh come.**
- [3] Iniquities prevail against me: as for our transgressions, thou shalt purge them away.**
- [4] Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.**
- [5] By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:**
- [6] Which by his strength setteth fast the mountains; being girded with power:**
- [7] Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.**
- [8] They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.**
- [9] Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.**
- [10] Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.**
- [11] Thou crownest the year with thy goodness; and thy paths drop fatness.**
- [12] They drop upon the pastures of the wilderness: and the little hills rejoice on every side.**
- [13] The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.**

Outline 65:

- I. Thank You, God, for Your work in me. (1-5)
 - A. I will perform my vows.
 - B. You hear my prayers.
 - C. All flesh comes to You.
 - D. Sins prevail against me, but You purge them away.
 - E. I am blessed because:
 1. You chose me.
 2. You enable me to approach You.
 3. You enable me to dwell in Your courts.
 4. I am satisfied with the goodness of Your house and holy temple.
 - F. You answer in righteousness.
 - G. You are the confidence of all the earth.

- II. Thank You, God, for Your work in the world. (6-13)
- A. Forming the mountains, girded with power.
 - B. Stilling the noise of the seas and the tumult of the people.
 - C. Reaching even the uttermost regions.
 - D. Making the morning and evening rejoice.
 - E. Watering the earth.
 - F. Producing the harvest.
 - G. Crowning the year with goodness.
 - H. Blessing the pastures and the flocks.

Study questions on chapter 65:

1. What do you learn about grace in this psalm?
2. What do you learn about God's power?
3. What does verse 3 teach about our transgressions?
4. Summarize what the psalmist is grateful for in regards to God's work in him. (1-5)
5. What blessings result from being in the presence of the Lord? (4)
6. Summarize what the psalmist is grateful for in regards to God's work in the world. (6-13)
7. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 66
A Call To Praise

[1] Make a joyful noise unto God, all ye lands:

[2] Sing forth the honour of his name: make his praise glorious.

[3] Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

[4] All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

[5] Come and see the works of God: he is terrible in his doing toward the children of men.

[6] He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.

[7] He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

[8] O bless our God, ye people, and make the voice of his praise to be heard:

[9] Which holdeth our soul in life, and suffereth not our feet to be moved.

[10] For thou, O God, hast proved us: thou hast tried us, as silver is tried.

[11] Thou broughtest us into the net; thou laidst affliction upon our loins.

[12] Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.

[13] I will go into thy house with burnt offerings: I will pay thee my vows,

[14] Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

[15] I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

[16] Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

[17] I cried unto him with my mouth, and he was extolled with my tongue.

[18] If I regard iniquity in my heart, the Lord will not hear me:

[19] But verily God hath heard me; he hath attended to the voice of my prayer.

[20] Blessed be God, which hath not turned away my prayer, nor his mercy from me.

Outline 66:

- I. A call to come and rejoice. (1-4)
 - A. Make a joyful noise unto God, all You lands.
 - B. Sing forth the honor of His name.
 - C. Make His praise glorious.
 - D. Say unto God:
 - 1. How terrible You are in Your works!
 - 2. Through the greatness of Your power shall Your enemies submit themselves unto You.
 - 3. All the earth shall worship You and shall sing unto You.
- II. A call to come and see the works of God. (5-12)
 - A. He is terrible in His doing toward the children of men.
 - B. He turned the sea into dry land:
 - 1. They went through the flood on foot.
 - 2. There did they rejoice in Him.
 - C. He rules by His power for ever.
 - D. His eyes behold the nations:
 - 1. Let not the rebellious exalt themselves.
 - 2. Bless Him and make His praise be heard because:
 - a. He holds our soul in life.
 - b. He does not suffer our feet to be moved.
 - c. He has proved us and tried us as silver is tried.
 - d. He brought us into the net:
 - (1) He laid affliction on us.
 - (2) He caused men to ride over our heads.
 - (3) We went through fire and through water: but He brought us out into a wealthy place.
- III. A call to come and pay your vows. (13-15)
 - A. Go to His house with burnt offerings.
 - B. Pay the vows you have spoken when you were in trouble.
 - C. Offer burnt offerings.
- IV. A call to come and hear what God has done. (16-20)
 - A. I cried unto Him with my mouth, and He was extolled with my tongue.
 - B. If I regard iniquity in my heart, the Lord will not hear me.
 - C. God has heard me and attended to the voice of my prayer.

D. He has not turned away His mercy from me.

Study questions on chapter 66:

1. What and to whom is the call issued in verses 1-4?
2. What does the psalmist want us to see in verses 5-12?
3. What kinds of oppression did God's people endure that required His deliverance? (10-12)
4. What does the psalmist say he will do in verses 13-15. Since we no longer have burnt offerings, how would we fulfill this today?
5. What does the psalmist say God has done for his soul in verses 16-20.
6. Is there a difference between sinning and regarding iniquity in your heart? What is the result? (18)
7. What do you learn about prayer in verses 17-29?
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 67
God Shall Govern The Earth

- [1] God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.**
- [2] That thy way may be known upon earth, thy saving health among all nations.**
- [3] Let the people praise thee, O God; let all the people praise thee.**
- [4] O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.**
- [5] Let the people praise thee, O God; let all the people praise thee.**
- [6] Then shall the earth yield her increase; and God, even our own God, shall bless us.**
- [7] God shall bless us; and all the ends of the earth shall fear him.**

Outline 67:

- I. The request. (1)
 - A. Be merciful unto us.
 - B. Bless us.
 - C. Cause Your face to shine upon us.
- II. The purpose of the request. (2-5)
 - A. That Your way may be known upon earth.
 - B. That Your saving health may be known among all nations.
 - C. That all the people will praise You.
 - D. That the nations will be glad and sing for joy because of righteous judgment.
- III. The result. (6-7)
 - A. The earth shall yield her increase.
 - B. God will bless us.

C. All the ends of the earth shall fear Him.

Study questions on chapter 67:

1. What is the psalmist's request in verse 1?
2. What does it mean for God's face to shine on His people? (1)
3. Why could this psalm be called a missionary psalm?
4. What message does the psalmist want to take to the nations? (2)
5. Note "then" shall the earth yield her increase (6). When?
6. According to verse 7, what is the purpose of God's blessing?
7. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Remnant Church
Psalm 68
A Triumphant Leader

[1] Let God arise, let his enemies be scattered: let them also that hate him flee before him.

[2] As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

[3] But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

[4] Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

[5] A father of the fatherless, and a judge of the widows, is God in his holy habitation.

[6] God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

[7] O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

[8] The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

[9] Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

[10] Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

[11] The Lord gave the word: great was the company of those that published it.

[12] Kings of armies did flee apace: and she that tarried at home divided the spoil.

[13] Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

[14] When the Almighty scattered kings in it, it was white as snow in Salmon.

[15] The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.

[16] Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever.

[17] The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

[18] Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

[19] Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.

[20] He that is our God is the God of salvation; and unto God the Lord belong the issues from death.

[21] But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

[22] The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

[23] That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

[24] They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

[25] The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

[26] Bless ye God in the congregations, even the Lord, from the fountain of Israel.

[27] There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

[28] Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

[29] Because of thy temple at Jerusalem shall kings bring presents unto thee.

[30] Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

[31] Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

[32] Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

[33] To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

[34] Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

[35] O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

Outline 68:

- I. The work of the Lord. (1-2)
 - A. God arises and His enemies are scattered and those who hate Him flee.
 - B. As smoke is driven away, so they are driven.
 - C. As wax melts before the fire, so the wicked perish at the presence of God.
- II. The worship of the Lord. (3-4)
 - A. Let the righteous be glad and rejoice before God.
 - B. Sing praises unto God and His name.
 - C. Extol Him that rides upon the heavens by His name Jah.

- D. Rejoice before Him.
- III. The worth of the Lord. (5-6)
- A. He is a father of the fatherless.
- B. He is a judge of the widows.
- C. He is God in His holy habitation.
- D. He sets the solitary in families.
- E. He brings out those bound with chains.
- F. He assigns the rebellious to dwell in a dry land.
- IV. The wonder of the Lord. (7-18)
- A. He went forth before His people through the wilderness.
- B. The earth shook and the heavens dropped at His presence.
- C. He sent a plentiful rain to confirm His inheritance when it was weary.
- D. He prepared goodness for the poor.
- E. He gave the word and a great company published it.
- F. Kings of armies did flee and those that tarried at home divided the spoil.
- G. Though His people had dwelt among the pots of Egypt (*Judges 5:16: they were indifferent and undecided*), they became as the wings of a dove covered with silver with feathers of yellow gold.
- H. He scattered kings and it was like the white snow in Salmon.
- I. His hill is as the high hill of Bashan—the hill He wants to dwell in forever.
- J. The chariots of God are twenty thousand.
- K. He has thousands of angels and dwells among them as in Sinai, in the holy place.
- L. He ascended on high, led captivity captive, and received gifts for men that He might dwell among them (*see Ephesians 4:18*).
- V. The worship of the Lord. (19-20)
- A. Blessed be the Lord, who daily loads us with benefits.
- B. He is the God of our salvation.
- VI. The warfare of the Lord. (21-24)
- A. The issues from death belong to Him.
- B. He will wound the head of His enemies and those who remain in sin. (*The “hairy scalp” referred to the warrior’s oath not to cut his hair until his enemy was defeated.*)
- C. He will bring His people again from the depths of the sea.
- D. Their feet will be dipped in the blood their enemies.
- E. The enemy has seen God’s at work in His sanctuary.
- VII. The worship of the Lord. (25-35)
- A. The order of the worshipers:
1. The singers went before.
 2. The players on instruments followed after.
 3. Among them were the damsels playing with timbrels.
- B. The order of the worship:
1. They praised God in the congregations.
 2. They praised the Lord, the fountain of Israel.

3. Both large and small tribes, rulers and princes praised God.
 4. Kings brought presents to Him.
 5. Everyone was required to submit himself with offerings.
- C. The outreach of worship:
1. Princes shall come out of Egypt.
 2. Ethiopia shall soon stretch out her hands unto God.
 3. The kingdoms of the earth will sing praises to God.
 - a. To Him that rides upon the heavens.
 - b. To the God who sends out a mighty voice.
 - c. To the God of strength and excellency.
 - d. To the God who is terrible (*to be feared*) in the holy place.
 - e. To the God that gives strength and power unto his people.

Study questions on chapter 68:

1. This psalm opens with the words of Moses when the ark was moved through the wilderness. See Numbers 10:33-35
2. This psalm may have been sung when the ark was being returned to Mt Zion. See 2 Samuel 6:12-15.
3. What happens to the enemy when God arises? (1-2)
4. What do you learn about God in verses 5-6? What do you learn about His name in verse 4? What does JAH mean?
5. What do you learn about God by studying the history of Israel? (7-18)
6. What do you learn about warfare in verses 21-24?
7. Study verses 3-4, 19-20, and 25-35. Summarize what you learn about worship including the order of the worshipers, the order of the worship, and the outreach of worship.
8. What prophetic word is given over Egypt and Ethiopia? (31)
9. Who did the psalmist instruct to praise God and why? (32-35)
10. Who will save Zion and build it? Who will dwell there? (35-36)
11. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Bible Institute

Psalm 69 Save Me!

- [1] **Save me, O God; for the waters are come in unto my soul.**
- [2] **I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.**
- [3] **I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.**
- [4] **They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.**

[5] O God, thou knowest my foolishness; and my sins are not hid from thee.
[6] Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.
[7] Because for thy sake I have borne reproach; shame hath covered my face.
[8] I am become a stranger unto my brethren, and an alien unto my mother's children.
[9] For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.
[10] When I wept, and chastened my soul with fasting, that was to my reproach.
[11] I made sackcloth also my garment; and I became a proverb to them.
[12] They that sit in the gate speak against me; and I was the song of the drunkards.
[13] But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.
[14] Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.
[15] Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.
[16] Hear me, O Lord; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.
[17] And hide not thy face from thy servant; for I am in trouble: hear me speedily.
[18] Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.
[19] Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.
[20] Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.
[21] They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.
[22] Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.
[23] Let their eyes be darkened, that they see not; and make their loins continually to shake.
[24] Pour out thine indignation upon them, and let thy wrathful anger take hold of them.
[25] Let their habitation be desolate; and let none dwell in their tents.
[26] For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.
[27] Add iniquity unto their iniquity: and let them not come into thy righteousness.
[28] Let them be blotted out of the book of the living, and not be written with the righteous.
[29] But I am poor and sorrowful: let thy salvation, O God, set me up on high.
[30] I will praise the name of God with a song, and will magnify him with thanksgiving.
[31] This also shall please the Lord better than an ox or bullock that hath horns and hoofs.
[32] The humble shall see this, and be glad: and your heart shall live that seek God.
[33] For the Lord heareth the poor, and despiseth not his prisoners.
[34] Let the heaven and earth praise him, the seas, and everything that moveth therein.
[35] For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

[36] The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

Outline 69:

- I. The psalmist's predicament. (1-12)
 - A. Waters are come in unto my soul.
 - 1. I sink in deep mire, where there is no standing.
 - 2. I am come into deep waters, where the floods overflow me.
 - B. I am weary of my crying:
 - 1. My throat is dried.
 - 2. My eyes fail while I wait for my God.
 - C. They that hate me without a cause are more than the hairs of my head are mighty and would destroy me wrongfully--even though I restored that which I took not away. (*John 15:25*).
 - D. Oh God, You know my foolishness and my sins are not hid from You.
 - E. Let not them that wait on Thee be ashamed for my sake: Let not those that seek You be confounded for my sake.
 - F. For Your sake I have borne reproach:
 - 1. Shame has covered my face.
 - 2. I am a stranger to my brethren and an alien unto my mother's children.
 - G. The zeal of Your house has eaten me up:
 - 1. Reproaches of them that reproached You are fallen upon me.
 - 2. When I wept and chastened my soul with fasting, that was to my reproach.
 - 3. I made sackcloth of my garment and I became a proverb to them.
 - 4. They that sit in the gate speak against me.
 - 5. I was the song of the drunkards.
- II. The psalmist's prayer. (13-28)
 - A. The psalmist's prayer regarding himself:
 - 1. Deliver me out of the mire and let me not sink.
 - 2. Let me be delivered from them that hate me and out of the deep waters.
 - 3. Let not the water flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.
 - 4. Hear me, for Your loving-kindness is good.
 - 5. Turn unto me according to the multitude of Your tender mercies.
 - 6. Hide not Your face from Your servant; for I am in trouble.
 - 7. Hear me speedily.
 - 8. Draw near unto my soul and redeem it.
 - 9. Deliver me because of my enemies:
 - a. You have known my reproach, my shame, and my dishonor: my adversaries are all before You.
 - b. Reproach has broken my heart; and I am full of heaviness.
 - c. I looked for some to take pity, but there was none; and for

- comforters, but I found none.
- d. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.
- B. The psalmist's prayer regarding judgment of God's enemies:
1. Heritage: Take their security:
 - a. Let their table become a snare before them.
 - b. That which should have been for their welfare, let it become a trap.
 2. Health: Blind them and make them weak:
 - a. Let their eyes be darkened, that they see not.
 - b. Make their loins continually to shake.
 3. Happiness: Pour out Your fury on them:
 - a. Pour out Your indignation upon them.
 - b. Let Your wrathful anger take hold of them.
 4. Homes: Make their homes desolate: Let none dwell in their tents.
 - a. For they persecute him whom You have smitten.
 - b. They talk to the grief of those whom You have wounded.
 5. Hearts: Compound their iniquities:
 - a. Add iniquity to their iniquity.
 - b. Let them not come into Your righteousness.
 6. Hope: Erase their names from the Book of Life: Let them be blotted out of the book of the living and not be written with the righteous. (*The book of the living contains the names of all who are born. The book of the righteous is the book containing the names of all who are born again.*)
- III. The psalmist's plea. (29)
- A. I am poor and sorrowful.
- B. Let Your salvation set me up on high.
- IV. The psalmist's praise. (30-36)
- A. I will praise the name of God:
1. With a song.
 2. I will magnify Him with thanksgiving.
- B. This shall please the Lord better than an ox or bullock that hath horns and hoofs.
- C. The humble shall see this, and be glad.
- D. Your heart shall live that seek God.
- E. For the Lord hears the poor, and despises not His prisoners.
- F. Let the heaven and earth praise Him, the seas, and everything that moves therein:
1. For God will save Zion.
 2. He will build the cities of Judah:
 - a. That they may dwell there.
 - b. That they may have it in possession.
 3. The seed of His servants shall inherit it.
 4. They that love His name shall dwell therein.

Study questions on chapter 69:

1. Summarize the psalmist's predicament as described in verses 1-12.
2. Describe the psalmist's emotional condition. (2-4, 20)
3. What does the psalmist say about his enemy in verses 4 and 21?
4. What do you learn about God in verses 5, 13, 16, 19 and 33?
5. What is the psalmist's request in verse 6?
6. How was the psalmist's relationships affected? (7-8)
7. According to verses 10-11, how did the psalmist behave himself in the face of his suffering?
8. How did the psalmist's zeal for God affect his enemies? (9-12)
9. Summarize the psalmist's prayer in verses 13-29. What specific requests did he make? What is the book of the living? The book of the righteous?
10. What plea does the psalmist make in verse 29?
11. Study verses 30-36. How does the psalmist praise God? For what does he praise God? To whom does he appeal to praise God?
12. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 70
Hurry Up God!

- [1] Make haste, O God, to deliver me; make haste to help me, O Lord.**
- [2] Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.**
- [3] Let them be turned back for a reward of their shame that say, Aha, aha.**
- [4] Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.**
- [5] But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying.**

Outline 70:

- I. Hurry up God! Make haste to deliver me and help me. (1)
- II. Let those who seek my soul and desire my hurt. (2-3)
 - A. Be ashamed.
 - B. Be confounded.
 - C. Be turned backward.
 - D. Put to confusion.
 - E. Be turned back as a reward for their shame.
- III. Let all those that seek You rejoice and be glad in You. (4)
- IV. Let such as love Your salvation say continually, Let God be magnified. (4)
- V. I am poor and needy. (5)
 - A. Make haste unto me.
 - B. You are my help and my deliverer.
 - C. O Lord, make no tarrying.

(He was a poor man, but a praying man!)

Study questions on chapter 70:

1. What is the appeal of verses 1 and 5?
2. What does the psalmist ask concerning those who are coming against him? (2-3)
Let them be:
A _____
C _____
T _____
P _____
T _____
3. What should be the attitude of those who seek the Lord? (4)
4. What should be the continual theme of those who love God's salvation? (4)
5. Contrast the seeking in verse 2 with the seeking in verse 4.
6. How does the psalmist describe himself in verse 5?
7. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 71
The Aged Saint

- [1] In thee, O Lord, do I put my trust: let me never be put to confusion.**
- [2] Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.**
- [3] Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.**
- [4] Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.**
- [5] For thou art my hope, O Lord God: thou art my trust from my youth.**
- [6] By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.**
- [7] I am as a wonder unto many; but thou art my strong refuge.**
- [8] Let my mouth be filled with thy praise and with thy honour all the day.**
- [9] Cast me not off in the time of old age; forsake me not when my strength faileth.**
- [10] For mine enemies speak against me; and they that lay wait for my soul take counsel together,**
- [11] Saying, God hath forsaken him: persecute and take him; for there is none to deliver him.**
- [12] O God, be not far from me: O my God, make haste for my help.**
- [13] Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.**
- [14] But I will hope continually, and will yet praise thee more and more.**
- [15] My mouth shall shew forth thy righteousness and thy salvation all the day; for I know**

not the numbers thereof.

[16] I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.

[17] O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

[18] Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.

[19] Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!

[20] Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

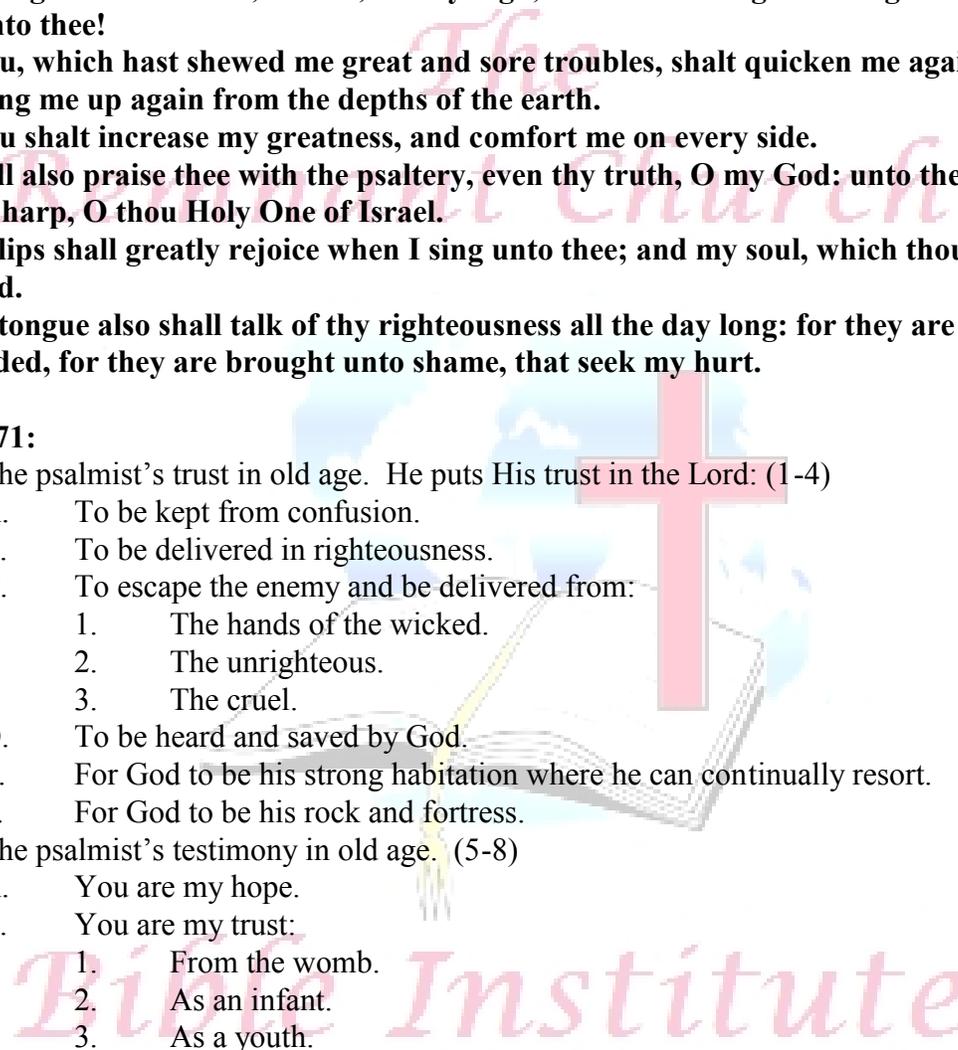
[21] Thou shalt increase my greatness, and comfort me on every side.

[22] I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

[23] My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

[24] My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

Outline 71:

- 
- I. The psalmist's trust in old age. He puts His trust in the Lord: (1-4)
 - A. To be kept from confusion.
 - B. To be delivered in righteousness.
 - C. To escape the enemy and be delivered from:
 1. The hands of the wicked.
 2. The unrighteous.
 3. The cruel.
 - D. To be heard and saved by God.
 - E. For God to be his strong habitation where he can continually resort.
 - F. For God to be his rock and fortress.
 - II. The psalmist's testimony in old age. (5-8)
 - A. You are my hope.
 - B. You are my trust:
 1. From the womb.
 2. As an infant.
 3. As a youth.
 - C. I am as a wonder unto many because You are my strong refuge.
 - D. My mouth is filled with Your praise and honor all the day.
 - III. The psalmists trials in old age. (9-13)
 - A. Don't cast me off in the time of old age.
 - B. Don't forsake me when my strength fails.
 - C. Make haste to help me because:
 1. My enemies speak against me.

2. They lay wait for my soul.
 3. They take counsel together.
 - a. They say God has forsaken him.
 - b. They plan to persecute and take him.
 - c. They think there is no one to deliver him.
 - D. Let them be confounded and consumed that are adversaries to my soul.
 - E. Let them be covered with reproach and dishonor that seek my hurt.
- IV. The psalmist's triumph in old age. (14-24)
- A. I will hope continually.
 - B. I will praise You more and more.
 - C. My mouth shall shew forth God's righteousness and salvation all the day; for I know not the numbers thereof.
 - D. I will go in the strength of the Lord.
 - E. I will continually make mention of Your righteousness.
 - F. You have taught me from my youth.
 1. I have declared Your wondrous works.
 2. Now, when I am old and gray-headed, You will not forsake me until:
 - a. I have showed Your strength to this generation.
 - b. I have showed Your power to every one that is to come.
 - G. Your righteousness is very high:
 1. You have done great things.
 2. Who is like unto You?
 - H. Even though I have had great and sore troubles:
 1. You will quicken me again.
 2. You will bring me up again from the depths of the earth.
 3. You will increase my greatness and comfort me on every side.
 - I. Because those that seek my hurt are confounded and brought to shame, I will praise thee...
 1. With the psaltery.
 2. With the harp.
 3. With my lips.
 4. With my soul which You have redeemed.
 5. With my tongue.

Study questions on chapter 71:

1. For what is the psalmist trusting the Lord (1-4)
2. Summarize the psalmist's testimony. (5-8)
3. What is the psalmist concerned about in verses 9-13?
4. What causes the psalmist to triumph regardless of his troubles? (14-24)
5. What are the advantages of age in facing difficulties? (19-20)
6. In what ways will the psalmist praise God? (22-24)
7. In this psalm, what is the psalmist's motivation for praise? (24)
8. Application: What do you learn from this psalm that will help you become a person after

God's own heart?

Psalm 72
The Messiah's Reign

- [1] Give the king thy judgments, O God, and thy righteousness unto the king's son.
[2] He shall judge thy people with righteousness, and thy poor with judgment.
[3] The mountains shall bring peace to the people, and the little hills, by righteousness.
[4] He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.
[5] They shall fear thee as long as the sun and moon endure, throughout all generations.
[6] He shall come down like rain upon the mown grass: as showers that water the earth.
[7] In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.
[8] He shall have dominion also from sea to sea, and from the river unto the ends of the earth.
[9] They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.
[10] The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.
[11] Yea, all kings shall fall down before him: all nations shall serve him.
[12] For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.
[13] He shall spare the poor and needy, and shall save the souls of the needy.
[14] He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.
[15] And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.
[16] There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.
[17] His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.
[18] Blessed be the Lord God, the God of Israel, who only doeth wondrous things.
[19] And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.
[20] The prayers of David the son of Jesse are ended.

Outline 72:

- I. The concern of the king. He wants to judge the people righteously. (1-2)
- II. The characteristics of the Divine King. (3-17)
 - A. The peace of His reign: The mountains shall bring peace to the people, and the

- little hills, by righteousness.
- B. The security of His reign:
1. He shall judge the poor of the people.
 2. He shall save the children of the needy.
 3. He shall break in pieces the oppressor.
 4. He will be like rain on parched ground.
- C. The duration of His reign:
1. It will last as long as the sun and moon.
 2. It will last through all generations.
- D. The extent of His reign:
1. From sea to sea.
 2. From the river unto the ends of the earth.
 3. To the wilderness.
 4. To the islands.
 5. To the kings and kingdoms of the world.
 6. To all nations.
- E. The compassion of His reign:
1. He will deliver the needy, poor, and those that have no helper.
 2. He will spare the poor and needy and save and redeem their souls from deceit and violence.
 3. Their blood will be precious in His sight.
 4. He will provide materially (*gold and grain*) and spiritually (*redemption*).
 5. Their cities will flourish like the grass of the earth.
- F. The eternal nature of His reign:
1. His name shall endure for ever.
 2. Men shall be blessed in Him.
 3. All nations shall call him blessed.
- III. The confidence of the psalmist. (18-19)
- A. God does only wondrous things.
- B. His glorious name will be blessed for ever.
- C. The whole earth will be filled with His glory.

Study questions on chapter 72:

1. What is the concern of the king expressed in verses 1-2?
2. Summarize the characteristics of the Divine King described in verses 3-17. What do you learn about the peace, security, duration, extent, compassion, and eternal nature of His Kingdom? Note that this psalm was written by David for his son, Solomon, in addition to its prophetic interpretation.
3. What confidence does the psalmist express in verses 18-19?
4. If God does only wondrous things, where do bad things originate? Study the following verses: James 1:17 and John 10:10.
5. Note verse 20: This psalm is a vision of the coming, permanent Kingdom of God, which was an answer to the psalmist's prayer. He no longer had to pray for it. It was already

accomplished in the spirit world.

- 6 Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 73
God Is Good

- [1] Truly God is good to Israel, even to such as are of a clean heart.
[2] But as for me, my feet were almost gone; my steps had well nigh slipped.
[3] For I was envious at the foolish, when I saw the prosperity of the wicked.
[4] For there are no bands in their death: but their strength is firm.
[5] They are not in trouble as other men; neither are they plagued like other men.
[6] Therefore pride compasseth them about as a chain; violence covereth them as a garment.
[7] Their eyes stand out with fatness: they have more than heart could wish.
[8] They are corrupt, and speak wickedly concerning oppression: they speak loftily.
[9] They set their mouth against the heavens, and their tongue walketh through the earth.
[10] Therefore his people return hither: and waters of a full cup are wrung out to them.
[11] And they say, How doth God know? and is there knowledge in the most High?
[12] Behold, these are the ungodly, who prosper in the world; they increase in riches.
[13] Verily I have cleansed my heart in vain, and washed my hands in innocency.
[14] For all the day long have I been plagued, and chastened every morning.
[15] If I say, I will speak thus; behold, I should offend against the generation of thy children.
[16] When I thought to know this, it was too painful for me;
[17] Until I went into the sanctuary of God; then understood I their end.
[18] Surely thou didst set them in slippery places: thou castedst them down into destruction.
[19] How are they brought into desolation, as in a moment! they are utterly consumed with terrors.
[20] As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.
[21] Thus my heart was grieved, and I was pricked in my reins.
[22] So foolish was I, and ignorant: I was as a beast before thee.
[23] Nevertheless I am continually with thee: thou hast holden me by my right hand.
[24] Thou shalt guide me with thy counsel, and afterward receive me to glory.
[25] Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.
[26] My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.
[27] For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.
[28] But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

Outline 73:

- I. God is good. (1)
 - A. To Israel.
 - B. To those with a clean heart.
- II. The psalmist's condition. (2-4)
 - A. My feet were almost gone.
 - B. My steps had well nigh slipped.
 - C. I was envious of the foolish when I saw the prosperity of the wicked.
- III. The foolish, wicked man. (4-12)
 - A. There are no bands (*pangs*) in their death.
 - B. Their strength is firm.
 - C. They are not in trouble as other men; neither are they plagued like other men.
 - D. Their pride compasses them about as a chain.
 - E. Violence covers them as a garment.
 - F. Their eyes stand out with fatness.
 - G. They have more than heart could wish.
 - H. They are corrupt and speak wickedly concerning oppression:
 - 1. They speak loftily.
 - 2. They set their mouth against the heavens.
 - 3. Their tongue walks through the earth.
 - 4. A full cup of their evil is dumped on innocent people.
 - 5. They say:
 - a. How does God know?
 - b. Is there knowledge in the most High?
 - I. They prosper in the world and increase in riches.
- IV. The psalmist's first response to the wicked. (14-16)
 - A. He felt he had cleansed his heart in vain and washed his hands in innocency.
 - B. He was plagued all day long and chastened every morning.
 - C. He had to watch his words, so he wouldn't offend.
 - D. Viewing the prosperity of the wicked was painful for him.
- V. A change in attitude. (17-22)
 - A. What he realized: When he went to the sanctuary of God, he understood their end.
 - 1. They are set in slippery places.
 - 2. They are eventually cast down into destruction.
 - 3. They are brought into desolation, as in a moment.
 - 4. They are utterly consumed with terrors.
 - 5. When God awakes and acts, their image is despised.
 - B. What he regretted:
 - 1. His heart was grieved and pricked.
 - 2. He felt he had been foolish.
 - 3. He felt like a beast before God.

- VI. The abiding faithfulness of God. (23-28)
- A. Despite the psalmist's negative attitude, God was continually with him:
1. Holding his right hand.
 2. Guiding him with His counsel.
 3. Preparing to receive him to glory.
- B. The psalmist's declaration:
1. Whom have I in heaven but Thee?
 2. There is none upon earth that I desire beside Thee.
 3. My flesh and my heart fails: but God is the strength of my heart, and my portion for ever.
 4. Those far from God will perish and be destroyed.
 5. It is good to draw near to God, putting trust in Him and declaring His works.

Study questions on chapter 73:

1. How did the psalmist describe his condition in verse 2?
2. What was the cause of his feelings? (3-5) Have you ever experienced similar feelings? How did you deal with them?
3. How does he describe the foolish wicked man? (4-12)
4. What do you learn about the speech of foolish wicked men? (9-11)
5. What was so painful for the psalmist to deal with in verse 16? (See the preceding verses).
6. What brought understanding to the psalmist regarding why the wicked prosper and the righteous suffer? (17) You can study more on this subject by reading the book of Job.
7. How does the psalmist describe the end of the wealthy wicked (18-20)?
8. How did the psalmist feel when he realized his error in being envious of the wicked? (21-22)
9. What do you learn about the speech of foolish wicked men? (9-11)
10. What do you learn about the faithfulness of God in 23-24?
11. When your flesh and heart fail, of what can you be assured? (26)
12. Contrast verses 27-28: Who is afar off? Who draws near to God?
13. What is the psalmist's final statement of purpose in verse 28?
14. Application: What do you learn from this psalm that will help you become a person after God's own heart?

**Psalm 74
Oh God!**

- [1] O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?**
- [2] Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.**
- [3] Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.**

[4] Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.
 [5] A man was famous according as he had lifted up axes upon the thick trees.
 [6] But now they break down the carved work thereof at once with axes and hammers.
 [7] They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.
 [8] They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.
 [9] We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.
 [10] O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?
 [11] Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.
 [12] For God is my King of old, working salvation in the midst of the earth.
 [13] Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.
 [14] Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.
 [15] Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.
 [16] The day is thine, the night also is thine: thou hast prepared the light and the sun.
 [17] Thou hast set all the borders of the earth: thou hast made summer and winter.
 [18] Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name.
 [19] O deliver not the soul of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.
 [20] Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.
 [21] O let not the oppressed return ashamed: let the poor and needy praise thy name.
 [22] Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.
 [23] Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

Outline 74:

- I. Oh God, why? (1)
 - A. Why have You cast us off for ever?
 - B. Why does Your anger smoke against the sheep of Your pasture?
- II. Oh God, remember. (2)
 - A. Remember Your congregation, which You have purchased of old.
 - B. Remember the rod of Your inheritance, which You have redeemed.
 - C. Remember this mount Zion, wherein You have dwelt.
- III. Oh God, act. (3-9)
 - A. The enemy has done wickedly in the sanctuary perpetually:
 1. They roar in the midst of Your congregation.

2. They set up their ensigns for signs.
 3. A sad contrast:
 - a. The planners: Famous for their handiwork.
 - b. The plunderers: Break down the carved work with axes and hammers.
 4. They have cast fire into Your sanctuary.
 5. They have defiled it by casting down the dwelling place of Your name to the ground.
 6. They said in their hearts, Let us destroy them together.
 7. They have burned up all the synagogues of God in the land.
 8. Our signs are gone.
 9. There is no longer a prophet.
- IV. Oh God, how long? (10-11)
- A. No one among us knows how long.
 - B. How long shall the adversary reproach?
 - C. Shall the enemy blaspheme Your name for ever?
 - D. Why do You withdraw Your right hand?
- V. Oh God, our King. (12-17)
- A. You are my King of old, working salvation in the midst of the earth.
 - B. You divided the sea by Your strength.
 - C. You broke heads of the dragons in the waters.
 - D. You broke the heads of leviathan in pieces and gave him to be meat to the people inhabiting the wilderness.
 - E. You were the source of the fountain, the blood, and the draught.
 - F. The day is Yours, the night also is Yours.
 - G. You prepare the light and the sun.
 - H. You set all the borders of the earth.
 - I. You made summer and winter.
- VI. Oh God, remember. (18)
- A. Remember that the enemy has reproached Your name.
 - B. Remember that the foolish people have blasphemed Your name.
- VII. Oh God, deliver. (19-21)
- A. Deliver not the soul of Your turtledove (*beloved*) unto the multitude of the wicked.
 - B. Forget not the congregation of Your poor for ever.
 - C. Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty.
 - D. Let not the oppressed return ashamed.
 - E. Let the poor and needy praise Your name.
- VIII. Oh God, arise. (22-23)
- A. Arise, O God, plead Your own cause.
 - B. Remember how the foolish man reproaches You daily.

- C. Don't forget the voice of Your enemies.
- D. The tumult of those that rise up against You increases continually.

Study questions on chapter 74:

1. What are the questions asked in verse 1?
2. What does the psalmist want God to remember? (2)
3. What two questions are asked in verse 2? Do you ask these when trouble comes?
4. What does the psalmist ask God to do? (3-9)
5. What did the enemy do when destroying God's temple? (4-9)
6. Summarize the questions in verses 10-11.
7. Summarize what you learn about God in verses 12-17.
8. What does the psalmist ask God to remember in verse 18?
9. What does he ask God to do in verses 19-23?
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

**Psalm 75
Thanks To God**

- [1] **Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare.**
- [2] **When I shall receive the congregation I will judge uprightly.**
- [3] **The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.**
- [4] **I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:**
- [5] **Lift not up your horn on high: speak not with a stiff neck.**
- [6] **For promotion cometh neither from the east, nor from the west, nor from the south.**
- [7] **But God is the judge: he putteth down one, and setteth up another.**
- [8] **For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.**
- [9] **But I will declare for ever; I will sing praises to the God of Jacob.**
- [10] **All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.**

Outline 75:

- I. Thanks to God. (1-3)
 - A. For His works that declare His name.
 - B. For His righteous judgments.
 - C. Because He sustains the earth and bears up its pillars.
(Pillars are basic social structures of the world.)
- II. A word to fools and the wicked. (4-7)

- A. Deal not foolishly.
 - B. Lift not up your horn on high.
(*The horn is a symbol of strength in the animal world. When an animal with horns tosses its head, it is showing its dominance.*)
 - C. Don't speak with a stiff neck.
 - 1. Promotion doesn't come from the east, west, or south.
(*Note that north is omitted. Promotion must come from the north. That must be where God dwells because Satan wanted to ascend on the sides of the north. See Leviticus 1:11, Job 26:7, and Isaiah 14:13. Astronomers say there is a black hole in the north—they don't know what is there.*)
 - 2. God is the one who puts down one and sets up another.
- III. A righteous judge. (8)
- A. There is a cup of judgment in the Lord's hand.
 - B. It is full.
 - C. He pours it out on the wicked of the earth.
- IV. Praise for God's righteous judgment. (9-10)
- A. I will declare it forever and sing praises to the God of Jacob.
 - B. The horns of the wicked will be cut off.
 - C. The horns of the righteous will be exalted.

Study questions on chapter 75:

1. What is the psalmist praising God for in verses 1-3?
2. Who does the psalmist address in verse 4 and what does he tell them?
3. What do you learn about promotion in verses 4-7?
4. According to verse 7, who is the judge of all?
5. What do you learn about judgment in verse 8?
6. Contrast the "horns" of the wicked and righteous in verse 10. What are the "horns"?
7. Summarize what you learn about God in this chapter.
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 76
God Is Known

- [1] **In Judah is God known: his name is great in Israel.**
- [2] **In Salem also is his tabernacle, and his dwelling place in Zion.**
- [3] **There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.**
- [4] **Thou art more glorious and excellent than the mountains of prey.**
- [5] **The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.**
- [6] **At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.**
- [7] **Thou, even thou, art to be feared: and who may stand in thy sight when once thou art**

angry?

[8] Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

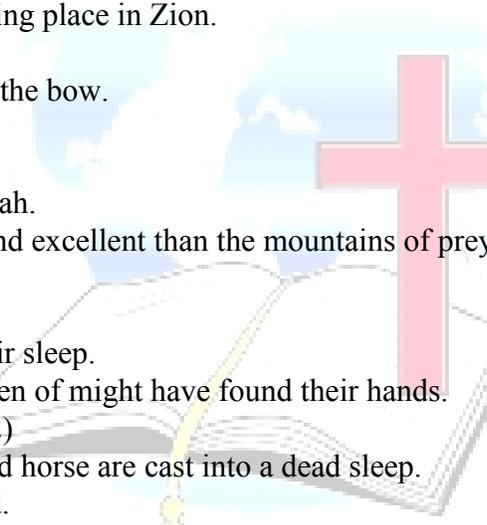
[9] When God arose to judgment, to save all the meek of the earth. Selah.

[10] Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

[11] Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared.

[12] He shall cut off the spirit of princes: he is terrible to the kings of the earth.

Outline 76:

- 
- I. God... (1-2)
- A. Is known in Judah.
 - B. Has a great name in Israel.
 - C. Has His tabernacle in Salem.
 - D. Has His dwelling place in Zion.
- II. There, He broke: (3)
- A. The arrows of the bow.
 - B. The shield.
 - C. The sword.
 - D. The battle. Selah.
- III. He is more glorious and excellent than the mountains of prey. (4)
- IV. The stouthearted. (5)
- A. Are spoiled.
 - B. Have slept their sleep.
 - C. None of the men of might have found their hands.
- V. At Your rebuke. (6-12)
- A. The chariot and horse are cast into a dead sleep.
 - B. You are feared.
 - C. No one can stand in Your sight.
 - D. When You arose to judgment:
 - 1. It was heard from heaven.
 - 2. The earth feared and was still.
 - 3. You saved all the meek of the earth. Selah.
 - E. The wrath of man praised You; the remainder of wrath You will restrain.
 - F. People paid their vows and brought presents.
 - G. You cut off the spirit of princes.
 - H. You were terrible to the kings of the earth.

Study questions on chapter 76:

1. Where is God known? (1) Do you think there is spiritual significance to these locations? If so, what?

2. What does God do to the weapons of the enemy? (3)
3. What did you learn about the stouthearted in verse 5. What does stouthearted mean?
4. What was the response when judgment came from Heaven? (8)
5. Who will be saved when God arises in judgment? (9)
6. What happens when God arises in judgment and begins His rebuke? (6-12)
7. How will God use the wrath of man? (10)
8. What does verse 12 teach about the power of the rulers of this world?

9. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 77
The Day Of Trouble

- [1] I cried unto God with my voice, even unto God with my voice; and he gave ear unto me.
- [2] In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.
- [3] I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.
- [4] Thou holdest mine eyes waking: I am so troubled that I cannot speak.
- [5] I have considered the days of old, the years of ancient times.
- [6] I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.
- [7] Will the Lord cast off for ever? and will he be favourable no more?
- [8] Is his mercy clean gone for ever? doth his promise fail for evermore?
- [9] Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.
- [10] And I said, This is my infirmity: but I will remember the years of the right hand of the most High.
- [11] I will remember the works of the Lord: surely I will remember thy wonders of old.
- [12] I will meditate also of all thy work, and talk of thy doings.
- [13] Thy way, O God, is in the sanctuary: who is so great a God as our God?
- [14] Thou art the God that doest wonders: thou hast declared thy strength among the people.
- [15] Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.
- [16] The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.
- [17] The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.
- [18] The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.
- [19] Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.
- [20] Thou leddest thy people like a flock by the hand of Moses and Aaron.

Outline 77:

- I. I cried. (1)
 - A. Unto God with my voice.
 - B. He gave ear unto me.
- II. I sought the Lord in my day of trouble. (2)
 - A. My sore ran in the night.
 - B. My soul refused to be comforted.
- III. I was troubled. (3-4)
 - A. I complained.
 - B. My spirit was overwhelmed. Selah.
 - C. I could not sleep.
 - D. I could not speak.
- IV. I sought an answer for my trouble. I considered: (5-6)
 - A. The days of old.
 - B. The years of ancient times.
 - C. I remembered my song in the night
 - D. I communed with my own heart and my spirit made diligent search
- V. I questioned. (7-9)
 - A. Will the Lord cast off for ever?
 - B. Will He be favorable no more?
 - C. Is His mercy clean gone for ever?
 - D. Doth His promise fail for evermore?
 - E. Has God forgotten to be gracious?
 - F. Has He in anger shut up His tender mercies? Selah.
- VI. I considered: He changed from praying, questioning, and focusing on the problem to meditating on what God had done in the past. (10-20)
 - A. The years of the right hand of the most High.
 - B. The works of the Lord.
 - C. The wonders and works of old.
 - 1. Your way is in the sanctuary.
 - 2. There is no one as great as You.
 - D. You declared Your strength among the people and redeemed them.
 - E. The waters saw You and were afraid: the depths also were troubled.
 - F. The clouds poured out water: the skies sent out a sound.
 - G. Your arrows also went abroad.
 - H. The voice of Your thunder was in the heaven: the lightning lightened the world: the earth trembled and shook.
 - I. Your way is in the sea, Your path in the great waters, and Your footsteps are not known.
 - J. You led Your people like a flock by the hand of Moses and Aaron.

Study questions on chapter 77:

1. Summarize the psalmist's experiences as recalled in verses 1-4.
2. What did the psalmist consider in verse 5?
3. What did he remember in verse 6?
4. Contrast verses 2 and 6. How did the psalmist respond to distress in the "night time" of his experience. What do you do in spiritual night times?
5. With what did he commune and for what did he search? (6)
6. List the questions asked in verses 7-9. What are the answers?
7. What changed the focus from his infirmity? (10)
8. What does the psalmist recall in verse 11? How did this change his attitude?
9. What did the psalmist meditate on and talk about in verse 12?
10. Summarize the works of God in verses 13-20. Why did the psalmist reflect on these?
11. Why is verse 11 a fitting conclusion to this chapter?
12. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 78

Lest We Forget

- [1] Give ear, O my people, to my law: incline your ears to the words of my mouth.
- [2] I will open my mouth in a parable: I will utter dark sayings of old:
- [3] Which we have heard and known, and our fathers have told us.
- [4] We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.
- [5] For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:
- [6] That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:
- [7] That they might set their hope in God, and not forget the works of God, but keep his commandments:
- [8] And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God.
- [9] The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.
- [10] They kept not the covenant of God, and refused to walk in his law;
- [11] And forgot his works, and his wonders that he had shewed them.
- [12] Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.
- [13] He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.
- [14] In the daytime also he led them with a cloud, and all the night with a light of fire.
- [15] He clave the rocks in the wilderness, and gave them drink as out of the great depths.
- [16] He brought streams also out of the rock, and caused waters to run down like rivers.
- [17] And they sinned yet more against him by provoking the most High in the wilderness.
- [18] And they tempted God in their heart by asking meat for their lust.

[19] Yea, they spake against God; they said, Can God furnish a table in the wilderness?
[20] Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?
[21] Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;
[22] Because they believed not in God, and trusted not in his salvation:
[23] Though he had commanded the clouds from above, and opened the doors of heaven,
[24] And had rained down manna upon them to eat, and had given them of the corn of heaven.
[25] Man did eat angels' food: he sent them meat to the full.
[26] He caused an east wind to blow in the heaven: and by his power he brought in the south wind.
[27] He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:
[28] And he let it fall in the midst of their camp, round about their habitations.
[29] So they did eat, and were well filled: for he gave them their own desire;
[30] They were not estranged from their lust. But while their meat was yet in their mouths,
[31] The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.
[32] For all this they sinned still, and believed not for his wondrous works.
[33] Therefore their days did he consume in vanity, and their years in trouble.
[34] When he slew them, then they sought him: and they returned and inquired early after God.
[35] And they remembered that God was their rock, and the high God their redeemer.
[36] Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.
[37] For their heart was not right with him, neither were they stedfast in his covenant.
[38] But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.
[39] For he remembered that they were but flesh; a wind that passeth away, and cometh not again.
[40] How oft did they provoke him in the wilderness, and grieve him in the desert!
[41] Yea, they turned back and tempted God, and limited the Holy One of Israel.
[42] They remembered not his hand, nor the day when he delivered them from the enemy.
[43] How he had wrought his signs in Egypt, and his wonders in the field of Zoan:
[44] And had turned their rivers into blood; and their floods, that they could not drink.
[45] He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.
[46] He gave also their increase unto the caterpillar, and their labour unto the locust.
[47] He destroyed their vines with hail, and their sycamore trees with frost.
[48] He gave up their cattle also to the hail, and their flocks to hot thunderbolts.
[49] He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.
[50] He made a way to his anger; he spared not their soul from death, but gave their life

over to the pestilence;

[51] And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham:

[52] But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

[53] And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

[54] And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.

[55] He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

[56] Yet they tempted and provoked the most high God, and kept not his testimonies:

[57] But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

[58] For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

[59] When God heard this, he was wroth, and greatly abhorred Israel:

[60] So that he forsook the tabernacle of Shiloh, the tent which he placed among men;

[61] And delivered his strength into captivity, and his glory into the enemy's hand.

[62] He gave his people over also unto the sword; and was wroth with his inheritance.

[63] The fire consumed their young men; and their maidens were not given to marriage.

[64] Their priests fell by the sword; and their widows made no lamentation.

[65] Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.

[66] And he smote his enemies in the hinder parts: he put them to a perpetual reproach.

[67] Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

[68] But chose the tribe of Judah, the mount Zion which he loved.

[69] And he built his sanctuary like high palaces, like the earth which he hath established for ever.

[70] He chose David also his servant, and took him from the sheepfolds:

[71] From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

[72] So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

Outline 78:

- I. Give ear, O my people, to my law. (1-4)
 - A. Incline your ears to the words of my mouth.
 - B. I will open my mouth in a parable.
 - C. I will utter dark sayings of old:
 1. Which we have heard and known.
 2. Which our fathers have told us.
 - D. We will not hide it from their children, shewing to the generation to come:

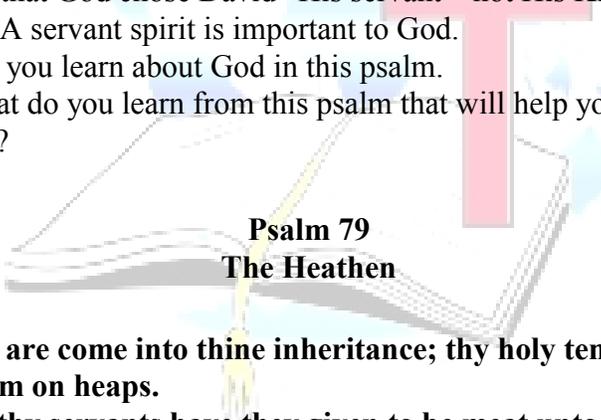
1. The praises of the Lord.
 2. His strength.
 3. His wonderful works that He has done.
- II. For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children. (5-8)
- A. That the generation to come might know them, even the children which should be born; who should arise and declare them to their children.
 - B. That they might set their hope in God, and not forget the works of God, but keep His commandments.
 - C. That they might not be as their fathers:
 1. A stubborn and rebellious generation.
 2. A generation that set not their heart aright.
 3. A generation whose spirit was not stedfast with God.
- III. The sin of Ephraim (Israel). (9-20)
- A. The children of Ephraim, being armed and carrying bows, turned back in the day of battle.
 - B. They kept not the covenant of God, and refused to walk in His law.
 - C. They forgot His works, and His wonders that He had shewed them in the sight of their fathers, in the land of Egypt, in the field of Zoan.
 - D. He divided the sea, and caused them to pass through; and He made the waters to stand as an heap.
 - E. In the daytime also He led them with a cloud, and all the night with a light of fire.
 - F. He clave the rocks in the wilderness, and gave them drink as out of the great depths.
 1. He brought streams also out of the rock, and caused waters to run down like rivers.
 2. Yet they sinned more against Him by provoking the most High in the wilderness.
 3. They tempted God in their heart by asking meat for their lust.
 4. They spoke against God. They said:
 - a. Can God furnish a table in the wilderness?
 - b. Behold, He smote the rock, that the waters gushed out, and the streams overflowed, but can He give bread also?
 - c. Can He provide flesh for His people?
- IV. God's response to Israel's sin. (21-35)
- A. Therefore the Lord heard this, and was wroth (*full of wrath*): so a fire was kindled against Jacob, and anger also came up against Israel;
 1. Because they believed not in God, and trusted not in His salvation.
 2. Though He had commanded the clouds from above, and opened the doors of heaven.
 3. Though He had rained down manna upon them to eat:
 - a. Man ate the corn of heaven.
 - b. Man ate angels' food.

- B. God sent them meat to the full.
1. He caused an east wind to blow in the heaven: and by His power he brought in the south wind.
 2. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea.
 3. He let it fall in the midst of their camp, round about their habitations.
 4. They ate, and were well filled: for He gave them their own desire.
 5. They were not estranged from their lust, but while their meat was yet in their mouths:
 - a. The wrath of God came upon them and slew the fattest of them and smote down the chosen men of Israel.
 - b. For all this they sinned still, and believed not for His wondrous works.
- C. Therefore their days did He consume in vanity, and their years in trouble.
- D. When He slew them:
1. They sought Him.
 2. They returned and inquired early after God.
 3. They remembered that God was their rock.
 4. They remembered that the high God was their redeemer.
- V. Israel's response to God's judgment. (36-37)
- A. Nevertheless they did flatter Him with their mouth.
 - B. They lied unto Him with their tongues.
 - C. Their heart was not right with Him.
 - D. Neither were they stedfast in His covenant.
- VI. God's response to Israel's sin. (38-39)
- A. But He, being full of compassion, forgave their iniquity, and destroyed them not.
 - B. Many a time He turned His anger away, and did not stir up all His wrath.
 - C. For He remembered that they were but flesh; a wind that passes away, and does not come again.
- VII. Israel continually forgot God. (40-41)
- A. How oft did they provoke Him in the wilderness, and grieve Him in the desert!
 - B. Yea, they turned back and tempted God, and limited the Holy One of Israel.
- VIII. Israel forgot Egypt: They remembered not His hand, nor the day when He delivered them from the enemy. (42-53)
- A. He wrought (*worked*) His signs in Egypt, and His wonders in the field of Zoan:
 - B. He turned their rivers into blood and their floods, that they could not drink.
 - C. He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.
 - D. He gave also their increase unto the caterpillar, and their labour unto the locust.
 - E. He destroyed their vines with hail, and their sycamore trees with frost.
 - F. He gave up their cattle also to the hail, and their flocks to hot thunderbolts.
 - G. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

- H. He made a way to His anger; He spared not their soul from death, but gave their life over to the pestilence.
- I. He smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham.
- J. He made His own people to go forth like sheep:
1. He guided them in the wilderness like a flock.
 2. He led them on safely, so that they feared not.
 3. He allowed the sea to overwhelm their enemies.
- IX. Israel forgot how God opened their promised land. (54-58)
- A. He brought them to the border of His sanctuary, even to this mountain, which His right hand had purchased.
- B. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.
- C. Yet they tempted and provoked the most high God, and kept not His testimonies.
- D. They turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.
- E. For they provoked Him to anger with their high places, and moved Him to jealousy with their graven images.
- X. God's response to Israel's sin. (59-64)
- A. When God heard this, He was wroth, and greatly abhorred Israel.
- B. He forsook the tabernacle of Shiloh, the tent which He placed among men.
- C. He permitted His strength and glory to go into the hands of the enemy.
- D. He gave His people over unto the sword.
- E. He was wroth with His inheritance.
- F. The fire consumed their young men; and their maidens were not given to marriage.
- G. Their priests fell by the sword; and their widows made no lamentation.
- XI. Finally, God moved again upon Israel. (65-72)
- A. The Lord awaked as one out of sleep, and like a mighty man that shouts by reason of wine.
- B. He smote His enemies in the hinder parts.
- C. He put them to a perpetual reproach.
- D. He refused the tabernacle of Joseph, and chose not the tribe of Ephraim, but chose the tribe of Judah, the mount Zion which He loved.
- E. He built His sanctuary like high palaces, like the earth which He hath established for ever.
- F. He chose David also his servant:
1. He took him from the sheepfolds.
 2. He took him from following the ewes great with young and brought him to feed Jacob his people, and Israel his inheritance.
 3. David fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

Study questions on chapter 78:

1. This psalm is a survey of Israel's history from Egyptian bondage to the time of King David's reign.
2. What is the psalmist asking the people to do in verse 1?
3. What is the subject of this psalm, according to verses 2-3?
4. To whom does the psalmist want to pass on this knowledge? (4)
5. What do you learn in verses 4-8 about the importance of passing on faith to the next generation?
6. What was one purpose of the testimony, law, and commands established by God? (5-6)
7. What is the generation to come admonished to do in verses 7-8?
8. What are the sins of Israel recorded in verses 9-20?
9. What was God's response to their sins as recorded in verses 21-35?
10. What was Israel's response to God's judgment? (36-37)
11. What was God's response in verses 38-39?
12. What was Israel's recurring sin according to verses 40-41?
13. Summarize what Israel forgot in relationship to Egypt. (42-53)
14. Summarize what Israel forgot in relationship to their promised land. (54-58)
15. How did God respond to Israel's forgetfulness? (59-64)
16. Summarize what happened when God once again moved in Israel. (65-72)
17. What do you learn about David's leadership skills in verses 70-71?
18. Note in verse 70 that God chose David "His servant"—not His King, His psalmist, etc.-- but His servant. A servant spirit is important to God.
19. Summarize what you learn about God in this psalm.
20. Application: What do you learn from this psalm that will help you become a person after God's own heart?



Psalm 79 The Heathen

- [1] O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.
- [2] The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.
- [3] Their blood have they shed like water round about Jerusalem; and there was none to bury them.
- [4] We are become a reproach to our neighbours, a scorn and derision to them that are round about us.
- [5] How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?
- [6] Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.
- [7] For they have devoured Jacob, and laid waste his dwelling place.
- [8] O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

[9] Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

[10] Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed.

[11] Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

[12] And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

[13] So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

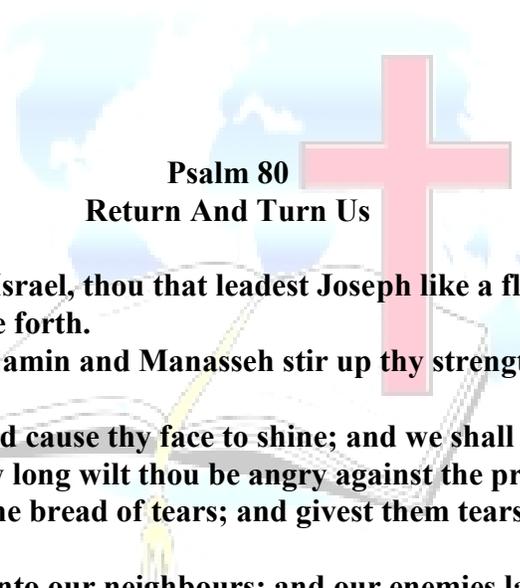
Outline 79:

- I. What the heathen had done. (1-3)
 - A. They had stolen the inheritance of God's people.
 - B. They had defiled the holy temple.
 - C. They had laid Jerusalem in heaps.
 - D. They had given the dead bodies of God's servants as meat to the fowls of the heaven, the flesh of His saints unto the beasts of the earth.
 - E. They had shed the blood of God's people, and there was none to bury them.
- II. What God's people had become to the heathen. (4)
 - A. A reproach.
 - B. A scorn.
 - C. A derision.
- III. Questioning concerning the heathen. (5)
 - A. How long, Lord?
 - B. Will You be angry for ever?
 - C. Will Your jealousy burn like fire?
- IV. Responding to the heathen. (6-7)
 - A. Pour out Your wrath upon the heathen that have not known You.
 - B. Pour our Your wrath upon the kingdoms that have not called upon Your name.
 - C. They have devoured Jacob and laid waste his dwelling place.
- V. Help us in the midst of the heathen. (8-9)
 - A. Don't hold our former iniquities against us.
 - B. Let Your tender mercies help us, for we are brought low.
 - C. Help us, O God of our salvation, for the glory of Your name.
 - D. Deliver us.
 - E. Purge away our sins for Your name's sake.
- VI. Let God be known among the heathen. (10-12)
 - A. Why should the heathen say, Where is their God?
 - B. Let Him be known among the heathen by the revenging of the blood of God's servants which is shed.
 - C. Let the sighing of the prisoner come before You and according to the greatness of

- Your power preserve those that are appointed to die.
- D. Render unto our neighbors sevenfold for the reproach they have made against You.
- VII. The response of God's people. (13)
- A. We, Your people and the sheep of Your pasture, will give You thanks for ever.
- B. We will shew forth Your praise to all generations.

Study questions on chapter 79:

1. What had the heathen done? (1-3)
2. What had God's people become in their sight? (4)
3. What questions are asked in verse 5 regarding the heathen?
4. How did the psalmist want God to respond to the heathen? (6-7)
5. Summarize the appeal in verses 8-9.
6. How would God be known among the heathen? (10-12)
7. What was the response of God's people? (13)
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?



Psalm 80
Return And Turn Us

- [1] Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.
- [2] Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.
- [3] Turn us again, O God, and cause thy face to shine; and we shall be saved.
- [4] O Lord God of hosts, how long wilt thou be angry against the prayer of thy people?
- [5] Thou feedest them with the bread of tears; and givest them tears to drink in great measure.
- [6] Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.
- [7] Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.
- [8] Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.
- [9] Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.
- [10] The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.
- [11] She sent out her boughs unto the sea, and her branches unto the river.
- [12] Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?
- [13] The boar out of the wood doth waste it, and the wild beast of the field doth devour it.
- [14] Return, we beseech thee, O God of hosts: look down from heaven, and behold, and

visit this vine;

[15] And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

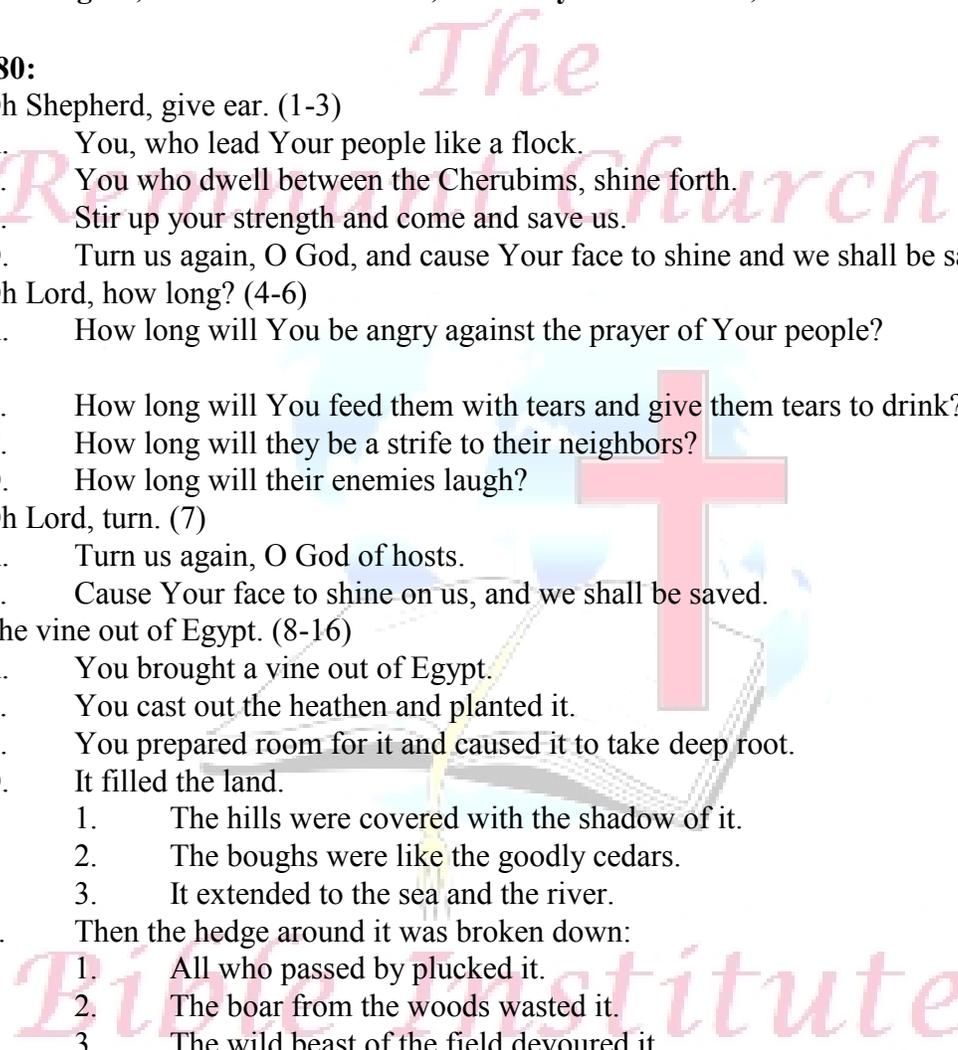
[16] It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.

[17] Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.

[18] So will not we go back from thee: quicken us, and we will call upon thy name.

[19] Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.

Outline 80:

- 
- I. Oh Shepherd, give ear. (1-3)
 - A. You, who lead Your people like a flock.
 - B. You who dwell between the Cherubims, shine forth.
 - C. Stir up your strength and come and save us.
 - D. Turn us again, O God, and cause Your face to shine and we shall be saved.
 - II. Oh Lord, how long? (4-6)
 - A. How long will You be angry against the prayer of Your people?
 - B. How long will You feed them with tears and give them tears to drink?
 - C. How long will they be a strife to their neighbors?
 - D. How long will their enemies laugh?
 - III. Oh Lord, turn. (7)
 - A. Turn us again, O God of hosts.
 - B. Cause Your face to shine on us, and we shall be saved.
 - IV. The vine out of Egypt. (8-16)
 - A. You brought a vine out of Egypt.
 - B. You cast out the heathen and planted it.
 - C. You prepared room for it and caused it to take deep root.
 - D. It filled the land.
 - 1. The hills were covered with the shadow of it.
 - 2. The boughs were like the goodly cedars.
 - 3. It extended to the sea and the river.
 - E. Then the hedge around it was broken down:
 - 1. All who passed by plucked it.
 - 2. The boar from the woods wasted it.
 - 3. The wild beast of the field devoured it.
 - F. Return and behold the vine and the vineyard:
 - 1. It is burned with fire.
 - 2. It is cut down.
 - 3. It perishes at the rebuke of Your countenance.
 - V. The results of God's hand upon His right-hand man. (17-18)
 - A. We will not go back from You.
 - B. We will be quickened and call on Your name.

- C. We will turn again and Your face will shine on us.
- D. We will be saved.

Study questions on chapter 80:

1. What do you learn about God in verse 1?
2. What is the psalmist asking God to do in verses 2-3 and what are the results?
3. Summarize the psalmist's questions in verses 4-6.
4. Who is the vine out of Egypt mentioned in verse 8?
5. Summarize what you learn about this vine in verses 8-16.
6. What is the condition of the vineyard in verses 14-16?
7. What does the psalmist ask in verses 17-18? What will be the results?
8. Compare verse 19 to verses 7 and 3.
9. What two examples does the psalmist use in verses 1 and 8 to describe God's relationship with Israel?
10. List the various names for God used in this chapter.
11. What promise did the psalmist make in verse 18?
12. Read the teaching on the vine/vineyard in the New Testament in John 15.
13. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 81
Oh My People!

- [1] Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.**
- [2] Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.**
- [3] Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.**
- [4] For this was a statute for Israel, and a law of the God of Jacob.**
- [5] This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.**
- [6] I removed his shoulder from the burden: his hands were delivered from the pots.**
- [7] Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.**
- [8] Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;**
- [9] There shall no strange god be in thee; neither shalt thou worship any strange god.**
- [10] I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.**
- [11] But my people would not hearken to my voice; and Israel would none of me.**
- [12] So I gave them up unto their own hearts' lust: and they walked in their own counsels.**
- [13] Oh that my people had hearkened unto me, and Israel had walked in my ways!**
- [14] I should soon have subdued their enemies, and turned my hand against their adversaries.**
- [15] The haters of the Lord should have submitted themselves unto him: but their time**

should have endured for ever.

[16] He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

Outline 81:

- I. Rejoice, Oh people. (1-3)
 - A. Sing aloud unto God our strength.
 - B. Make a joyful noise unto the God of Jacob.
 - C. Take a psalm, and bring here the timbrel and harp.
 - D. Blow the trumpet:
 - 1. At the new moon.
 - 2. At the appointed time.
 - 3. On the solemn feast day.
- II. Remember, Oh people. (4-7)
 - A. What He established for them: A statute for Israel, a law of the God of Jacob.
 - B. Where He took them:
 - 1. He ordained a testimony in Joseph in Egypt.
 - 2. He ordained a testimony in His people who he delivered from slavery in Egypt.
 - C. What He taught them:
 - 1. They called.
 - 2. God answered.
 - 3. He delivered them.
 - 4. He answered in the secret place of thunder.
 - D. Where He tried them: He proved them at the waters of Meribah.
- III. Hear, Oh people. (8-10)
 - A. I will testify unto you if you wilt hearken unto Me.
 - B. There shall no strange god be in you; neither shall you worship any strange god.
 - C. I am the Lord Your God, which brought you out of the land of Egypt.
 - D. Open your mouth wide, and I will fill it.
- IV. Oh, my people. (11-16)
 - A. They would not hearken to My voice, they would have none of Me.
 - B. I gave them up to their own lust.
 - C. They walked in their own counsels.
 - D. If they had only listened:
 - 1. I would have subdued their enemies.
 - 2. I would have turned My hand against their adversaries.
 - 3. I would have made the enemy submit to them.
 - 4. I would have fed them with the finest wheat.
 - 5. I would have satisfied them with honey out of the rock.

Study questions on chapter 81:

- 1. Summarize what you learn about praise in verses 1-3. In what ways and with what

- instruments does the psalmist encourage us to worship?
2. What does the psalmist encourage the people to remember in verses 4-7?
 3. Study about Meribah in Exodus 17. What do you think God wanted them to remember about this incident?
 4. Summarize the exhortation given in verses 8-10.
 5. What was Israel's response to this exhortation? (11)
 6. What were the results of their unresponsiveness? (12)
 7. What would God have done for Israel if they had responded properly? (14-16)
If you are obedient to God you can claim these verses.
 8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 82 Judgment Day

- [1] God standeth in the congregation of the mighty; he judgeth among the gods.**
- [2] How long will ye judge unjustly, and accept the persons of the wicked? Selah.**
- [3] Defend the poor and fatherless: do justice to the afflicted and needy.**
- [4] Deliver the poor and needy: rid them out of the hand of the wicked.**
- [5] They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.**
- [6] I have said, Ye are gods; and all of you are children of the most High.**
- [7] But ye shall die like men, and fall like one of the princes.**
- [8] Arise, O God, judge the earth: for thou shalt inherit all nations.**

Outline 82:

- I. Judging unjust judges. (1-2)
 - A. God stands in the congregation of the mighty.
 - B. He judges among the gods.
 - C. He notes the judgment is unjust and wicked are judged acceptable.
- II. Just judgment. (3-4)
 - A. Defend the poor.
 - B. Defend the fatherless.
 - C. Do justice to the afflicted.
 - D. Do justice to the needy.
 - E. Deliver people out of the hand of the wicked.
- III. Blind judges. (4-7)
 - A. They know not, neither will they understand.
 - B. They walk on in darkness.
 - C. Their foundation is not correct.
 - D. Although they (*the judges*) are children of the Most High (*and stand in judgment similar to the way God does*), they are not immortal.

- IV. The righteous judge--God: (8)
- A. Shall judge the earth.
 - B. Shall inherit the nations.

Study questions on chapter 82:

1. What do you learn about God's judgment in verses 1, 2, and 8?
2. What are the questions asked in verse 2? What do you think the answers might be?
3. What constitutes just judgment according to verses 3-4?
4. Summarize what verses 5-7 teach concerning blind, unjust judges.
5. Who will ultimately judge the entire earth? (8)
6. See John 10:33-37. When you set yourself up to judge others in a critical manner spiritually, you are rebelliously trying to take God's place.
7. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 83

A National Prayer For Help

- [1] **Keep not thou silence, O God: hold not thy peace, and be not still, O God.**
- [2] **For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.**
- [3] **They have taken crafty counsel against thy people, and consulted against thy hidden ones.**
- [4] **They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.**
- [5] **For they have consulted together with one consent: they are confederate against thee:**
- [6] **The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;**
- [7] **Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;**
- [8] **Assur also is joined with them: they have holpen the children of Lot. Selah.**
- [9] **Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison:**
- [10] **Which perished at Endor: they became as dung for the earth.**
- [11] **Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:**
- [12] **Who said, Let us take to ourselves the houses of God in possession.**
- [13] **O my God, make them like a wheel; as the stubble before the wind.**
- [14] **As the fire burneth a wood, and as the flame setteth the mountains on fire;**
- [15] **So persecute them with thy tempest, and make them afraid with thy storm.**
- [16] **Fill their faces with shame; that they may seek thy name, O Lord.**
- [17] **Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:**
- [18] **That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.**

Outline 83:

- I. Oh God, don't keep silent. (1-4)
 - A. Your enemies make a tumult.
 - B. Those that hate You have lifted up their heads.
 - C. They have taken crafty counsel against Your people.
 - D. They have consulted against Your hidden ones.
 - E. They have said: Let us cut them off from being a nation; that the name of Israel may be no more in remembrance.
 - F. They are united in purpose: A confederacy against God.
- II. The confederation against You: (5-8)
 - A. Edom.
 - B. Ishmaelites.
 - C. Moab.
 - D. Hagarenes.
 - E. Gebal.
 - F. Ammon.
 - G. Amalek.
 - H. Philistines.
 - I. Tyre.
 - J. Assur.
 - K. The children of Lot.
- III. What he asks God to do. (9-12)
 - A. Do unto them as You did to the Midianites.
 - B. Do unto them as You did to Sisera.
 - C. Do unto them as You did to Jabin (*at the brook of Kison*) which perished at Endor.
 - D. Make their nobles like Oreb and Zeeb.
 - E. Make their princes like Zebah and Zalmunna, who said, "Let us take to ourselves the houses of God in possession."
- IV. Make them like: (13-14)
 - A. A wheel.
 - B. As stubble before the wind.
 - C. As fire that burns wood.
 - D. As a flame that sets mountains on fire.
- V. Persecute them with: (15-17)
 - A. Your tempest.
 - B. Your storm.
 - C. Shame.
 - D. Confusion.
 - E. Trouble.
 - F. Death.
- VI. The purpose: That men may know: (18)
 - A. You are Jehovah.

B. You are the Most High over all the earth.

Study questions on chapter 83:

1. What is the appeal in verse 1?
2. What are the reasons for this appeal? (2-5)
3. Verses 5-12 contain many historical references. Use a concordance to study these and record what you learn from each of these examples. See 1 Corinthians 10:11.
4. What does the psalmist ask God to do in verses 13-17?
5. What is the divine purpose of the psalmist's appeal as revealed in verse 18?
6. According to this psalm, what is the purpose of remembering God's acts of deliverance?
7. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Remnant Church

Psalm 84

Longing For The Courts Of The Lord

- [1] How amiable are thy tabernacles, O Lord of hosts!
- [2] My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.
- [3] Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.
- [4] Blessed are they that dwell in thy house: they will be still praising thee. Selah.
- [5] Blessed is the man whose strength is in thee; in whose heart are the ways of them.
- [6] Who passing through the valley of Baca make it a well; the rain also filleth the pools.
- [7] They go from strength to strength, every one of them in Zion appeareth before God.
- [8] O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.
- [9] Behold, O God our shield, and look upon the face of thine anointed.
- [10] For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.
- [11] For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.
- [12] O Lord of hosts, blessed is the man that trusteth in thee.

Outline 84:

- I. The tabernacles of God. (1-3)
 - A. My soul longs and faints for His courts.
 - B. My heart and flesh cry out for the living God.
 - C. The sparrow has found a house there and the swallow a nest where she may lay her young. (*A sparrow illustrates God's care for his people. A swallow heralds the end of winter when it returns, symbolic of the "winters" of our lives.*)
- II. The valley of God: Blessed are those: (4-7)
 - A. Who dwell in Your house: they will be still praising You.
 - B. Whose strength is in You: whose heart are in Your ways.

- C. Who, when passing through the valley of Baca (*sorrow*) make it a well.
 - 1. Rain fills the pools in the valley.
 - 2. They go from strength to strength.
 - 3. Every one of them appears before God in Zion.
- III. The anointed of God. (8-10)
 - A. God hears his prayer.
 - B. God looks upon his face.
 - C. He would rather spend a day in the courts of the Lord than a thousand elsewhere.
 - D. He would rather be a door keeper in the house of God than to dwell in the tents of wickedness.
- IV. The blessings of God. (11-12)
 - A. He is sun and shield.
 - B. He gives grace and glory.
 - C. He withholds no good thing from those that walk uprightly.
 - D. He blesses those who trust in Him.

Study questions on chapter 84:

1. How does the psalmist describe the tabernacle of God in verse 1?
2. What is the psalmist's attitude towards God's tabernacle? (2,10)
3. What should be our attitude when we go through valleys (difficult times)? (5-7)
4. What does the psalmist ask God to do in verses 8-9?
5. How is God described in verse 11?
6. How does the psalmist describe the man who trusts in God and dwells in His tabernacle? (4,12)
7. The word "blessed" is used three times in this psalm. Summarize its use in verses 4,5, and 12. Who is blessed? When? Why?
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 85

What God Has Done And Will Do

- [1] **Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.**
- [2] **Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.**
- [3] **Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.**
- [4] **Turn us, O God of our salvation, and cause thine anger toward us to cease.**
- [5] **Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?**
- [6] **Wilt thou not revive us again: that thy people may rejoice in thee?**
- [7] **Shew us thy mercy, O Lord, and grant us thy salvation.**
- [8] **I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.**

- [9] Surely his salvation is nigh them that fear him; that glory may dwell in our land.
 [10] Mercy and truth are met together; righteousness and peace have kissed each other.
 [11] Truth shall spring out of the earth; and righteousness shall look down from heaven.
 [12] Yea, the Lord shall give that which is good; and our land shall yield her increase.
 [13] Righteousness shall go before him; and shall set us in the way of his steps.

Outline 85:

- I. God has brought us back. (1)
 - A. He has been favorable to our land.
 - B. He has reversed the captivity of Jacob.
- II. God has forgiven our iniquities. (2-3)
 - A. He has covered our sin.
 - B. He has taken away His wrath.
 - C. He has turned Himself from the fierceness of His anger.
- III. God will: (4-13)
 - A. Turn us and cause His anger towards us to cease.
 - 1. He will not be angry with us forever.
 - 2. He will not extend His anger to all generations.
 - B. Revive us again so we can rejoice in Him.
 - C. Show us mercy and grant us salvation.
 - D. Speak peace to His people who refuse to return to folly.
 - E. Provide salvation to those who fear Him.
 - F. Let His glory dwell in our land.
 - G. Extend mercy, truth, righteousness, and peace:
 - 1. Truth springing out of the earth.
 - 2. Righteousness looking down from heaven.
 - H. Give that which is good so our land will yield increase.
 - I. Send righteousness before Him and set us in the way of His steps.

Study questions on chapter 85:

1. Summarize what God has done in verses 1-3.
2. How was His favor expressed to His people? (1)
3. What request does the psalmist make in verse 4?
4. What are the questions in verses 5-6?
5. What is the connection between revival and joy? (6)
6. What does the psalmist request in verse 7?
7. What will God speak to His people? (8)
8. What warning is given to God's people in verse 8?
9. Salvation is nigh those who f_____ H_____. (9)
10. Reflect on verse 11. What do you think it means?
11. What does the psalmist declare God will do in verse 12?
12. What sets us in the way we should walk? (13)
13. Application: What do you learn from this psalm that will help you become a person after

God's own heart?

Psalm 86
Hear Me!

- [1] Bow down thine ear, O Lord, hear me: for I am poor and needy.
- [2] Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee.
- [3] Be merciful unto me, O Lord: for I cry unto thee daily.
- [4] Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.
- [5] For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.
- [6] Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.
- [7] In the day of my trouble I will call upon thee: for thou wilt answer me.
- [8] Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.
- [9] All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.
- [10] For thou art great, and doest wondrous things: thou art God alone.
- [11] Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.
- [12] I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.
- [13] For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.
- [14] O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.
- [15] But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.
- [16] O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.
- [17] Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Outline 86:

- I. Hear my prayer. (1-7)
- A. Bow down Your ear, O Lord, hear me: for I am poor and needy.
 - B. Preserve my soul, for I am holy.
 - C. Save Your servant that trusts in You.
 - D. Be merciful unto me, O Lord: for I cry unto You daily.
 - E. Rejoice the soul of Your servant: for unto You, O Lord, do I lift up my soul.
 - F. For You, Lord, are good, and ready to forgive; and plenteous in mercy unto all them that call upon You.
 - G. Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.
 - H. In the day of my trouble I will call upon You: for You will answer me.

- II. Hear my praise. (8-13)
- A. Among the gods:
 - 1. There is none like unto You, O Lord.
 - 2. Neither are there any works like unto Your works.
 - B. All nations whom You have made shall come and worship before You, O Lord, and shall glorify Your name.
 - C. For You are great and You do wondrous things.
 - D. You are God alone.
 - 1. Teach me Your way, O Lord.
 - 2. I will walk in Your truth.
 - 3. Unite my heart to fear Your name.
 - E. I will praise You, O Lord my God, with all my heart.
 - F. I will glorify Your name for evermore.
 - G. Great is Your mercy toward me.
 - H. You have delivered my soul from the lowest hell.
- III. Hear my cry. (14-17)
- A. O God, the proud are risen against me.
 - B. The assemblies of violent men have sought after my soul and have not set You before them.
 - C. Oh Lord, You are a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.
 - D. O turn unto me, and have mercy upon me.
 - E. Give Your strength unto Your servant, and save the son of Your handmaid.
 - F. Shew me a token for good; that they which hate me may see it, and be ashamed: because You, Lord, have helped and comforted me.

Study questions on chapter 86:

1. Why did the psalmist ask God to hear him? (1)
2. Why did the psalmist ask God to preserve him? (2)
3. Why did the psalmist ask God to be merciful to him? (3)
4. According to verse 4, joy is the result of what?
5. What do you learn about God in verses 4, 7-8, 10, 13, 15, and 17?
6. What do you learn about the ultimate destiny of nations in verse 9?
7. What do you learn about the enemy in verse 14?
8. What does the prophet ask for in verse 16?
9. Why does the prophet ask for a token for good in verse 17?
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

The City Of God

[1] His foundation is in the holy mountains.

[2] The Lord loveth the gates of Zion more than all the dwellings of Jacob.

[3] Glorious things are spoken of thee, O city of God. Selah.

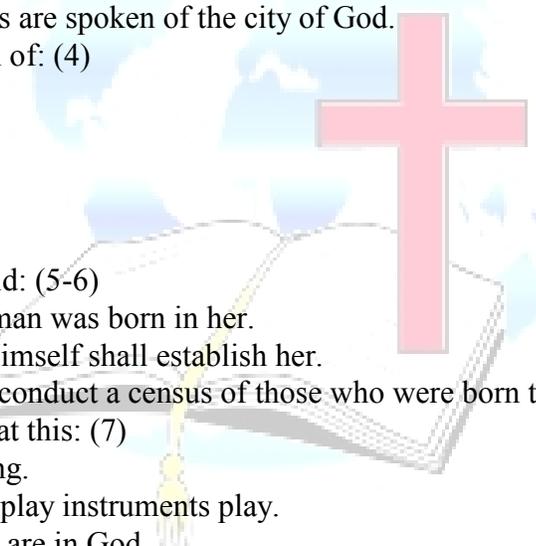
[4] I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there.

[5] And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

[6] The Lord shall count, when he writeth up the people, that this man was born there. Selah.

[7] As well the singers as the players on instruments shall be there: all my springs are in thee.

Outline 87:

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- I. God's foundation is in the holy mountains. (1-3)
 - A. He loves the gates of Zion more than all the dwellings of Jacob.
 - B. Glorious things are spoken of the city of God.
 - II. He will make mention of: (4)
 - A. Rahab.
 - B. Babylon.
 - C. Philistia.
 - D. Tyre.
 - E. Ethiopia.
 - III. Of Zion, it shall be said: (5-6)
 - A. This and that man was born in her.
 - B. The Highest Himself shall establish her.
 - C. The Lord will conduct a census of those who were born there.
 - IV. The psalmist rejoices at this: (7)
 - A. The singers sing.
 - B. All those who play instruments play.
 - C. All his springs are in God.

Study questions on chapter 87:

1. What is the subject of this psalm?
2. What does the psalmist say about Zion (2-3)? Zion is a type of the church. Apply this psalm spiritually.
3. Why do you think it is an honor to be born in Zion? Is there spiritual significance to this?
4. This psalm can be applied with its primary meaning of Israel's history; its prophetic meaning of Christ's return; and its personal meaning concerning being born again in Zion, symbolic of the church.
5. The examples given of other locations are to illustrate Zion as the best of all:
Egypt illustrates resplendence

Rahab means Babylonia and illustrates religious power.

Philista illustrate racial pride.

Tyre illustrates renown prosperity.

Ethiopia illustrates a remote position.

Zion is the most regal of all!

6. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 88 The Depths Of Despair

- [1] O Lord God of my salvation, I have cried day and night before thee:
[2] Let my prayer come before thee: incline thine ear unto my cry;
[3] For my soul is full of troubles: and my life draweth nigh unto the grave.
[4] I am counted with them that go down into the pit: I am as a man that hath no strength:
[5] Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.
[6] Thou hast laid me in the lowest pit, in darkness, in the deeps.
[7] Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.
[8] Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.
[9] Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee.
[10] Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.
[11] Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?
[12] Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?
[13] But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee.
[14] Lord, why castest thou off my soul? why hidest thou thy face from me?
[15] I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.
[16] Thy fierce wrath goeth over me; thy terrors have cut me off.
[17] They came round about me daily like water; they compassed me about together.
[18] Lover and friend hast thou put far from me, and mine acquaintance into darkness.

Outline 88:

- I. The psalmist's cry. (1-2)
 - A. I have cried day and night before You.
 - B. Let my prayer come before You.
 - C. Incline Your ear unto my cry.
- II. The psalmist's condition. (3-8)
 - A. My soul is full of troubles.

- B. My life draws near the grave.
 - C. I am counted with them that go down into the pit.
 - D. I am as a man that hath no strength.
 - E. I am free among the dead:
 - 1. Like the slain that lie in the grave.
 - 2. You remember them no more.
 - 3. They are cut off from Your hand.
 - F. I am in the lowest pit, in darkness, in the deeps.
 - G. I feel like Your wrath is upon me and You have afflicted me with Your waves.
 - H. You have put my acquaintances far from me:
 - 1. I am an abomination unto them.
 - 2. I am shut up, and I cannot come forth to relate to them.
 - I. My eyes mourn by reason of affliction.
- III. The psalmist's cry: (9)
- A. I have called on You daily.
 - B. I have stretched out my hands to You.
- IV. The psalmist's questions: (10-14)
- A. Will You show wonders to the dead?
 - B. Will the dead arise and praise You?
 - C. Shall Your loving kindness be declared in the grave?
 - D. Will Your faithfulness be declared in destruction?
 - E. Will Your wonders be known in the dark?
 - F. Will Your righteousness be known in the land of forgetfulness?
 - G. Why do You cast me off even though I have cried to You?
 - H. Why do You hide Your face from me?
- V. The psalmist's condition: (15-18)
- A. I am afflicted and ready to die from my youth up.
 - B. I suffer terrors and am distracted.
 - C. Your fierce wrath goes over me.
 - D. Your terrors have cut me off.
 - E. Those around me:
 - 1. Surrounded me daily like water.
 - 2. Lover and friend were put far from me.
 - 3. Acquaintances were in darkness.

Study questions on chapter 88:

1. To whom does the psalmist direct his cries? (1, 9, 13)
2. What does he ask God to do in verse 2?
3. Summarize the appeal to God in verses 3-9 and 15-18, listing challenges the psalmist was facing.
4. List the questions in verses 10-14. Does God answer these in this psalm? Can you find answers elsewhere in the Word?
5. How long had the psalmist been afflicted according to verse 15?

6. How did the psalmist's family and friends respond to his difficult circumstances? (8,18).
7. Do you ever feel like the psalmist did in this psalm? Which of his challenges have you experienced?
8. This psalm is one of the few that closes on a sad theme. It illustrates lost hope. Faith is the substance of things hoped for. When you lose hope, it affects your faith.
9. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 89 The Covenant

[1] I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations.

[2] For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

[3] I have made a covenant with my chosen, I have sworn unto David my servant,

[4] Thy seed will I establish for ever, and build up thy throne to all generations. Selah.[5]

And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints.

[6] For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?

[7] God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

[8] O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee?

[9] Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

[10] Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

[11] The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.

[12] The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

[13] Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

[14] Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

[15] Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.

[16] In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

[17] For thou art the glory of their strength: and in thy favour our horn shall be exalted.

[18] For the Lord is our defence; and the Holy One of Israel is our king.

[19] Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.

[20] I have found David my servant; with my holy oil have I anointed him:
[21] With whom my hand shall be established: mine arm also shall strengthen him.
[22] The enemy shall not exact upon him; nor the son of wickedness afflict him.
[23] And I will beat down his foes before his face, and plague them that hate him.
[24] But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.
[25] I will set his hand also in the sea, and his right hand in the rivers.
[26] He shall cry unto me, Thou art my father, my God, and the rock of my salvation.
[27] Also I will make him my firstborn, higher than the kings of the earth.
[28] My mercy will I keep for him for evermore, and my covenant shall stand fast with him.
[29] His seed also will I make to endure for ever, and his throne as the days of heaven.
[30] If his children forsake my law, and walk not in my judgments;
[31] If they break my statutes, and keep not my commandments;
[32] Then will I visit their transgression with the rod, and their iniquity with stripes.
[33] Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.
[34] My covenant will I not break, nor alter the thing that is gone out of my lips.
[35] Once have I sworn by my holiness that I will not lie unto David.
[36] His seed shall endure forever, and his throne as the sun before me.
[37] It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.
[38] But thou hast cast off and abhorred, thou hast been wroth with thine anointed.
[39] Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground.
[40] Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.
[41] All that pass by the way spoil him: he is a reproach to his neighbours.
[42] Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.
[43] Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.
[44] Thou hast made his glory to cease, and cast his throne down to the ground.
[45] The days of his youth hast thou shortened: thou hast covered him with shame. Selah.
[46] How long, Lord? wilt thou hide thyself for ever? shall thy wrath burn like fire?
[47] Remember how short my time is: wherefore hast thou made all men in vain?
[48] What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.
[49] Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?
[50] Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people;
[51] Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed.
[52] Blessed be the Lord for evermore. Amen, and Amen.

Outline 89:

- I. A preface of praise. (1-2)
 - A. I will sing of the mercies of the Lord forever.
 - B. With my mouth will I make known Your faithfulness to all generations.
 - C. For I have said:
 - 1. Mercy shall be built up for ever.
 - 2. Your faithfulness shall You establish in the very heavens.
- II. God's covenant with David. (3-4)
 - A. God has made a covenant with His chosen, He has sworn unto David, His servant.
 - B. He promised to establish David's seed for ever and build up his throne to all generations.
- III. A celebration of the covenant maker. (5-18)
 - A. The heavens shall praise Your wonders, O Lord: Your faithfulness also in the congregation of the saints:
 - 1. For who in the heaven can be compared unto the Lord?
 - 2. Who among the sons of the mighty can be likened unto the Lord?
 - B. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him.
 - C. O Lord God of hosts, who is a strong Lord like unto You or to Your faithfulness round about You?
 - 1. You rule the raging of the sea: when the waves thereof arise, You still them.
 - 2. You have broken Rahab in pieces, as one that is slain.
 - 3. You have scattered Your enemies with Your strong arm.
 - D. The heavens are Yours, the earth also is Yours:
 - 1. As for the world and the fulness thereof, You have founded them.
 - 2. The north and the south—You have created them: Tabor and Hermon shall rejoice in Your name.
 - E. You have a mighty arm: strong is Your hand, and high is Your right hand.
 - 1. Justice and judgment are the habitation of Your throne.
 - 2. Mercy and truth shall go before Your face.
- IV. Blessed are the people who walk in covenant relationship with God. (15-18)
 - A. They shall know the joyful sound.
 - B. They shall walk in the light of God's countenance.
 - C. In His name they will they rejoice all the day.
 - D. In Your righteousness shall they be exalted.
 - E. God will be the glory of their strength.
 - F. In His favor their horn shall be exalted.
 - G. The Lord will be their defence.
 - H. The Holy One of Israel will be their King.
- V. David's vision. God spoke in a vision and said: (19-37)
 - A. I have laid help upon one that is mighty; I have exalted one chosen out of the people.

- B. I have found David my servant; with My holy oil have I anointed him:
 C. With whom My hand shall be established: Mine arm also shall strengthen him.
 D. The enemy shall not exact upon him; nor the son of wickedness afflict him.
 E. I will beat down his foes before his face, and plague them that hate him.
 F. My faithfulness and my mercy shall be with him.
 G. In My name shall his horn be exalted.
 H. I will set his hand also in the sea, and his right hand in the rivers.
 I. He shall cry unto me, Thou art my father, my God, and the rock of my salvation.
 J. I will make him my firstborn, higher than the kings of the earth.
 K. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.
 L. His seed also will I make to endure for ever, and his throne as the days of heaven.
 M. If his children forsake my law, and walk not in My judgments; If they break My statutes, and keep not My commandments;
 1. Then will I visit their transgression with the rod, and their iniquity with stripes.
 2. Nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail.
 N. The covenant will not be broken:
 1. My covenant will I not break, nor alter the thing that is gone out of My lips.
 2. Once have I sworn by my holiness that I will not lie unto David.
 3. His seed shall endure forever, and his throne as the sun before Me.
 4. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.
- VI. Have You forgotten Your covenant with David? (38-51)
- A. But You have cast off and abhorred, You have been wroth with Your anointed.
 1. You have made void the covenant of Your servant: You have profaned his crown by casting it to the ground.
 2. You have broken down all his hedges; You have brought his strong holds to ruin.
 3. All that pass by the way spoil him: he is a reproach to his neighbours.
 4. You have set up the right hand of his adversaries; You have made all his enemies to rejoice.
 5. You have also turned the edge of his sword, and have not made him to stand in the battle.
 6. You have made his glory to cease, and cast his throne down to the ground.
 7. The days of his youth You have shortened: You have covered him with shame. Selah.
- B. How long Lord?
 1. Wilt You hide Yourself for ever?
 2. Shall Your wrath burn like fire?
- C. Remember:

1. How short my time is: wherefore have You made all men in vain?
2. What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave? Selah.
3. Lord, where are Your former lovingkindnesses, which You swore unto David in Your truth?
4. Remember, Lord, the reproach of Your servants: I bear in my bosom the reproach of all the mighty people wherewith Your enemies have reproached, O Lord.

VII. The Lord is blessed forevermore. (52)

Study questions on chapter 89:

1. God says, "I have sworn" three times in this psalm. Find and list these.
2. God says, "I will not lie" four times in this psalm. Find and list these.
3. Study more about God's covenant with David. See verses 3-4 and 19-37; 2 Samuel 23:5; 7:12-16; 2 Chronicles 13:5. Summarize the basic promises of the covenant.
4. What do you learn about God in verses 1-2 and 15-18?
5. Summarize the psalmist's concerns in verses 38-45.
6. List the questions in verses 46-49. How would you answer these questions?
7. What does the psalmist ask God to remember in verses 50-51?
8. Faithfulness/faithful is used seven times in this chapter. Underline them and then summarize what you learn.
9. How could this psalm be viewed prophetically?
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 90 Our Dwelling Place

- [1] Lord, thou hast been our dwelling place in all generations.
- [2] Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.
- [3] Thou turnest man to destruction; and sayest, Return, ye children of men.
- [4] For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.
- [5] Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.
- [6] In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.
- [7] For we are consumed by thine anger, and by thy wrath are we troubled.
- [8] Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.
- [9] For all our days are passed away in thy wrath: we spend our years as a tale that is told.
- [10] The days of our years are threescore years and ten; and if by reason of strength they

be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

[11] Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

[12] So teach us to number our days, that we may apply our hearts unto wisdom.

[13] Return, O Lord, how long? and let it repent thee concerning thy servants.

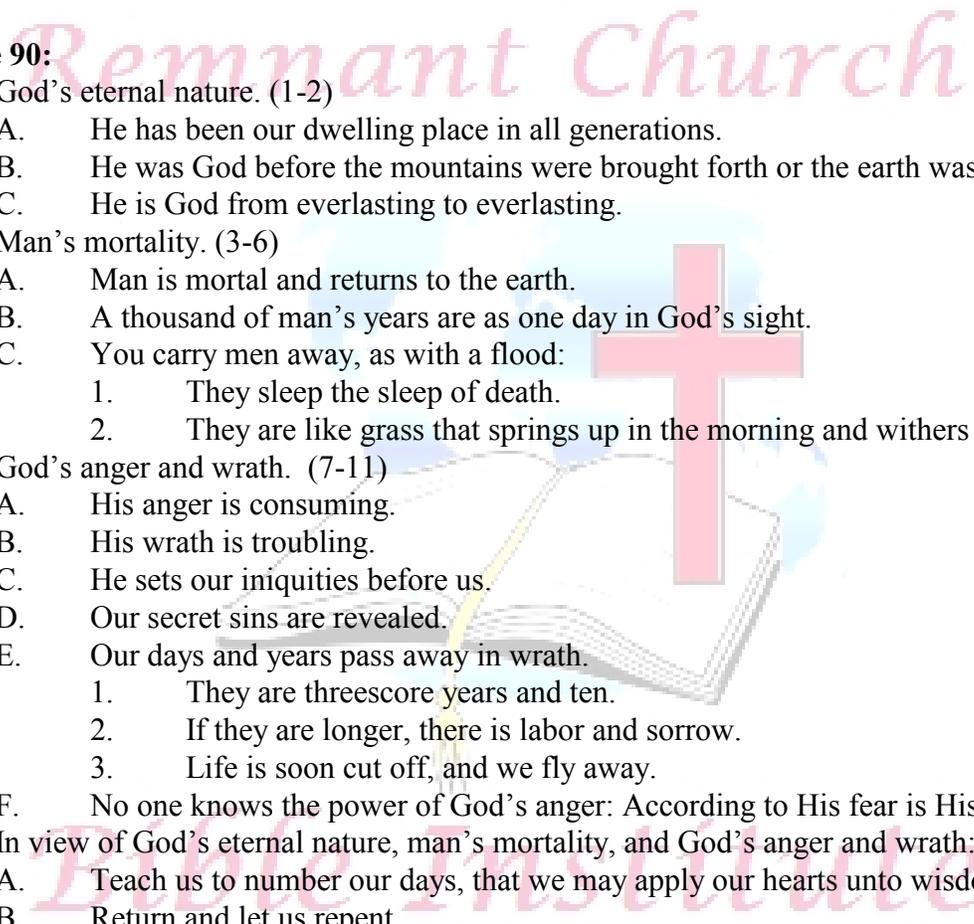
[14] O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

[15] Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

[16] Let thy work appear unto thy servants, and thy glory unto their children.

[17] And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Outline 90:

- 
- I. God's eternal nature. (1-2)
 - A. He has been our dwelling place in all generations.
 - B. He was God before the mountains were brought forth or the earth was formed.
 - C. He is God from everlasting to everlasting.
 - II. Man's mortality. (3-6)
 - A. Man is mortal and returns to the earth.
 - B. A thousand of man's years are as one day in God's sight.
 - C. You carry men away, as with a flood:
 - 1. They sleep the sleep of death.
 - 2. They are like grass that springs up in the morning and withers at night.
 - III. God's anger and wrath. (7-11)
 - A. His anger is consuming.
 - B. His wrath is troubling.
 - C. He sets our iniquities before us.
 - D. Our secret sins are revealed.
 - E. Our days and years pass away in wrath.
 - 1. They are threescore years and ten.
 - 2. If they are longer, there is labor and sorrow.
 - 3. Life is soon cut off, and we fly away.
 - F. No one knows the power of God's anger: According to His fear is His wrath.
 - IV. In view of God's eternal nature, man's mortality, and God's anger and wrath: (12-17)
 - A. Teach us to number our days, that we may apply our hearts unto wisdom.
 - B. Return and let us repent.
 - C. Satisfy us with Your mercy; that we may rejoice and be glad all our days.
 - D. Make us glad according (*in proportion*) to the days wherein You afflicted us, and the years wherein we have seen evil.
 - E. Let Your work appear unto Your servants.
 - F. Let Your glory rest upon our children.
 - G. Let the beauty of the Lord be upon us.
 - H. Establish the work of our hands.

Study questions on chapter 90:

1. What does the psalmist say is our dwelling place? (1)
2. What do you learn about God in verse 2?
3. What do you learn about God's relation to time in verse 4?
4. What three examples does the psalmist use in this psalm to illustrate the brevity of life?
5. What do you learn about the mortality of man in verses 3-6?
6. What do you learn about God's anger and wrath in verses 7-11?
7. What do you learn about man's life span in verses 9-10? How should this knowledge affect the way you live?
8. According to verse 12, what should we learn to do and why?
9. Read verses 13-17 and summarize the psalmist's requests.
10. What will bring joy all of our days? (14)
11. Who establishes our work for God? (17)
12. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 91 Dwelling In the Secret Place

[1] He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

[2] I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

[3] Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

[4] He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

[5] Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

[6] Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

[7] A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

[8] Only with thine eyes shalt thou behold and see the reward of the wicked.

[9] Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

[10] There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

[11] For he shall give his angels charge over thee, to keep thee in all thy ways.

[12] They shall bear thee up in their hands, lest thou dash thy foot against a stone.

[13] Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

[14] Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

[15] He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

[16] With long life will I satisfy him, and shew him my salvation.

Outline 91:

- I. The foundations of faith in God. (1-2)
 - A. Dwelling in the secret place of the Most High.
 - B. Abiding under the shadow of the Almighty.
 - C. Confessing properly: "I will say of the Lord..."
 - D. Knowing God is our refuge and fortress.
 - E. Trusting God.
- II. The foes and fruits of our faith. (3-11)
 - A. Foes:
 - 1. The snare of the fowler.
 - 2. The pestilence.
 - 3. Terror by night.
 - 4. Arrows by day.
 - 5. Pestilence that walks in darkness.
 - 6. Destruction that wastes at noonday.
 - 7. People falling all around us.
 - B. Fruits:
 - 1. God covers us with His feathers and wings.
 - 2. His truth is our shield and buckler.
 - 3. People are falling all around, but it does not come nigh our secret place.
 - 4. Only with our eyes will we see the reward of the wicked.
 - 5. Because the Lord is our refuge and habitation:
 - a. There shall no evil befall us.
 - b. No plague shall come nigh our dwelling.
- III. The friends of faith: Angels. (12-13)
 - A. They have charge over us.
 - B. They keep us in all our ways.
 - C. They bear us up in their hands, lest we dash our foot against a stone.
 - D. They enable us to tread upon the lion and adder and trample the young lion and the dragon (*spiritual enemies*).
- IV. The fellowship of our faith. Because our love is set upon God and we know His name: (14-16)
 - A. He will deliver us.

- B. He will set us on high.
- C. We will call on Him and He will answer.
- D. He will be with us in trouble.
- E. He will honor us.
- F. With long life He will satisfy us and show us His salvation.

Study questions on chapter 91:

1. What four names are used for God in verses 1-2?
2. What does David “say of the Lord” in verse 2? What do you say about God when you are in trouble?
3. What is the prerequisite in verse 1 to the promises in verses 2-8?
4. What is our spiritual shield and buckler? (4)
5. Satan knows God’s Word. See Luke 4:10-11. How did Satan misapply verse 11 of this Psalm?
6. What do verses 5 and 6 teach about the continual nature of our warfare?
7. What is the prerequisite in verse 9 to the promises given in verses 10-15?
8. Summarize the various threats from which the Lord delivers those who trust in Him. Apply these spiritually.
9. What are the foundations of faith given in verses 1-2?
10. What are the foes of faith listed in verses 3-11?
11. What are the fruits of faith listed in verses 3-11?
12. Who are the spiritual friends of our faith? What are their responsibilities? (12-13)
13. What two keys to deliverance are given in verse 14?
14. Reflect on verse 1: "Secret place--under the shadow": Have you been abiding there continually or have you let stresses and problems drive you from that place of intimacy in God?
15. Reflect on verse 2: "I will say of the Lord": What have you been saying? Negative words of defeat? Remember that death and life are in the power of your tongue. "He is my refuge": Have you been turning to other things for refuge? Friends? Food? Romance novels? Are you trusting in things other than God?
16. Reflect on verses 3-6: Satan sends pestilence, terrors, arrows, destruction, and snares. Have you fallen victim to some of these? "You shall not be afraid": Are you struggling with fear?
17. Reflect on verses 7-10: "Because you have made the Lord your habitation": Do you continually live in the presence of the Lord? The promises in these verses are only to those who make God their continual abode.
18. Reflect on verses 11-12: Angels are activated on the basis of the Word of God. Have you been speaking the Word of God in the midst of your difficult circumstances, or words of unbelief and defeat? If you have been doing the latter, you are hindering the angels from working in your behalf. What are some promises you can confess--right now--that will activate your angels?
19. Reflect on verse 13: What are some lions and cobras in your life over which you need to take authority?

20. Reflect on verses 14-16: The promises of verses 14-16 are to those who have set their love upon God and known His name. Have you lost your first love for God? Are you as faithful in prayers, Bible reading, and church attendance as you once were? Many of us know God in the power of His resurrection, but draw back from the fellowship of His suffering. Has suffering (where you felt God failed you) caused you to draw back from God instead of deepened your relationship with Him?
21. Application: What do you learn from this psalm that will help you become a person after God's own heart?
22. What does it mean to dwell in the secret place? Study the following sermon outline as a supplemental study to this psalm.

Supplemental Study For Psalm 91:

Introduction:

- I. When you were a child, did you have a secret hiding place--somewhere you went to be alone, where you felt safe and secure?
- II. Psalm 91 describes a similar spiritual place, a position under the shadow of the Almighty where you can be safe and secure.
- III. Psalm 91 is a message to all those who have and will face challenges, problems, and negative circumstances. In other words, it is a Psalm for everyone--but there are qualifications in order to claim it.
- IV. When you experience crisis outside the shadow of the Almighty, you can't claim the provision and protection promised in Psalm 91. These promises are only for those who abide in the secret place. That is why it is important to learn how to get in this position.

1 He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.

Other versions read:

- under the defense of the Most High
- He who dwelleth under the protection of the Most High shall lodge in the shelter of the God of heaven
- He who lives as a ward of the Most High

- I. The promises made in this Psalm are only for those who live in the secret place under the shadow of the Almighty. Many of us run to it in times of crisis, but we do not habitually reside in that place.
- II. Many people go through life just hollering at God as they go, asking for a blessing here and there, and yelling for help in times of crisis. But Psalm 91 reveals that there is an intimate, secret place of relationship with God where you can experience the continual provision and protection of God.
- III. The "*secret place*" is an intimate place of personal relationship with God, not a doctrinal

position or an actual physical location. It is the inner court versus the outer court position. It is being at home with God.

- A. It is a private, intimate place of personal relationship with God. Hebrew speaks of a protected hiding place. The secret place is not a doctrinal position or mysterious place, this is where you and God get intimate. It is personal intimacy.
 - B. For many our relationship is limited to church services or our prayer life is repeating formal words someone else formulated. In the secret place it is total openness, intimacy, a hiding place with the Lord. That can happen in a closet, in the car, in the living room, sitting in your yard—any where. The place is not the point, the relationship is the point.
 - C. Do you have a secret place? An intimate personal involvement with God? This is the beginning of possessing all these promises.
- IV. The shadow of the Almighty: A place of divine protection and provision.
- A. To be in the shadow, you must be close to someone.
 - B. When you get under His shadow, you follow Him, not doing what you want to do. You can only claim the promises to follow if you are in His shadow, not out doing your own thing.
 - C. When the children of Israel were traveling through the desert, they advanced and stopped according to the movement of the cloud. As long as they remained under that cloud, they had the protection of that shadow by day (cooling) and its fire by night (heat). Under the cloud, they received daily manna because the shadow was also the place of provision (Numbers 9).
 - D. Isaiah 40:28-31 describes those abiding under the shadow of His wings as protected and mounting up like eagles to run and not be weary, to walk and not faint--living life without continually struggling.
- V. Dwelling and abiding: Continually, not just occasionally.

2 I will say of the LORD, He is my refuge and my fortress; my God, in Him I will trust.

- I. What do you say of the Lord?
- II. Romans 10:9 declares, **"If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved."** Jesus becomes your Savior when you believe in your heart and confess with your mouth.
- III. You receive other spiritual benefits the same way, by believing and confessing. Whatever you "say of the Lord," that is what He'll be in your life.
- IV. The person who has an intimate relationship with God--staying under His shadow--declares, "He is my refuge, my fortress, my God, In Him I will trust." It doesn't matter what others say about Him (curse Him, accuse Him of being unjust, etc.). "I will say of the Lord...He is my trust." What are you trusting in? What are you basing your security on (security system, weapons, etc?)

- V. If you never confess, “He is my healer,” you may not get healed. Did you notice that in churches that don't believe in healing, no one gets healed? God works in your life on the basis of confession. We confess with our mouths that we are saved. We begin our spiritual life with confession and continue to grow that way.
- VI. Some people only say of the Lord is that He is their comfort and helper in difficult times. But God wants to do more in your life than that: “I say of the Lord...He's my healer, my provider, my financier, He leads and guides my life, He'll give me the desire of my heart.”
- VII. Whatever you say of the Lord, that is what He'll be in your life.
Proverbs 18:21 : Death and life are in the power of the tongue, and those who love it will eat its fruit.
- VIII. What do you say of the Lord? Your confession arises out of your intimacy with God.
3-6 Surely He shall deliver you from the snare of the fowler and from the perilous pestilence. He shall cover you with His feathers and under His wings you shall take refuge; His truth shall be your shield and buckler. You shall not be afraid of the terror by night, Nor of the arrow that flies by day, Nor of the pestilence that walks in darkness, Nor of the destruction that lays waste at noonday.
- I. We all face the same devil, demons, and snares. Some come through victorious and others do not. You are not alone in your suffering. You are facing the same problems other believers face and you don't have to be a victim (1 Peter 5:9). He will even keep you from the fear of these things!
- II. The Bible warns us to be sober and vigilant because Satan is seeking those whom he may devour (1 Peter 5:8-10). Why does Satan have to seek those whom he can devour? Because some of us are under the shadow and we won't be snared. Not every one gets caught. Satan seeks those who are not under the shadow.
- III. Sometimes we face difficulties where we seem to fall victim. We can't understand everything that happens because there are secret things that only God knows (Deuteronomy 29:29), but when things occur that you don't understand, always come back to the Scriptures and continue to declare, *"Surely, He will deliver me!"*
- IV. God promises to deliver you from snares (concealed traps) and pestilence (destructive forces or perilous plagues). By day and night: His faithfulness does not depend on the rising or setting of the sun or any other forces that control natural laws. He also delivers you from the fear of evil.
- A. Some of us believe that if we walk with God, nothing bad is going to happen. This is not true because Psalm 91 reveals that there are many "snares" set for us by the enemy.
- B. These traps are designed to hinder you from going on to fulfill your destiny. Satan is familiar with you (this is why we speak of "familiar spirits"), so he sets traps specifically designed for you.
- C.. Example: Just like animals: What works for one doesn't work for another. A

- bear trap won't work for a bird. He eats the bait and flies off. You must use a different trap for different types of animals.
- D. For one person, the snare of the enemy comes in the form of a woman. For someone else, it is the love of money which becomes a motivating force and they begin to make decisions based solely on monetary gain. Others are tempted to sacrifice destiny for security.
 - E. A snare is concealed--you don't know you are stepping into it--and this is why you must learn how to walk in God's shadow so He can lead you around snares and you can continue on down the path to your destiny.
 - F. This is why you must continually walk with Him so the Holy Spirit guides you. He leads you around the snares. You may never even know they were there. You go on down the path to your destiny in the shadow of the Almighty.
 - G. The trap is concealed: You don't know you are stepping into it. You don't have time to pull out weapons and pepper spray. You don't know how and when a snare is coming.
- V. When you are under God's wings, His truth--the Word--is your shield and buckler. Wings speak of compassion, softness, and comfort. Shield and buckler represent strength (Ruth 2:12, Matthew 23:37). God is able to comfort and secure you as a hen or a fully clothed soldier.
- VI. Elsewhere in Scripture the Word is called the sword, so truth is both an offensive and defensive weapon that protects and defends. Grow in the Word so when an attack comes, you have a scripture for it. When the attack comes, just put up your shield.

7-10 A thousand may fall at your side, and ten thousand by your right hand, but it shall not come near you. Only with your eyes shall you look, and see the reward of the wicked. Because you have made the LORD, who is my refuge, even the Most High, your dwelling place, No evil shall befall you, nor shall any plague come near your dwelling...

- I. When people start falling all around you, don't get scared and assume it will happen to you. A lot of people know all the right doctrines but when they get into difficulty they panic and run to lawyers, doctors, and psychologists. David assures us of this from his own experience ("The Lord is my refuge").
- II. Trouble is near--so near people are falling at your feet. "Only with your eyes will you see the reward of the wicked"--you don't have to be part of it.
- III. "No evil shall befall you"-- We are not talking about positive thinking here, but the promise of God. You are in the secret place and the enemy can't touch you!

11-12 For He shall give His angels charge over you, to keep you in all your ways. They shall bear you up in their hands, lest you dash your foot against a stone.

- I. Satan knows this Psalm. He quoted it in Luke 4:10. Actually, he misquoted it, leaving out "in all your ways". You are kept by the angels as long as you are walking in **your** way, which is **His** way when you walk with God. You are on the path to spiritual destiny and duty. You are walking in God's shadow, not going your own way doing your own thing.
- II. Angels are spirits assigned by God to minister and relay messages to those who abide in the secret place and stay under the wings of God (Hebrews 1:14).
- III. You are often unaware that angels are ministering in your behalf (Hebrews 13:2).
- IV. Angels are dispatched to your aid by the Word of God (Psalm 103:20), so it is important to speak His Word instead of words of unbelief when you are in trouble.

Psalm 103:20 : Bless the LORD, you His angels, who excel in strength, who do His word, Heeding the voice of His word.

- V. An angel cannot participate in anything that violates God's Word. As long as you are living and speaking the Word, your angel is active. When you are not, your angel is bound.
- VI. When you speak negative words, you bind the angels. When you speak the Word of God, the angels have charge over you to keep you in all your ways.
- VII. They ward off minor situations (stones) as well as major ones like lions and serpents:

13 You shall tread upon the lion and the cobra, the young lion and the serpent you shall trample underfoot.

- I. Don't think there are no challenges in the secret place! Serpents are close, but we are trampling them underfoot.
- II. This is not speaking of natural snakes and lions, but the devil and demons--spiritual snakes (Luke 10:19) and lions (1 Peter 5:8-10).
- III. Luke 10:19...I give you power to tread on serpents and scorpions and nothing by any means shall hurt you. Colossians 2:15

14-16 Because he has set his love upon Me, therefore I will deliver him; I will set him on high, because he has known My name. He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life I will satisfy him, and show him My salvation.

-because he cleaves to me in love (RSV)

-because he clings to me (NAB)

-because he knows my name, from me he shall have protection (knox)

-I will be with him in hardship (Har)

-in affliction, I am at his side (Knox)

These last few verses speak to those who:

- I. Know God's name:
 - A. "Know" is a term used in the Bible to describe the intimate relationship

- between a man and a woman.
- B. You don't develop this knowing by just showing up at church once in awhile or having a Jesus sticker on your car.
 - C. Paul cried out: "That I might know Him in the power of his resurrection and the fellowship of His suffering."
- II. Set their love upon Him: There is a difference between doing your duty-- what is required--and in loving God
- III. Call upon Him. The promises given to them are:
- I. I will be with him in trouble.
 - A. In due time I will deliver him.
 - B. I will answer their prayers.
 - C. I will set them on high..
 - D. They will have sufficiency of life in this world (length of days) and in the world to come (salvation, eternal life).

Extra study on point 5:

Psalm 90:9-10 *"For all our days have passed away in Your wrath; we finish our years like a sigh. The days of our lives are seventy years; and if by reason of strength they are eighty years, yet their boast is only labor and sorrow; for it is soon cut off, and we fly away."*

This Psalm was written after Israel rebelled against God. But this is describing what happened to Israel under a curse. We do not have to take this as a word of the Lord to us. This is not a set span of time for all mankind. We are not Israel, we didn't disobey God, and our children aren't waiting for us to die to get to the promised land.

Many people are not living life, but simply surviving it. In the western world especially, movies and advertisements promote youth and make you feel disposable with age. The enemy puts in your mind that at 60 and 70 you are old, from 80 on you are living on borrowed time.

Genesis 6:3: *"And the Lord said, 'My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.'" God sets an average of 120 years. Even medical journals concede that the human body is designed to live 120 years. This means at 60 you are middle aged.*

When you are old, you start looking back instead of ahead. Young men still dream visions!
Philippians 1:21-23: For to me, to live is Christ, and to die is gain. But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. For I am hard pressed between the two, having a desire to depart and be with Christ, which is far better.

1. Paul said, "*What I choose.*" You can choose to live a long life and fulfill your destiny. Don't get in shape from the motivation to look good. Get in shape and fit so you can live long, honor God, and fulfill your destiny.
2. When you truly know and love Him, He will answer you in trouble, deliver you, satisfy you with salvation, and extend your life so you can fulfill your God-given destiny. Whether you die young or old, it will be "long life" to you and you will be satisfied.

Conclusion to Psalm 91:

- I. To the unsaved: If you are unsaved, the promises in this Psalm can only be fulfilled if you come to the Lord. Accept Him today as your personal Savior.
- II. To the Saved: Psalm 91 contains many powerful promises to make you a victor instead of a victim, but there are conditions for receiving them. For example, you must live in the right place (in the secret place under the shadow) and be saying the right things ("I will say of the Lord"). Get yourself into a position where you can claim these promises.

Psalm 92

It Is Good To Praise The Lord

- [1] **It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High:**
- [2] **To shew forth thy lovingkindness in the morning, and thy faithfulness every night,**
- [3] **Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.**
- [4] **For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.**
- [5] **O Lord, how great are thy works! and thy thoughts are very deep.**
- [6] **A brutish man knoweth not; neither doth a fool understand this.**
- [7] **When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:**
- [8] **But thou, Lord, art most high for evermore.**
- [9] **For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.**
- [10] **But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.**
- [11] **Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire**

of the wicked that rise up against me.

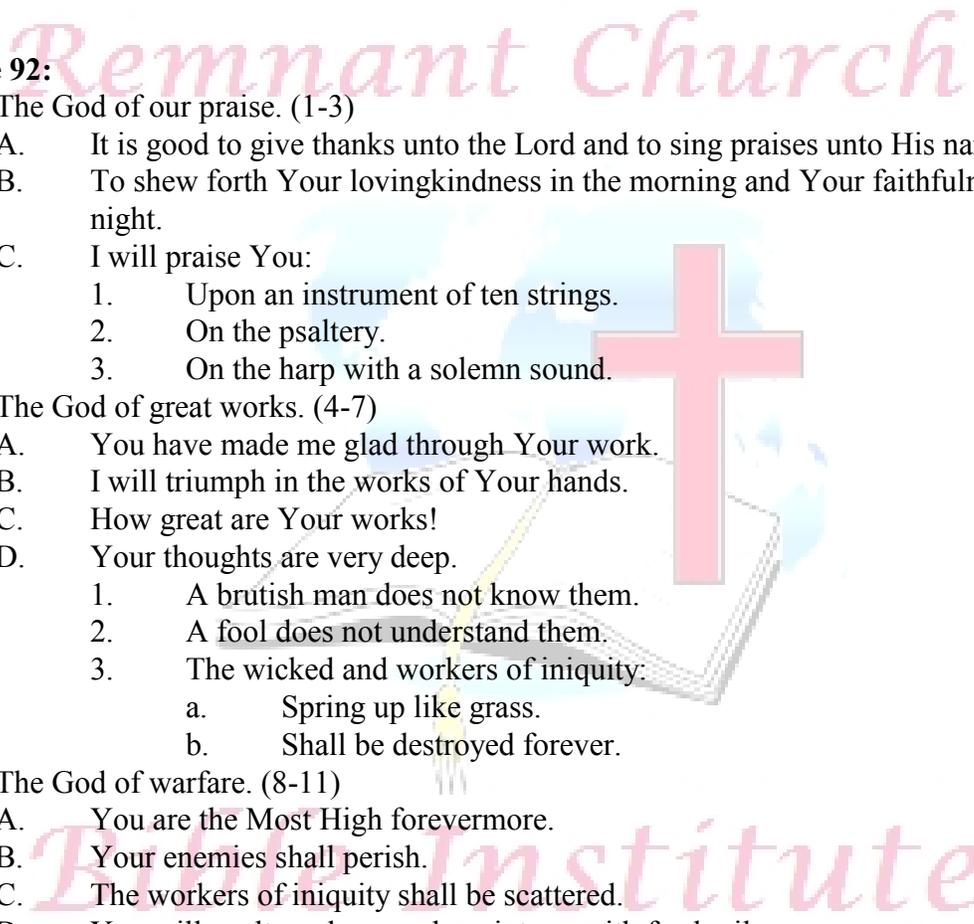
[12] The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

[13] Those that be planted in the house of the Lord shall flourish in the courts of our God.

[14] They shall still bring forth fruit in old age; they shall be fat and flourishing;

[15] To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him.

Outline 92:

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- I. The God of our praise. (1-3)
 - A. It is good to give thanks unto the Lord and to sing praises unto His name.
 - B. To shew forth Your lovingkindness in the morning and Your faithfulness every night.
 - C. I will praise You:
 - 1. Upon an instrument of ten strings.
 - 2. On the psaltery.
 - 3. On the harp with a solemn sound.
 - II. The God of great works. (4-7)
 - A. You have made me glad through Your work.
 - B. I will triumph in the works of Your hands.
 - C. How great are Your works!
 - D. Your thoughts are very deep.
 - 1. A brutish man does not know them.
 - 2. A fool does not understand them.
 - 3. The wicked and workers of iniquity:
 - a. Spring up like grass.
 - b. Shall be destroyed forever.
 - III. The God of warfare. (8-11)
 - A. You are the Most High forevermore.
 - B. Your enemies shall perish.
 - C. The workers of iniquity shall be scattered.
 - D. You will exalt my horn and anoint me with fresh oil.
 - E. My eyes shall see my desire upon the enemy.
 - F. My ears shall hear my desire upon the wicked that rise up against me.
 - IV. The God of His people. (12-15)
 - A. The righteous shall flourish like the palm tree.
 - B. He shall grow like a cedar in Lebanon.
 - C. Those who are planted in the house of the Lord shall flourish in the courts of our God.

- D. They shall still bring forth fruit in old age.
- E. They shall be fat and flourishing.
- F. They shall accomplish His purpose in order to reveal that God is:
 - 1. Upright.
 - 2. A rock.
 - 3. Holy (*there is no unrighteousness in Him*).

Study questions on chapter 92:

1. What do you learn about praise in verses 1-2? What are we to do in the morning? In the evening? (2)
2. What do you learn about how to praise God in verse 3?
3. What do you learn about the works of God in verses 5-7?
4. What do you learn about the wicked in verses 6-7?
5. Summarize what you learn about spiritual warfare in verses 8-11.
6. What do you learn about the righteous in verses 12-15
7. What are the results of being planted in God's house? (13)
8. What do you learn about old age in verse 14?
9. What things should our lives reflect about the Lord? (15)
10. This psalm uses the analogies of trees. The palm is fruitful and a symbol of victory. The cedar is fragrant and a symbol of strength. Apply verses 12-14 spiritually.
11. Application: What do you learn from this psalm that will help you become a person after God's own heart?

**Psalm 93
God Reigns**

[1] The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

[2] Thy throne is established of old: thou art from everlasting.

[3] The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves.

[4] The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

[5] Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

Outline 93:

- I. The Lord reigns. (1)
 - A. He is clothed with majesty.
 - B. He is clothed with strength.
 - C. He has girded Himself.
- II. He reigns over the world: It is established and cannot be moved. (1)
- III. He reigns in Heaven: His throne is established of old, from everlasting. (2)

- IV. He reigns over the floods: (3-4)
 - A. He is high above their floods and waves.
 - B. He is mightier than the noise of many waters.
 - C. He is mightier than the mighty waves of the sea.
- V. He reigns: (5)
 - A. On the basis of His Word.
 - B. On His testimonies which are sure.
 - C. In holiness: Holiness becomes His house.

Study questions on chapter 93:

1. How is the Lord described in verse 1?
2. What do you learn about His throne in verse 2?
3. Verses 3-4 reveals that God reigns above the flood and the noise of the sea. How could this be applied spiritually to your life?
4. According to verse 5, what quality is to be evident in the house of the Lord?
5. Upon what foundations is God's reign based? (5)
6. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 94
The God Of Vengeance

- [1] O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.
- [2] Lift up thyself, thou judge of the earth: render a reward to the proud.
- [3] Lord, how long shall the wicked, how long shall the wicked triumph?
- [4] How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?
- [5] They break in pieces thy people, O Lord, and afflict thine heritage.
- [6] They slay the widow and the stranger, and murder the fatherless.
- [7] Yet they say, The Lord shall not see, neither shall the God of Jacob regard it.
- [8] Understand, ye brutish among the people: and ye fools, when will ye be wise?
- [9] He that planted the ear, shall he not hear? he that formed the eye, shall he not see?
- [10] He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?
- [11] The Lord knoweth the thoughts of man, that they are vanity.
- [12] Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law;
- [13] That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.
- [14] For the Lord will not cast off his people, neither will he forsake his inheritance.
- [15] But judgment shall return unto righteousness: and all the upright in heart shall follow it.
- [16] Who will rise up for me against the evildoers? or who will stand up for me against the

workers of iniquity?

[17] Unless the Lord had been my help, my soul had almost dwelt in silence.

[18] When I said, My foot slippeth; thy mercy, O Lord, held me up.

[19] In the multitude of my thoughts within me thy comforts delight my soul.

[20] Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

[21] They gather themselves together against the soul of the righteous, and condemn the innocent blood.

[22] But the Lord is my defence; and my God is the rock of my refuge.

[23] And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off.

Outline 94:

- I. O Lord God, to whom vengeance belongs: (1-2)
 - A. Show Yourself.
 - B. Lift up Yourself, judge of the earth.
 - C. Render a reward to the proud.
- II. Lord, how long? (3-4)
 - A. How long shall the wicked triumph?
 - B. How long shall they utter and speak hard things?
 - C. How long shall the workers of iniquity boast themselves?
- III. The wicked: (5-7)
 - A. Break in pieces Your people.
 - B. They afflict Your heritage.
 - C. They slay the widow, the stranger, and the fatherless.
 - D. They say, "The Lord shall not see, neither shall the God of Jacob regard it."
- IV. Understand, you brutish and you fools, when will ye be wise? (8-11)
 - A. He that planted the ear, shall He not hear?
 - B. He that formed the eye, shall He not see?
 - C. He that chastises the heathen, shall not He correct?
 - D. He that teaches man knowledge, shall not He know?
 - E. The Lord knows the vain thoughts of man.
- V. Blessed is the man whom You chasten, O Lord: (12-15)
 - A. You teach him out of Your law.
 - B. You give him rest from the days of adversity, until the pit is dug for the wicked.
 - C. You do not cast him off or forsake him.
 - D. Judgment shall return unto the righteousness: and all the upright in heart shall follow it.
- VI. Who will rise up for me against the evildoers and stand up for me against the workers of iniquity? (16-19)
 - A. Unless the Lord had been my help, my soul had almost dwelt in silence.
 - B. When I said, My foot slips; Your mercy, O Lord, held me up.
 - C. In the multitude of my thoughts within me, Your comforts delight my soul.

- VII. Shall the throne of iniquity have fellowship with You, which frames mischief by a law? (20-21)
- A. They gather themselves together against the soul of the righteous.
 - B. They condemn the innocent blood.
- VIII. But the Lord is my defence: (22-23)
- A. My God is the rock of my refuge.
 - B. He shall bring upon them their own iniquity.
 - C. He shall cut them off in their own wickedness.

Study questions on chapter 94:

1. Who is responsible for vengeance? (1)
2. Who is the judge of the earth? (2)
3. Summarize the questions asked in this psalm. How would you answer them? (3-4, 9-10, 16, 20)
4. Summarize the works of iniquity as described in this psalm.
5. Does the psalmist believe God is aware of the deeds of the wicked? Why or why not? (8-11)
6. What did you learn about your thoughts in verse 11 and 19?
7. Who is blessed and why? (12-13)
8. When judgment returns to righteousness, who will follow it? (15)
9. What did you learn about the faithfulness of God in verses 14-15 and 19?
10. What happened when the psalmist thought all hope was gone? (17-18)
11. Who was his defense? 22
12. What will happen to the wicked in the end?
13. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 95
Singing To God

- [1] O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.
- [2] Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.
- [3] For the Lord is a great God, and a great King above all gods.
- [4] In his hand are the deep places of the earth: the strength of the hills is his also.
- [5] The sea is his, and he made it: and his hands formed the dry land.
- [6] O come, let us worship and bow down: let us kneel before the Lord our maker.
- [7] For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,
- [8] Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:
- [9] When your fathers tempted me, proved me, and saw my work.

[10] Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

[11] Unto whom I swear in my wrath that they should not enter into my rest.

Outline 95:

- I. Sing unto the Lord all the earth. (1-2)
 - A. Make a joyful noise to the rock of our salvation.
 - B. Come into His presence with thanksgiving.
 - C. Make a joyful noise unto Him with psalms.
- II. The reason to sing. (3-5)
 - A. The Lord is a great God.
 - B. He is a great King above all gods.
 - C. The deep places of the earth are in His hands.
 - D. The strength of the hills is His.
 - E. The sea is His and He made it.
 - F. His hands formed the dry land.
- III. The reason to worship and bow down. (6-7)
 - A. He is the Lord.
 - B. He is our maker.
 - C. He is our God.
 - D. We are His people
 - E. We are the sheep of His hand.
- IV. A warning to heed: If you hear His voice: Do not harden your heart as Israel did. (8-11)
 - A. They tempted God, proved Him, and saw His work.
 - B. God was grieved with them for 40 years, an entire generation.
 - C. They erred in their hearts.
 - D. They did not know God's ways.
 - E. God did not permit them to enter into rest.

Study questions on chapter 95:

1. How is the Lord described in verse 1?
2. How should we enter His presence according to verse 2?
3. How can the psalms be used in our worship? (2)
4. How is our song described in verses 1-2?
5. Summarize the reasons for our praise. (3-5)
6. What are the reasons for worship given in verses 6-7?
7. What should be our response when God speaks to us? When should we respond? (8)
8. What Old Testament example is used to illustrate the dangers of not listening to God? Provocation, in verse 8, refers to what happened at Meribah and Massah. See Exodus 17:1-7 and Numbers 20:1-13. (8-11)
9. What were the results of their refusal to listen to God? (8-11)
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 96
A New Song

- [1] O sing unto the Lord a new song: sing unto the Lord, all the earth.
[2] Sing unto the Lord, bless his name; shew forth his salvation from day to day.
[3] Declare his glory among the heathen, his wonders among all people.
[4] For the Lord is great, and greatly to be praised: he is to be feared above all gods.
[5] For all the gods of the nations are idols: but the Lord made the heavens.
[6] Honour and majesty are before him: strength and beauty are in his sanctuary.
[7] Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.
[8] Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.
[9] O worship the Lord in the beauty of holiness: fear before him, all the earth.
[10] Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.
[11] Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.
[12] Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice
[13] Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Outline 96:

- I. Sing to the Lord all the earth: (1-2)
 - A. Sing a new song.
 - B. Bless His name.
 - C. Show forth His salvation each day.
- II. Declare of the Lord. (3-6)
 - A. His glory among the heathen.
 - B. His wonders among all people.
 - C. That He is great, greatly to be praised, and to be feared above all gods.
 - D. That the gods of the nations are idols: but the Lord made the heavens.
 - E. That honor and majesty are before Him.
 - F. That strength and beauty are in His sanctuary.
- III. Give to the Lord. (7-8)
 - A. Glory.
 - B. Strength.
 - C. Honor His name.
 - D. An offering of praise as you come into His courts.
- IV. Worship the Lord in the beauty of holiness. (9)
- V. Fear the Lord: all the earth. (9)
- VI. Say of the Lord. (10)
 - A. The Lord reigns

- B. The world shall be established that it shall not be moved.
 - C. He shall judge the people righteously.
(The future world is marked by the sovereignty of God--the Lord reigns; security --it shall not be moved; and sanctification--righteousness).
- VII. Rejoice in the Lord. (11-12)
- A. Let the heavens rejoice.
 - B. Let the earth be glad.
 - C. Let the sea roar, and the fulness thereof.
 - D. Let the field be joyful, and all that is therein.
 - E. Let the trees of the wood rejoice.
- VIII. Do this unto the Lord: (13)
- A. Because He is coming to judge the earth.
 - B. Because He will judge with righteousness.
 - C. Because He will judge His people with truth.

Study questions on chapter 96:

1. What is the content of the song described in verses 1-2?
2. According to verse 3, what are we to declare and where are we to declare it?
3. What is the difference between our God and other gods? (4-5)
4. How is God described in verse 6?
5. Make a list of reasons we are to praise God. (4-6)
6. What are we to give to the Lord in verses 7-8?
7. How are we to worship? (9)
8. What are we to say to the heathen according to verse 10?
9. Why are we to rejoice? (11-13)
10. What parts of nature praise God? (11-12)
11. What will the Lord do when He comes and how will He do it? (13)
12. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 97
The Lord Reigns

- [1] **The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.**
- [2] **Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.**
- [3] **A fire goeth before him, and burneth up his enemies round about.**
- [4] **His lightnings enlightened the world: the earth saw, and trembled.**
- [5] **The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.**
- [6] **The heavens declare his righteousness, and all the people see his glory.**
- [7] **Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.**

- [8] Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.
- [9] For thou, Lord, art high above all the earth: thou art exalted far above all gods.
- [10] Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.
- [11] Light is sown for the righteous, and gladness for the upright in heart.
- [12] Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.

Outline 97:

- I. The Lord reigns. (1)
- A. The earth rejoices.
 - B. The islands are glad.
- II. The Lord who reigns: (2)
- A. Is covered by clouds and darkness.
 - B. Righteousness and judgment are the habitation of His throne.
- III. The response from the enemy: A fire goes before Him to burn up the enemy. (3)
- IV. The response from the earth to His reign: (4-6)
- A. His lightening enlightened the world and they trembled.
 - B. The hills melted like wax at the presence of the Lord.
 - C. The heavens declare His righteousness.
(Remember from previous psalms: The Heavens declare His glory. In the end times, there will be signs in the heavens.)
 - D. All the people see His glory.
- V. The response of various groups to His reign. (7-12)
- A. From those who worship idols: They are confounded.
 - B. From Zion: They are glad.
 - C. From the daughters of Judah: They rejoice:
 1. Because of God's judgments.
 2. Because the Lord is high above the earth.
 3. Because He is exalted above all gods.
 - D. From those who love Him.
 1. They hate evil.
 2. The souls of His saints are preserved.
 3. They are delivered from the hand of the wicked.
 - E. From the righteous.
 1. Light.
 2. Gladness.
 3. Joy and thanksgiving.

Study questions on chapter 97:

1. This psalm is prophetic. What is the response of the earth to the future reign of the Lord? (1-6)
2. What surrounds the Lord? (2) What does this mean?

3. What is the habitation of His throne? (2)
4. What do you learn about the heavens in this psalm? (6)
5. Summarize the response of various groups to the reign of the Lord. (7-12)
 - From those who worship idols.
 - From Zion.
 - From the daughters of Judah.
 - From those who love Him.
 - From the righteous.
6. According to verses 11-12, what results in a life of joy and gladness?
7. What do you learn about the soul in verse 10?
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Remnant Church

Psalm 98 Marvellous Things

- [1] O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.**
- [2] The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.**
- [3] He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.**
- [4] Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.**
- [5] Sing unto the Lord with the harp; with the harp, and the voice of a psalm. [6] With trumpets and sound of cornet make a joyful noise before the Lord, the King.**
- [7] Let the sea roar, and the fulness thereof; the world, and they that dwell therein.**
- [8] Let the floods clap their hands: let the hills be joyful together**
- [9] Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.**

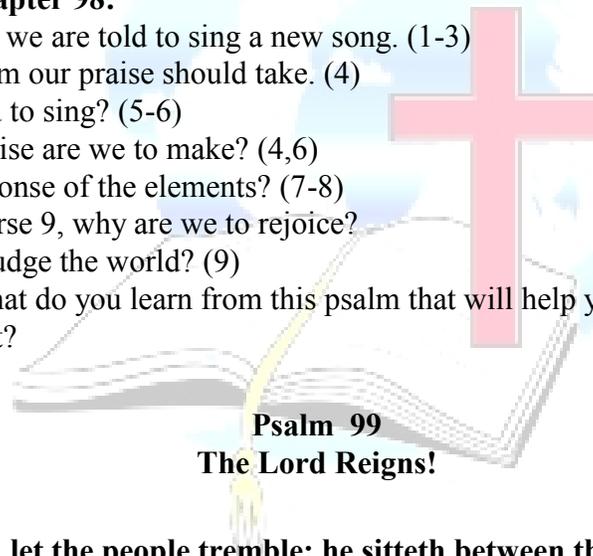
Outline 98:

- I. Sing because: (1-3)
 - A. The Lord has done marvelous things.
 - B. His right hand, and His holy arm, has gotten Him the victory.
 - C. The Lord has made known His salvation.
 - D. He has revealed His righteousness openly to the heathen.
 - E. He has remembered His mercy and truth towards Israel.
 - F. All the earth has seen His salvation.
- II. Make a joyful, loud noise by: (4-6)

- A. Singing praise to Him.
- B. Praising Him with instruments.
 - 1. The harp.
 - 2. The voice of a psalm.
 - 3. With trumpets.
 - 4. With a cornet.
- III. Let the elements rejoice. (7-8)
 - A. Let the sea roar, and the fulness thereof.
 - B. The world, and they that dwell therein.
 - C. Let the floods clap their hands.
 - D. Let the hills be joyful together.
- IV. The reason for our praise: (9)
 - A. The Lord comes to judge the earth.
 - B. He will judge the world with righteousness and equity.

Study questions on chapter 98:

1. List the reasons we are told to sing a new song. (1-3)
2. Describe the form our praise should take. (4)
3. How are we told to sing? (5-6)
4. What kind of noise are we to make? (4,6)
5. What is the response of the elements? (7-8)
6. According to verse 9, why are we to rejoice?
7. How will God judge the world? (9)
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?



[1] The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.

[2] The Lord is great in Zion; and he is high above all the people.

[3] Let them praise thy great and terrible name; for it is holy.

[4] The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

[5] Exalt ye the Lord our God, and worship at his footstool; for he is holy.

[6] Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them.

[7] He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.

[8] Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though

thou tookest vengeance of their inventions.

[9] Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy.

Outline 99:

- I. God reigns in power. (1)
 - A. Let the people tremble.
 - B. He sits between the cherubims.
 - C. Let the earth be moved.
- II. God is great. (2-5)
 - A. He is great in Zion.
 - B. He is high above all the people.
 - C. His name is holy.
 - D. He is a righteous, equitable judge.
 - E. He is holy: Worship at His footstool.
- III. Old Testament examples. (6-8)
 - A. Moses and Aaron.
 - B. Samuel.
 - C. Israel.
 1. He spoke to them in the cloud.
 2. He answered when they kept His testimonies and ordinances.
 3. He forgave their sins, although He punished their iniquities (*inventions*).
 4. He spoke unto them in the cloudy pillar.
 5. They kept His testimonies and the ordinance that He gave them.
- IV. God reigns in holiness: Exalt Him and worship at His holy hill. (9)

Study questions on chapter 99:

1. What do you learn about God's reign in verses 1-2, 5, and 9?
2. According to verses 2-5, why is God worthy of our praise?
3. What three Old Testament examples are used as an illustration in verses 6-8? What is the psalmist illustrating?
4. According to verse 6, what did Israel do and what did God do in response?
5. What was the attitude of these men to the commandments of the Lord? (7)
6. What was God's response to these men? (8)
7. This psalm identifies two places to worship: At His footstool (5) and at His holy hill (9). What might these mean spiritually?
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 100

Do It!

[1] Make a joyful noise unto the Lord, all ye lands.

[2] Serve the Lord with gladness: come before his presence with singing.

[3] Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

[4] Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

[5] For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

Outline 100:

- I. What we should do (1-4)
 - A. Make a joyful noise unto the Lord, all ye lands.
 - B. Serve the Lord with gladness.
 - C. Come before His presence with singing.
 - D. Know:
 - 1. His person: That the Lord is God.
 - 2. His power: It is He that hath made us, and not we ourselves.
 - 3. His purpose: We are His people, and the sheep of His pasture
 - E. Enter into His gates with thanksgiving and into His courts with praise.
 - F. Be thankful unto Him.
 - G. Bless His name.
- II. Why we should do it (5)
 - A. The Lord is good.
 - B. His mercy is everlasting.
 - C. His truth endures to all generations.

Study questions on chapter 100:

- 1. List the commands of this psalm:
 - M _____ (1)
 - S _____ (2)
 - C _____ (2)
 - K _____ (3)
 - E _____ (4)
 - Be _____ (4)
 - B _____ (4)
- 2. What do you learn about creation in verse 3?
- 3. How are we to approach God's presence? (2,4)
- 4. According to verse 1, what form should our praise take?
- 5. What should be our attitude in serving the Lord? (2)
- 6. What analogy is used in verse 3 to describe God's relationship with His people?
- 7. What do you learn about God in verse 5?
- 8. What should be our motivation for praising God according to verse 5?
- 9. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 101
A Psalm Of Intent

- [1] I will sing of mercy and judgment: unto thee, O Lord, will I sing.
- [2] I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.
- [3] I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.
- [4] A froward heart shall depart from me: I will not know a wicked person.
- [5] Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.
- [6] Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.
- [7] He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.
- [8] I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord.

Outline 101:

- I. The psalmist's declarations of intent. (1-8)
- A. I will sing of mercy and judgment: unto You, O Lord, will I sing.
 - B. I will behave myself wisely in a perfect way.
 - 1. O when will You come unto me?
 - 2. I will walk within my house with a perfect heart.
 - C. I will set no wicked thing before mine eyes.
 - D. I will have proper relationships:
 - 1. I will hate the work of them that turn aside; it shall not cleave to me.
 - 2. A froward heart shall depart from me.
 - 3. I will not know a wicked person:
 - a. I will cut off those who privately slander their neighbor.
 - b. I will not suffer those with a high look and proud heart.
 - 4. I will keep my eyes on the faithful of the land:
 - a. They may dwell with me.
 - b. He that walks in a perfect way shall serve me.
 - 5. He that works deceit will not dwell in my house.
 - 6. He that tells lies shall not tarry in my sight.
 - 7. I will destroy all the wicked of the land.
 - 8. I will cut off all wicked doers from the city of the Lord.

Study questions on chapter 101:

1. List all of the declarations in this psalm, beginning each with “I will _____”
Make each of these declarations aloud.
2. What do you learn about proper relationships in verses 4-8? How would you apply these spiritually to your own life?
3. What do you learn about proper conduct at home? (2,6-7)
4. How are we to deal with those who gossip and slander others? (5)
5. Application: What do you learn from this psalm that will help you become a person after God’s own heart?

Psalm 102
A Prayer In Affliction

- [1] Hear my prayer, O Lord, and let my cry come unto thee.
- [2] Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.
- [3] For my days are consumed like smoke, and my bones are burned as an hearth.
- [4] My heart is smitten, and withered like grass; so that I forget to eat my bread.
- [5] By reason of the voice of my groaning my bones cleave to my skin.
- [6] I am like a pelican of the wilderness: I am like an owl of the desert.
- [7] I watch, and am as a sparrow alone upon the house top.
- [8] Mine enemies reproach me all the day; and they that are mad against me are sworn against me.
- [9] For I have eaten ashes like bread, and mingled my drink with weeping,
- [10] Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.
- [11] My days are like a shadow that declineth; and I am withered like grass.
- [12] But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations.
- [13] Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.
- [14] For thy servants take pleasure in her stones, and favour the dust thereof.
- [15] So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.
- [16] When the Lord shall build up Zion, he shall appear in his glory.
- [17] He will regard the prayer of the destitute, and not despise their prayer.
- [18] This shall be written for the generation to come: and the people which shall be created shall praise the Lord.
- [19] For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth;
- [20] To hear the groaning of the prisoner; to loose those that are appointed to death;
- [21] To declare the name of the Lord in Zion, and his praise in Jerusalem;
- [22] When the people are gathered together, and the kingdoms, to serve the Lord.
- [23] He weakened my strength in the way; he shortened my days.
- [24] I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

[25] Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

[26] They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

[27] But thou art the same, and thy years shall have no end.

[28] The children of thy servants shall continue, and their seed shall be established before thee.

Outline 102:

- I. The cry of the afflicted: (1-2)
- A. Hear my prayer, O Lord.
 - B. Let my cry come unto You.
 - C. Hide not Your face from me in the day when I am in trouble.
 - D. Incline Your ear unto me.
 - E. In the day when I call answer me speedily.
- II. The condition of the afflicted: (3-11)
- A. My days are consumed like smoke.
 - B. My bones are burned as an hearth.
 - C. My heart is smitten, and withered like grass.
 - D. I forget to eat my bread.
 - E. By reason of the voice of my groaning my bones cleave to my skin.
 - F. I am like:
 1. A pelican of the wilderness.
 2. An owl of the desert.
 3. A sparrow alone upon the house top.

(All of these are unnatural locations for these creatures. Pelicans don't live in the wilderness; owls don't dwell in the desert; sparrows stay in flocks. He was saying that his condition was not natural.)
 - G. My enemies reproach me all the day. They are mad and have sworn against me.
 - H. I have eaten ashes like bread and mingled my drink with weeping.
 - I. I feel Your indignation and Your wrath: for You have lifted me up, and cast me down.
 - J. My days are like a shadow that declines; and I am withered like grass.
- III. The Lord of the afflicted: (12-17)
- A. He endures for ever; His remembrance unto all generations.
 - B. He will arise and have mercy upon Zion:
 1. The time to favour her, yes, the set time, is come.
 2. For Your servants take pleasure in her stones, and favour the dust thereof.
 3. The heathen shall fear His name and the kings of the earth His glory.
 4. When Zion is built, the Lord shall appear in His glory.
 5. He will regard the prayer of the destitute and not despise their prayer.
- IV. A record for the afflicted: This shall be written for the generation to come: and the people which shall be created shall praise the Lord. (18)

- V. Compassion for the afflicted: (19-22)
- A. He has looked down from the height of His sanctuary; from heaven did the Lord behold the earth.
 - B. To hear the groaning of the prisoner.
 - C. To loose those that are appointed to death.
 - D. To declare the name of the Lord in Zion, and His praise in Jerusalem.
 - E. To gather the people and kingdoms together to serve the Lord.
- VI. The temporal nature of man's affliction vs. the eternal nature of God: (23-27)
- A. Man's years are temporal:
 1. He is weakened in the way (*through affliction*).
 2. His days are shortened (*affliction isn't eternal*).
 3. His prayer is, "O my God, take me not away in the midst of my days."
(*Don't let affliction do me in before my time!*)
 - B. God's years are eternal:
 1. Throughout all generations.
 2. From creation:
 - a. He laid the foundation of the earth.
 - b. The heavens are the work of His hands.
 3. These things shall perish, grow old like a garment, and be changed: But He shall endure.
 4. He is the same.
 5. His years have no end.
- VII. A promise to the afflicted. (28)
- A. The children of Your servants shall continue.
 - B. Their seed shall be established before You.

Study questions on chapter 102:

1. What do you learn about prayer in verses 1-2 and 17?
2. Describe the condition of the afflicted in verses 3-11.
3. To what creatures does the psalmist compare himself? (6-7)
4. What will happen when the Lord appears in glory? (13-17) What is the response of the heathen?
5. What does God see as He views the earth? (19-22)
6. Contrast the temporal nature of man and the eternal nature of God. (11-12, 23-28)
7. What do you learn about the creation of the world in verse 25?
8. What do you learn about the future of the world in verse 26?
9. What promise is given in verse 28? How can you apply this spiritually to your family?
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 103
A Psalm Of Praise

- [1] Bless the Lord, O my soul: and all that is within me, bless his holy name.
- [2] Bless the Lord, O my soul, and forget not all his benefits:
- [3] Who forgiveth all thine iniquities; who healeth all thy diseases;
- [4] Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;
- [5] Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.
- [6] The Lord executeth righteousness and judgment for all that are oppressed.
- [7] He made known his ways unto Moses, his acts unto the children of Israel.
- [8] The Lord is merciful and gracious, slow to anger, and plenteous in mercy.
- [9] He will not always chide: neither will he keep his anger for ever.
- [10] He hath not dealt with us after our sins; nor rewarded us according to our iniquities.
- [11] For as the heaven is high above the earth, so great is his mercy toward them that fear him.
- [12] As far as the east is from the west, so far hath he removed our transgressions from us.
- [13] Like as a father pitieth his children, so the Lord pitieth them that fear him.
- [14] For he knoweth our frame; he remembereth that we are dust.
- [15] As for man, his days are as grass: as a flower of the field, so he flourisheth.
- [16] For the wind passeth over it, and it is gone; and the place thereof shall know it no more.
- [17] But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;
- [18] To such as keep his covenant, and to those that remember his commandments to do them.
- [19] The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.
- [20] Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.
- [21] Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.
- [22] Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

Outline 103:

- I. Personal praise. (1-5)
 - A. Bless the Lord, O my soul: and all that is within me, bless His holy name.
 - B. Bless the Lord, O my soul, and forget not all His benefits:
 1. Who forgives all your iniquities.
 2. Who heals all your diseases.
 3. Who redeems your life from destruction (*from going to waste*).
 4. Who crowns you with lovingkindness and tender mercies.
 5. Who satisfies your mouth with good things so that your youth is renewed like the eagle's.
- II. National praise. (6-18)
 - A. The Lord executes righteousness and judgment for all that are oppressed.
 - B. He made known His ways unto Moses, His acts unto the children of Israel.
 - C. The Lord is merciful and gracious, slow to anger, and plenteous in mercy.
 1. He will not always chide: neither will He keep His anger for ever.

2. He has not dealt with us after our sins; nor rewarded us according to our iniquities.
 3. As the heaven is high above the earth, so great is His mercy toward them that fear Him.
 4. As far as the east is from the west, so far hath He removed our transgressions from us.
- D. As a father pities his children, so the Lord pities them that fear Him.
- E. He knows our frame:
1. He remembers that we are dust.
 2. He knows that our days are as grass or a flower of the field: It flourishes, but then the wind comes and it is gone and not remembered.
- F. The mercy of the Lord is from everlasting to everlasting upon them that fear Him:
1. It extends to children's children.
 2. To such as keep His covenant.
 3. To those that remember His commandments to do them.

III. Praise from all creation. (19-21)

- A. The Lord hath prepared His throne in the heavens and His kingdom rules over all.
- B. Bless the Lord, you His angels, that excel in strength, that do His commandments, hearkening unto the voice of His Word.
- C. Bless the Lord, all His hosts.
- D. Bless the Lord, you ministers of His, that do His pleasure.
- E. Bless the Lord, all His works in all places of His dominion.
- F. Conclusion: Bless the Lord, O my soul.

Study questions on chapter 103:

1. What are the two “alls” in verse 3 that provide the reason for “all” that is within us praising the Lord?
2. According to verse 1, we are to worship with our s_____ and all that is _____.
3. What are we admonished to do and not forget in verse 2?
4. What are some of the benefits listed in verses 3-5? Make a list of the benefits God has bestowed in your life.
5. What promise is given to the oppressed in verse 6?
6. What is the difference between how God revealed Himself to Moses and Israel? (7)
7. What warning is given in verse 9?
8. What do you learn about the resolution of our sins in verses 3 and 10-12
9. To what natural relationship is the Lord compared in verse 13?
10. What do you learn about the mercy of the Lord in verses 8-12 and 17-18? How does the Lord show mercy? To whom? How great is His mercy?
11. What do you learn about the temporal nature of man in verses 14-16?
12. What do you learn about God’s Kingdom in verse 19?
13. What do you learn about angels in verse 20?
14. What should be the goal of God’s ministers, according to verse 21?
15. List the verses where the phrase “Bless the Lord” is used, noting in each instances who is

- commanded to bless Him. (1-2, 20-22)
16. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 104
In Celebration Of Creation

- [1] Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.
- [2] Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:
- [3] Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:
- [4] Who maketh his angels spirits; his ministers a flaming fire:
- [5] Who laid the foundations of the earth, that it should not be removed for ever.
- [6] Thou coveredst it with the deep as with a garment: the waters stood above the mountains.
- [7] At thy rebuke they fled; at the voice of thy thunder they hasted away.
- [8] They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.
- [9] Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.
- [10] He sendeth the springs into the valleys, which run among the hills.
- [11] They give drink to every beast of the field: the wild asses quench their thirst.
- [12] By them shall the fowls of the heaven have their habitation, which sing among the branches.
- [13] He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.
- [14] He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;
- [15] And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.
- [16] The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted;
- [17] Where the birds make their nests: as for the stork, the fir trees are her house.
- [18] The high hills are a refuge for the wild goats; and the rocks for the conies.
- [19] He appointed the moon for seasons: the sun knoweth his going down.
- [20] Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.
- [21] The young lions roar after their prey, and seek their meat from God.
- [22] The sun ariseth, they gather themselves together, and lay them down in their dens.
- [23] Man goeth forth unto his work and to his labour until the evening.
- [24] O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

[25] So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

[26] There go the ships: there is that leviathan, whom thou hast made to play therein.

[27] These wait all upon thee; that thou mayest give them their meat in due season.

[28] That thou givest them they gather: thou openest thine hand, they are filled with good.

[29] Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

[30] Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

[31] The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.

[32] He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.[33] I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.

[34] My meditation of him shall be sweet: I will be glad in the Lord.

[35] Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

Outline 104:

- I. In celebration of the Creator. (1-4)
 - A. Bless the Lord, O my soul. O Lord my God, You are very great.
 - B. You are clothed with honour and majesty.
 - C. You cover Yourself with light as a garment.
 - D. You stretch out the heavens like a curtain.
 - E. You lay the beams of Your chambers in the water.
 - F. You make the clouds Your chariot.
 - G. You walk upon the wings of the wind.
 - H. You make Your angels spirits and Your ministers a flaming fire.
- II. The creative power of God. (5-9)
 - A. You laid the foundations of the earth, that it should not be removed for ever.
 - B. You covered it with the deep as with a garment: the waters stood above the mountains.
 - C. At Your rebuke they fled; at the voice of Your thunder they hasted away.
 - D. They go up by the mountains; they go down by the valleys unto the place which You have founded for them.
 - E. You have set a bound that they may not pass over; that they turn not again to cover the earth.
- III. The creative provision of God. (10-26)
 - A. He sends the springs into the valleys, which run among the hills.
 - 1. They give drink to every beast of the field.
 - 2. The wild asses quench their thirst.
 - 3. By them shall the fowls of the heaven have their habitation, which sing among the branches.
 - B. He waters the hills from His chambers: The earth is satisfied with the fruit of His works.
 - C. He causes the grass to grow for the cattle, and herb for the service of man: that he

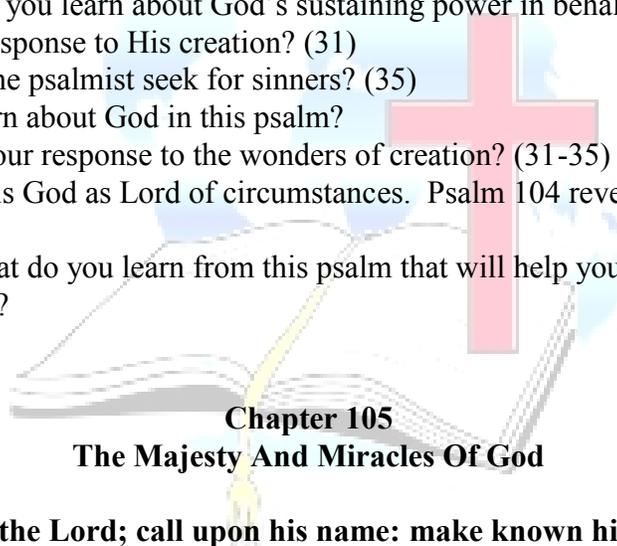
- may bring forth food out of the earth.
- D. He provides wine that makes glad the heart of man, and oil to make his face to shine, and bread which strengthens his heart.
- E. The trees of the Lord are full of sap; the cedars of Lebanon, which He has planted:
1. Where the birds make their nests: as for the stork, the fir trees are her house.
 2. The high hills are a refuge for the wild goats; and the rocks for the conies.
- F. He appoints the moon for seasons:
1. The sun knows his going down.
 2. He makes darkness, and it is night: wherein all the beasts of the forest do creep forth:
 - a. The young lions roar after their prey, and seek their meat from God.
 - b. The sun arises, they gather themselves together, and lay them down in their dens.
 3. Man goes forth unto his work and to his labour until the evening.
- G. O Lord, how manifold are Your works!
1. In wisdom have You made them all.
 2. The earth is full of Your riches.
- H. So is this great and wide sea:
1. Wherein are things creeping innumerable, both small and great beasts.
 2. There go the ships.
 3. There is leviathan (*a great sea creature*) whom You have made to play there.
- IV. All creation has in common: (27-32)
- A. These wait all upon You:
1. That You may give them their meat in due season.
 2. That they gather: You open Your hand, they are filled with good.
- B. If You hide Your face, they are troubled.
- C. If You take away their breath, they die, and return to their dust.
- D. You send forth Your spirit, they are created.
- E. You renew the face of the earth.
- F. Your glory shall endure forever:
1. You rejoice in Your work.
 2. You look on the earth and it trembles.
 3. You touch the hills and they smoke.
- V. The psalmist's response to the Creator and His creation. (33-35)
- A. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.
- B. My meditation of Him shall be sweet.
- C. I will be glad in the Lord.
- D. Let sinners be consumed out of the earth, and let the wicked be no more.
- E. Bless the Lord, O my soul. Praise the Lord.

Study questions on chapter 104:

1. What do you learn about angels in verse 4?
2. What is the psalmist's response to the wonders of creation? (24,33-34). How do you respond?
3. Using Genesis chapter 1, identify the various days of creation recounted in this psalm:

Day	What Happened	Genesis 1 Verses	Psalms 104 Verses
1	_____	_____	_____
2	_____	_____	_____
3	_____	_____	_____
4	_____	_____	_____
5	_____	_____	_____
6	_____	_____	_____
7	_____	_____	_____

4. What do all creatures on earth have in common? (27-30)
5. Summarize what you learn about God's sustaining power in behalf of His creation.
6. What is God's response to His creation? (31)
7. What fate does the psalmist seek for sinners? (35)
8. What do you learn about God in this psalm?
9. What should be our response to the wonders of creation? (31-35)
10. Psalm 103 reveals God as Lord of circumstances. Psalm 104 reveals God as Lord of creation.
11. Application: What do you learn from this psalm that will help you become a person after God's own heart?



Chapter 105
The Majesty And Miracles Of God

- [1] **O give thanks unto the Lord; call upon his name: make known his deeds among the people.**
- [2] **Sing unto him, sing psalms unto him: talk ye of all his wondrous works.**
- [3] **Glory ye in his holy name: let the heart of them rejoice that seek the Lord.**
- [4] **Seek the Lord, and his strength: seek his face evermore.**
- [5] **Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;**
- [6] **O ye seed of Abraham his servant, ye children of Jacob his chosen.**
- [7] **He is the Lord our God: his judgments are in all the earth.**
- [8] **He hath remembered his covenant for ever, the word which he commanded to a thousand generations.**
- [9] **Which covenant he made with Abraham, and his oath unto Isaac;**

[10] And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

[11] Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

[12] When they were but a few men in number; yea, very few, and strangers in it.

[13] When they went from one nation to another, from one kingdom to another people;

[14] He suffered no man to do them wrong: yea, he reprov'd kings for their sakes;

[15] Saying, Touch not mine anointed, and do my prophets no harm.

[16] Moreover he called for a famine upon the land: he brake the whole staff of bread.

[17] He sent a man before them, even Joseph, who was sold for a servant:

[18] Whose feet they hurt with fetters: he was laid in iron:

[19] Until the time that his word came: the word of the Lord tried him.

[20] The king sent and loosed him; even the ruler of the people, and let him go free.

[21] He made him Lord of his house, and ruler of all his substance:

[22] To bind his princes at his pleasure; and teach his senators wisdom.

[23] Israel also came into Egypt; and Jacob sojourn'd in the land of Ham.

[24] And he increased his people greatly; and made them stronger than their enemies.

[25] He turned their heart to hate his people, to deal subtilly with his servants.

[26] He sent Moses his servant; and Aaron whom he had chosen.

[27] They shewed his signs among them, and wonders in the land of Ham.

[28] He sent darkness, and made it dark; and they rebelled not against his word.

[29] He turned their waters into blood, and slew their fish.

[30] Their land brought forth frogs in abundance, in the chambers of their kings.

[31] He spake, and there came divers sorts of flies, and lice in all their coasts.

[32] He gave them hail for rain, and flaming fire in their land.

[33] He smote their vines also and their fig trees; and brake the trees of their coasts.

[34] He spake, and the locusts came, and caterpillers, and that without number,

[35] And did eat up all the herbs in their land, and devoured the fruit of their ground.

[36] He smote also all the firstborn in their land, the chief of all their strength.

[37] He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

[38] Egypt was glad when they departed: for the fear of them fell upon them.

[39] He spread a cloud for a covering; and fire to give light in the night.

[40] The people asked, and he brought quails, and satisfied them with the bread of heaven.

[41] He opened the rock, and the waters gushed out; they ran in the dry places like a river.

[42] For he remembered his holy promise, and Abraham his servant.

[43] And he brought forth his people with joy, and his chosen with gladness:

[44] And gave them the lands of the heathen: and they inherited the labour of the people;

[45] That they might observe his statutes, and keep his laws. Praise ye the Lord.

Outline 105:

- I. Declaration of the majesty and miracles of God. (1-4)
 - A. O give thanks unto the Lord:
 1. Call upon His name.

2. Make known His deeds among the people.
- B. Sing unto Him, sing psalms unto Him: talk of all His wondrous works.
- C. Glory in His holy name.
- D. Let the heart of them rejoice that seek the Lord.
- E. Seek the Lord and His strength.
- F. Seek His face evermore.
- II. An invitation to remember the majesty and miracles of God. (5)
- A. His marvellous works that He has done.
- B. His wonders.
- C. The judgments of His mouth.
- III. The majesty and miracles of God as in the times of Abraham, Isaac, and Jacob. (6-15)
- A. He is the Lord our God: His judgments are in all the earth.
- B. He has remembered His covenant for ever, the word which He commanded to a thousand generations.
- C. Which covenant He made with Abraham, and His oath unto Isaac, saying, Unto thee will I give the land of Canaan, the lot of your inheritance.
1. When they were but a few men in number; yes, very few, and strangers in it.
 2. When they went from one nation to another, from one kingdom to another people.
 3. He suffered no man to do them wrong: yes, He reproveth kings for their sakes saying, "Touch not my anointed, and do my prophets no harm."
- IV. The majesty and miracles of God as seen in Joseph's time. (16-23)
- A. He called for a famine upon the land: He broke the whole staff of bread.
- B. He sent a man before them, even Joseph:
1. He was sold for a servant.
 2. He was hurt with fetters.
 3. He was laid in iron until the time that his word came: the Word of the Lord tried him.
 4. The king sent and loosed him; even the ruler of the people, and let him go free:
 - a. He made him lord of his house, and ruler of all his substance.
 - b. To bind his princes at his pleasure; and teach his senators wisdom.
- C. Israel also came into Egypt; and Jacob sojourned in the land of Ham.
- V. The majesty and miracles of God as seen in Moses' time. (24-43)
- A. He increased His people greatly; and made them stronger than their enemies.
- B. He turned their heart to hate His people, to deal subtly with His servants.
- C. He sent Moses His servant; and Aaron whom He had chosen.
1. They shewed His signs among them, and wonders in the land of Ham.
 2. He sent darkness, and made it dark; and they rebelled not against His Word.
 3. He turned their waters into blood, and slew their fish.
 4. Their land brought forth frogs in abundance, in the chambers of their

- kings.
5. He spoke, and there came divers sorts of flies, and lice in all their coasts.
 6. He gave them hail for rain, and flaming fire in their land.
 7. He smote their vines also and their fig trees; and broke the trees of their coasts.
 8. He spoke, and the locusts came, and caterpillars:
 - a. Without number.
 - b. They ate up all the herbs in their land.
 - c. They devoured the fruit of their ground.
 9. He smote also all the firstborn in their land, the chief of all their strength.
- D. He brought them forth also with silver and gold: and there was not one feeble person among their tribes.
1. Egypt was glad when they departed: for the fear of them fell upon them.
 2. He spread a cloud for a covering; and fire to give light in the night.
 3. The people asked, and He brought quails, and satisfied them with the bread of heaven.
 4. He opened the rock, and the waters gushed out; they ran in the dry places like a river.
- E. He remembered His holy promise and Abraham, His servant, and He brought forth His people with joy, and His chosen with gladness.
- VI. The majesty and miracles of God as seen in Joshua's time. (44-45)
- A. God gave them the lands of the heathen.
 - B. They inherited the labour of the people.
- VII. The purpose was that they might observe His statutes, and keep His laws. (45)

Study questions on chapter 105:

1. Why is it important to remember the majesty and miracles of God? (5) Review these in your own life.
2. Summarize the commands of verses 1-4:

G	_____	(1)		
C	_____	(1)		
M	_____	(1)		
S	_____	(2)		
T	_____	(2)		
G	_____	(3)		
R	_____	(3)		
Seek the L	_____	(4)		
H	_____	S	_____	(4)
H	_____	F	_____	(4)
3. Compare verses 11-13 with verses 44-45.
4. For what purpose were God's people brought into their inheritance? (47)
5. This is a historical summary of Israel's history from Abraham to Joshua. Study 1 Chronicles 16:8-22 in relation to this psalm.

6. Summarize what you learn about the majesty and miracles of God as seen in the days of Abraham, Isaac, and Jacob. (6-15)
7. Summarize what you learn about the majesty and miracles of God as seen in Joseph's time. (16-23)
8. Summarize what you learn about the majesty and miracles of God as seen in Moses' time. (24-43)
9. Summarize what you learn about the majesty and miracles of God as seen in Joshua's time. (44-45)
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 106
Corruption And Compassion

- [1] Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever.
- [2] Who can utter the mighty acts of the Lord? who can shew forth all his praise?
- [3] Blessed are they that keep judgment, and he that doeth righteousness at all times.
- [4] Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation;
- [5] That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.
- [6] We have sinned with our fathers, we have committed iniquity, we have done wickedly.
- [7] Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.
- [8] Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.
- [9] He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.
- [10] And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.
- [11] And the waters covered their enemies: there was not one of them left.
- [12] Then believed they his words; they sang his praise.
- [13] They soon forgot his works; they waited not for his counsel:
- [14] But lusted exceedingly in the wilderness, and tempted God in the desert.
- [15] And he gave them their request; but sent leanness into their soul.
- [16] They envied Moses also in the camp, and Aaron the saint of the Lord.
- [17] The earth opened and swallowed up Dathan, and covered the company of Abiram.
- [18] And a fire was kindled in their company; the flame burned up the wicked.
- [19] They made a calf in Horeb, and worshipped the molten image.
- [20] Thus they changed their glory into the similitude of an ox that eateth grass.
- [21] They forgot God their saviour, which had done great things in Egypt;
- [22] Wondrous works in the land of Ham, and terrible things by the Red sea.
- [23] Therefore he said that he would destroy them, had not Moses his chosen stood before

him in the breach, to turn away his wrath, lest he should destroy them.

[24] Yea, they despised the pleasant land, they believed not his word:

[25] But murmured in their tents, and hearkened not unto the voice of the Lord.

[26] Therefore he lifted up his hand against them, to overthrow them in the wilderness:

[27] To overthrow their seed also among the nations, and to scatter them in the lands.

[28] They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

[29] Thus they provoked him to anger with their inventions: and the plague brake in upon them.

[30] Then stood up Phinehas, and executed judgment: and so the plague was stayed.

[31] And that was counted unto him for righteousness unto all generations for evermore.

[32] They angered him also at the waters of strife, so that it went ill with Moses for their sakes:

[33] Because they provoked his spirit, so that he spake unadvisedly with his lips.

[34] They did not destroy the nations, concerning whom the Lord commanded them:

[35] But were mingled among the heathen, and learned their works.

[36] And they served their idols: which were a snare unto them.

[37] Yea, they sacrificed their sons and their daughters unto devils,

[38] And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

[39] Thus were they defiled with their own works, and went a whoring with their own inventions.

[40] Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.

[41] And he gave them into the hand of the heathen; and they that hated them ruled over them.

[42] Their enemies also oppressed them, and they were brought into subjection under their hand.

[43] Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity.

[44] Nevertheless he regarded their affliction, when he heard their cry:

[45] And he remembered for them his covenant, and repented according to the multitude of his mercies.

[46] He made them also to be pitied of all those that carried them captives.

[47] Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

[48] Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord.

Outline 106:

- I. Israel's cry: (1-5)
 - A. They want to bless God:
 - 1. Praise the Lord.
 - a. Oh give thanks unto the Lord.

- b. For He is good.
 - c. For His mercy endures for ever.
 - 2. Who can utter the mighty acts of the Lord?
 - 3. Who can show forth all His praise?
 - B. They want to be blessed by God:
 - 1. Blessed are they that keep His judgments and do right at all times.
 - 2. Remember me, O Lord, with the favour that You bear unto Your people.
 - 3. Visit me with Your salvation:
 - a. That I may see the good of Your chosen.
 - b. That I may rejoice in the gladness of Your nation.
 - c. That I may glory with Your inheritance.
- II. Israel's corruption and God's compassion. (6-46)
- A. Corruption:
 - 1. We have sinned with our fathers, we have committed iniquity, we have done wickedly.
 - 2. Our fathers understood not His wonders in Egypt; they remembered not the multitude of His mercies; but provoked Him at the sea, even at the Red sea.
 - B. Compassion:
 - 1. Nevertheless He saved them for His name's sake, that He might make His mighty power to be known.
 - 2. He rebuked the Red Sea also, and it was dried up.
 - 3. He led them through the depths, as through the wilderness.
 - 4. He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.
 - 5. The waters covered their enemies: there was not one of them left.
 - 6. Then they believed His words; they sang His praise.
 - C. Corruption:
 - 1. They soon forgot His works; they waited not for His counsel.
 - 2. They lusted exceedingly in the wilderness, and tempted God in the desert.
 - 3. He gave them their request; but sent leanness into their soul.
 - 4. They envied Moses also in the camp, and Aaron the saint of the Lord.
 - 5. The earth opened and swallowed up Dathan, and covered the company of Abiram (*Numbers 16:31-32*).
 - 6. A fire was kindled in their company; the flame burned up the wicked.
 - 7. They made a calf in Horeb, and worshipped the molten image.
 - a. They changed their glory into the similitude of an ox that eateth grass.
 - b. They forgot God their Saviour, which had done great things in Egypt, wondrous works in the land of Ham, and terrible things by the Red Sea.
 - c. Therefore He said that He would destroy them, had not Moses His chosen stood before Him in the breach, to turn away His wrath, lest

- He should destroy them.
8. They despised the pleasant land, they believed not His Word.
 9. They murmured in their tents, and hearkened not unto the voice of the Lord.
 - a. Therefore He lifted up His hand against them, to overthrow them in the wilderness.
 - b. He wanted to overthrow their seed also among the nations, and to scatter them in the lands.
 10. They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.
 - a. Thus they provoked Him to anger with their inventions: and the plague broke in upon them.
 - b. Then stood up Phinehas, and executed judgment: and so the plague was stayed—and that was counted unto him for righteousness unto all generations for evermore.
 11. They angered Him also at the waters of strife, so that it went ill with Moses for their sakes: They provoked his spirit, so that he spoke unadvisedly with his lips.
 12. They did not destroy the nations, concerning whom the Lord commanded them:
 - a. They mingled among the heathen, and learned their works.
 - b. They served their idols: which were a snare unto them.
 - c. They sacrificed their sons and their daughters unto devils.
 - d. They shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.
 - e. They were defiled with their own works, and went a whoring with their own inventions.
 13. Therefore was the wrath of the Lord kindled against his people:
 - a. He abhorred His own inheritance.
 - b. He gave them into the hand of the heathen.
 - c. Those they hated ruled over them.
 - d. Their enemies also oppressed them, and they were brought into subjection under their hand.
- D. Many times He delivered them:
1. Even though they provoked Him with their counsel and were brought low for their iniquity, He regarded their affliction, when He heard their cry.
 2. He remembered for them His covenant, and repented according to the multitude of His mercies.
 3. He made them also to be pitied of all those that carried them captives.
- III. Conclusion. (47-48)
- A. Save us, Oh Lord our God and gather us from among the heathen, to give thanks unto Your holy name and to triumph in Your praise.

B. Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord.

Study questions on chapter 106:

1. What is the appeal to praise in verses 1-3?
2. Summarize the cry of Israel recorded in verses 4-6.
3. What sin of the fathers is mentioned in verse 7?
4. Who acted as intercessors for God's people in verse 23 and 30? Is God asking you to stand in the gap to intercede for someone?
5. Why did God repeatedly show compassion on His people? (8, 44-47)
6. Make a list of the sins of Israel as itemized in this psalm. Examine your own life in relation to these.
7. Make a list of the compassionate acts of God recorded in this psalm.
8. According to this psalm, what methods did God use to deal with Israel's corruption?
Read further about this by using the following chart.

Psalm 106:13-15	Exodus 17:1-7
Psalm 106:16-18	Numbers 16:1-35
Psalm 106:19-23	Exodus 32:1-14
Psalm 106:24-27	Numbers 14:1-38
Psalm 106:28-31	Numbers 25:1-9
Psalm 106:32-33	Numbers 20:1-13
9. What do you learn about the dangers of disobedience and compromise in verses 34-49?
10. Pray the prayer of verses 47-48.
11. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 107
The Song Of The Redeemed

- [1] O give thanks unto the Lord, for he is good: for his mercy endureth for ever.
- [2] Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy;
- [3] And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
- [4] They wandered in the wilderness in a solitary way; they found no city to dwell in.
- [5] Hungry and thirsty, their soul fainted in them.
- [6] Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.
- [7] And he led them forth by the right way, that they might go to a city of habitation.
- [8] Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!
- [9] For he satisfieth the longing soul, and filleth the hungry soul with goodness.
- [10] Such as sit in darkness and in the shadow of death, being bound in affliction and iron;

[11] Because they rebelled against the words of God, and contemned the counsel of the most High:
[12] Therefore he brought down their heart with labour; they fell down, and there was none to help.
[13] Then they cried unto the Lord in their trouble, and he saved them out of their distresses.
[14] He brought them out of darkness and the shadow of death, and brake their bands in sunder.
[15] Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!
[16] For he hath broken the gates of brass, and cut the bars of iron in sunder.
[17] Fools because of their transgression, and because of their iniquities, are afflicted.
[18] Their soul abhorreth all manner of meat; and they draw near unto the gates of death.
[19] Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.
[20] He sent his word, and healed them, and delivered them from their destructions.
[21] Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!
[22] And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.
[23] They that go down to the sea in ships, that do business in great waters;
[24] These see the works of the Lord, and his wonders in the deep.
[25] For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.
[26] They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.
[27] They reel to and fro, and stagger like a drunken man, and are at their wits' end.
[28] Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.
[29] He maketh the storm a calm, so that the waves thereof are still.
[30] Then are they glad because they be quiet; so he bringeth them unto their desired haven.
[31] Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!
[32] Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.
[33] He turneth rivers into a wilderness, and the watersprings into dry ground;
[34] A fruitful land into barrenness, for the wickedness of them that dwell therein.[35] He turneth the wilderness into a standing water, and dry ground into watersprings.
[36] And there he maketh the hungry to dwell, that they may prepare a city for habitation;
[37] And sow the fields, and plant vineyards, which may yield fruits of increase.
[38] He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.
[39] Again, they are minished and brought low through oppression, affliction, and sorrow.

[40] He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

[41] Yet setteth he the poor on high from affliction, and maketh his families like a flock.

[42] The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.

[43] Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.

Outline 107:

- I. Give thanks to the Lord. (1-3)
 - A. For He is good.
 - B. For His mercy endures for ever.
 - C. Let the redeemed of the Lord say so:
 - 1. Those He has redeemed from the hand of the enemy.
 - 2. Those He has gathered from the east, west, north, and south.
- II. Man is a pilgrim--God guides. (4-9)
 - A. They wandered in the wilderness in a solitary way:
 - 1. They found no city to dwell in.
 - 2. Hungry and thirsty, their soul fainted in them.
 - B. When they cried to the Lord in their trouble:
 - 1. He delivered them out of their distresses.
 - 2. He led them forth by the right way, that they might go to a city of habitation.
 - C. We should praise the Lord:
 - 1. For His goodness.
 - 2. For His wonderful works to the children of men.
 - 3. Because He satisfies the longing soul.
 - 4. Because He fills the hungry with goodness.
- III. Man is a prisoner--God delivers. (10-16)
 - A. They sat in darkness and the shadow of death:
 - 1. They were bound in affliction.
 - 2. They were bound in iron.
 - 3. Their bondage was the result of their rebellion and contempt of God.
 - 4. They labored and fell down and there was none to help.
 - B. When they cried to the Lord in their bondage:
 - 1. He saved them out of their distresses.
 - 2. He brought them out of darkness and the shadow of death.
 - 3. He broke their bands.
 - C. We should praise the Lord:
 - 1. For His goodness.
 - 2. For His wonderful works to the children of men.
 - 3. Because He has broken the gates of brass and cut the bars of iron in sunder.
- IV. Man is afflicted--God heals. (17-22)

- A. Fools:
1. They are afflicted because of their transgression and iniquities.
 2. Their soul abhorres all manner of meat.
 3. They draw near unto the gates of death.
- B. When they cried to the Lord in their trouble:
1. He saved them out of their distresses.
 2. He sent His word, and healed them.
 3. He delivered them from their destructions.
- C. We should praise the Lord:
1. For His goodness.
 2. For His wonderful works to the children of men.
 3. With sacrifices of thanksgiving.
 4. By declaring His works with rejoicing.
- V. Man is a sailor—God is the navigator. (23-32)
- A. They that go down to the sea in ships and do business in great waters:
1. See the works of the Lord and His wonders in the deep.
 2. Observe that God commands, and raises the stormy wind which lifts up the waves.
 3. Mount up to the heaven and they go down again to the depths: their soul is melted because of trouble.
 4. Reel to and fro, and stagger like a drunken man, and are at their wits' end.
- B. When they cried to the Lord in their trouble:
1. He brought them out of their distresses.
 2. He made the storm so that the waves were still and they were glad for the quietness.
 3. He brought them unto their desired haven.
- C. We should praise the Lord:
1. For His goodness.
 2. For His wonderful works to the children of men.
 3. In the congregation of the people.
 4. In the assembly of the elders.
- VI. Man struggles to survive—God provides. (33-43)
- A. Man struggles in the wilderness, the barren, dry places.
- B. God, in His goodness:
1. Turns rivers into a wilderness, and the watersprings into dry ground.
 2. Turns a fruitful land into barrenness, for the wickedness of them that dwell therein.
 3. Turns the wilderness into standing water and dry ground into watersprings.
 4. Makes the hungry to dwell there that they may prepare a city for habitation:
 - a. They sow the fields, and plant vineyards, which yield fruits of increase.

- b. He blesses them also, so that they are multiplied greatly; and suffers not their cattle to decrease.
- C. Again, man is diminished and brought low through:
 1. Oppression.
 2. Affliction.
 3. Sorrow.
- D. God's response:
 1. He pours contempt upon princes (*the prideful*), and causes them to wander in the wilderness, where there is no way.
 2. He sets the poor on high from affliction, and makes his families like a flock.
- E. The results of God's actions:
 1. The righteous shall see it, and rejoice.
 2. All iniquity shall stop her mouth.
 3. Those who are wise and observe these things shall understand the loving kindness of the Lord.

Study questions on chapter 107:

1. Who is invited to give thanks to the Lord in verses 1-3? Why are they encouraged to be thankful? (1-3,8,15-16) Where are they encouraged to praise the Lord? (32)
2. Be a "say so" Christian (verse 2). Don't be ashamed of the Gospel!
3. How is man described in verses 4-9? What do you learn about God in these verses?
4. What is the reason for bondage according to verse 11?
5. What is the reason for affliction according to verse 17?
6. What brought healing and deliverance? (20)
7. How is man described in verses 10-16? What do you learn about God in these verses?
8. How is man described in verses 17-22? What do you learn about God in these verses?
9. Why is giving thanks sometimes a sacrifice? (22)
10. How is man described in verses 23-32? What do you learn about God in these verses?
11. Who is in control of the storms of life? (25-29)
12. How is man described in verses 33-43? What do you learn about God in these verses?
13. Summarize the four cries in verses 6, 13, 19, and 28. What caused the cries? What were the results when they cried to the Lord?
14. This psalm can be studied in terms of the history and prophetic future of Israel.
 - Of what period in Israel's history do verses 4-9 remind you?
 - Of what period in Israel's history do verses 10-16 remind you?
 - Of what period in Israel's history do verses 17-22 remind you?
 - Of what period in Israel's history do verses 23-32 remind you?
 - Of what period in Israel's history do verses 33-43 remind you?
15. Contrast God's response to the "princes" (the prideful) and the poor in verses 40-41.
16. What phrase is repeated in verses 8,15,21, 31?
17. According to verse 39, what brings man down to a low and struggling condition?
18. How does this psalm help us understand the loving kindness of the Lord? (43)

19. What will stop the “mouth” of iniquity? (42)
20. Application: What do you learn from this psalm that will help you become a person after God’s own heart?
21. This chapter indicates we are to praise God because He:
 - Verse 2: Redeems you from the hands of the enemy.
 - Verse 6: Delivers you from all your distresses.
 - Verse 7: Leads you in the right way.
 - Verse 9: Satisfies your longing soul.
 - Verse 9: Satisfies your spiritual hunger and thirst.
 - Verses 14-20: Delivers you from bondage--sets you free.
 - Verse 20: Heals you: Mentally, spiritually, physically.
 - Verse 20: Delivers you from your destructions.
 - Verses 23-24: Helps you in the everyday affairs of life.
 - Verse 29: Calms the storms of your life.
 - Verse 30: Gives you peace.
 - Verse 30: Guides you to reach your destiny.
 - Verses 33-35: Makes you productive (barren to fruitful).
 - Verse 36: Establishes you.
 - Verses 37-38: Sets you in a supernatural cycle of sowing and reaping.
 - Verse 39-41: Fights for you.
 - Verse 42: Makes your life a testimony.

**Supplemental Study On Psalm 107:
At Your Wit's End**

Have you ever felt you were at your wit’s end? Study verses 25-27 which deal with being at your wit’s end. It explains...

- The Reason (how you got there).
- The Results (what it is like being at your wit's end).
- The Remedy (how to move away from wit's end corner).

I. The reason:

A. Rejection of God's way: Verses 4-5

Israel is used as an example because they rejected God's Way. Instead of crossing over into the Promised land, they wandered in the wilderness. You may be at your wit's end and in a spiritual wilderness of wandering because somewhere along the line, you rejected God's way. He brought you (like Israel at Kadesh-Barnea) to a place of decision. You either would move forward in His way, or go your own. You chose to walk in your own way instead of God's way. You did not cross over into the closer walk with Him. Perhaps you rejected His call to Christian service.

B. Rejection of God's Word: Verse 11.

Israel rejected the Word of God and had contempt for His counsel. We often wind up at our wit's end because somewhere along the line, we have rejected the Word

of God. God has revealed His will through the Word or shown us areas of our lives and flesh that we needed to deal with, but we rejected His correction and had contempt for His counsel.

C. Rebellion: Verses 17-18

If we reject God's Ways and His Word, this leads to rebellion. Rebellion is sin. Note that we come to our wit's end because of our own foolish transgressions and iniquities. Because we have rejected God's Word and His Way, we "abhor the meat" of the things of God and are walking in our own way closer and closer to the "gates of spiritual death".

II. The results: Being at your wit's end is:

- A. A stormy place (verse 25). A storm is nature out of control. In a stormy place spiritually, the flesh and spirit are out of control.
- B. A place of ups and downs, instability (verse 26).
- C. A place where your soul (your inner man) is "melted" (verse 26) and is "hungry and thirsty" (verse 5).
It is like spiritual anorexia because you have rejected spiritual food. As in natural anorexia, you are drawing near death. Just as when you are ill in the natural world, you lose your appetite—you have lost your spiritual appetite for God's Word, prayer, and assembly with the Body of Christ.
- D. A place of trouble (verse 26),
A place where there is lack of direction: "to and fro" (verse 27) and "wandering" (verse 4) because you rejected God's way.
- F. A place of spiritual weakness: "Staggering" (verse 27), "fainting" (verse 5), and falling (verse 12). It is a place of a discouraged heart and defeated life.
- G. A place of bondage: Being at your wit's end is compared to the bondage of alcoholism (verse 27) and being bound in affliction and iron (verse 10)
- E. A place of darkness because you rejected the light of God's Word (verse 14).
- F. A place that is in the very shadow of spiritual death (verse 14).
- G. A lonely place: "A solitary way" (verse 4) with "none to help" (verse 12).
- H. A wilderness experience (verse 4).
- I. A hard place: Compared to heavy labor (verse 12).
- J. It is a busy place: Filled with cares of the world (verses 23-24). It is a place that, although you may be busy for the Lord, you do not really know the ways of the Lord. Israel knew God by His works but Moses knew Him by His ways. Some of us stop with only the knowledge of what God can do instead of really coming to know God. This is why Paul cried out in the closing days of ministry his desire that "I may know him". Paul had seen great works of God, but his main objective was to know God Himself.

III. The remedy: The key word "then" is used to introduce each passage that gives the remedy (6,13,19,28)

- A. Right way: Reverse your direction and start walking in the right way. You

wouldn't be at your "wit's end" if you had been walking God's way.

When you call on the Lord in the midst of trouble, at your wit's end (verses 6-7): He will deliver you from your distress and change your direction to:

1. Lead you by the right way.
2. Give you purpose and direction--you will "go to a city of habitation", not just aimless wandering at your wit's end).

B. Release: Verses 13-14

God wants to release you from the bondage one experiences when at their "wit's end" (verse 13), if you will call on the Lord in the midst of your trouble (wit's end), He will save you out of your distress and (verse 14) He will:

1. Bring you out of spiritual darkness.
2. Bring you out of the shadow of spiritual death.
3. Break the bondage (no matter what--whether fear, sex, alcohol, etc.).
When you have been at your "wit's end" living in the shadow of spiritual death, you not only need deliverance, you must go on to spiritual renewal.

C. Renewal: Verses 19-20

God wants to heal your spirit and renew a right spirit within you. This will come through the healing power of the Word of God. Immerse yourself in that Word.

Verse 19: If you cry unto the Lord in the midst of your trouble (wit's end), He will save you out of your distress and:

1. Send His Word
2. Bring spiritual healing.
3. Deliver you from your destructions. Note that it is "destructions" plural.

D. Rest: Verses 28-30

Being at your "wit's end" is a place of unrest, confusion, distress and frustration. After you cried out to God and reversed your direction, and He has released you from bondage, and renewed you spiritually, you will find rest. Verse 28: When you cry unto the Lord in your trouble (at your wit's end), He will bring you out of your distress and....

1. Calm the storms of life. At your "wit's end" is a stormy place.
2. Give stability ("stills the waves") where you will no longer be up and down all the time.
3. Restore your joy ("they are glad").
4. Give you peace ("quiet").
5. Bring you to your desired haven: God longs to fulfill the desires of your heart, to bring you into the haven of spiritual rest, victorious Christian living. He has a "haven" or end goal and plan for you that will fulfill every

desire of your heart. He wants to move you from "wit's end corner" to that haven.

IV. There are two keys that set this recovery process in motion.

- A. **One:** Coming to your "wit's end" in the first place. The actual meaning of this is "coming to the end of human wisdom". That is exactly the place where God has wanted you to come. As long as you are planning your own life, walking in the flesh, and are moving in human wisdom, you will be in confusion and frustration. When you finally come to that point of the "end of self" or your "wit's end", that is the first step towards setting in motion the recovery process of reversing direction, release from bondages, renewing your spirit, and achieving the end result of rest. Did you know that God has just been waiting for you to come to your "wit's end"? Note in verse 25 that it is He (God) who commands the circumstances that will bring you to that point.
- B. **Two:** The second step is that key word "then". Each one of these steps of recovery is introduced by the word "then" (Verses 6,13,19,28)...Then they cry unto the Lord! They cry in the midst of their trouble, at their wit's end, and He sets in motion their reversing of direction, their release from bondage, renewal of their weary spirit, and finally, rest.

V. Verse 43 summarizes this chapter:

Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.

God, in loving kindness, allows us to come to our wit's end. We can remain there, or we can wisely discern our condition and follow the remedy revealed in this chapter. By this, you can turn this place of "wit's end" to a place of new beginnings.

Psalm 108
Wake Up And Praise Him

- [1] O God, my heart is fixed; I will sing and give praise, even with my glory.
[2] Awake, psaltery and harp: I myself will awake early.
[3] I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations.
[4] For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.
[5] Be thou exalted, O God, above the heavens: and thy glory above all the earth;
[6] That thy beloved may be delivered: save with thy right hand, and answer me.
[7] God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.
[8] Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;
[9] Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.
[10] Who will bring me into the strong city? who will lead me into Edom?
[11] Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?

[12] Give us help from trouble: for vain is the help of man.

[13] Through God we shall do valiantly: for he it is that shall tread down our enemies.

Outline 108:

- I. Oh God, my heart is fixed; I will sing and give praise. (1-3)
 - A. With my glory.
 - B. With my psaltery and harp.
 - C. Early.
 - D. Among the people.
 - E. Among the nations.
- II. I will praise You because: (4)
 - A. Your mercy is great above the heavens.
 - B. Your truth reaches unto the clouds.
- III. I will exalt You, oh God: (5)
 - A. Above the heavens.
 - B. Above the earth.
- IV. I am asking that You: (6)
 - A. Deliver me.
 - B. Save me with Your right hand.
 - C. Answer me.
- V. This is what God has spoken about the nations (7-9)
 - A. Shechem: I will divide.
 - B. Succoth: I will mete out the valley.
(Shechem and Succoth represent settling for less than what God has for us. Jacob tried to settle in Succoth and had problems from both Succoth and Shechem.)
 - C. Gilead: It is Mine.
 - D. Manasseh: It is Mine.
 - E. Ephraim: It is the strength of Mine head.
 - F. Judah: It is My lawgiver.
 - G. Moab: It is My wash pot.
 - H. Edom: I will cast My shoe over it *(a sign of authority)*.
 - I. Philistia: I will triumph over it.
(Moab, Edom, and Philistia were three enemies of Israel.)
- VI. The psalmist's questions. (10-11)
 - A. Who will bring me into the strong city?
 - B. Who will lead me into Edom?
(Edom was a heavily fortified city, representing an impossible situation.)
 - C. Will not You, Oh God, who hast cast us off?
 - D. Will not You, Oh God, go forth with our hosts?
- VII. Give us help in trouble. (12-13)
 - A. For vain is the help of man.
 - B. Through You we shall do valiantly.
 - C. You will tread down our enemies.

Study questions on chapter 108:

1. Upon what is the psalmist's heart fixed? (1)
2. How and where does the psalmist indicate he will praise God? (1-3)
3. Why is the psalmist praising God? (4-5)
4. What are the requests made in verse 6?
5. List each of the nations in verses 7-9 and note what God says about them.
6. What are the questions in verses 10-11? Why do you think David would ask these? What do you think the answers were? Can these questions be applied spiritually to your life?
7. Even though the psalmist thought God had cast him off, note his confidence in God expressed in verse 11.
8. Verses 1-5 of this psalm are repeated in Psalm 57. Verses 6-13 are repeated in Psalm 60. Study these passages to see the circumstances in which these verses are repeated.
9. How reliable is the help of man in times of trouble? (12)
10. Although we are called to spiritual warfare, who actually defeats our enemies? (13)
11. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 109 Song Of The Slandered

- [1] **Hold not thy peace, O God of my praise;**
[2] **For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.**
[3] **They compassed me about also with words of hatred; and fought against me without a cause.**
[4] **For my love they are my adversaries: but I give myself unto prayer.**
[5] **And they have rewarded me evil for good, and hatred for my love.**
[6] **Set thou a wicked man over him: and let Satan stand at his right hand.**
[7] **When he shall be judged, let him be condemned: and let his prayer become sin.**
[8] **Let his days be few; and let another take his office.**
[9] **Let his children be fatherless, and his wife a widow.**
[10] **Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.**
[11] **Let the extortioner catch all that he hath; and let the strangers spoil his labour.**
[12] **Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.**
[13] **Let his posterity be cut off; and in the generation following let their name be blotted out.**
[14] **Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out.**
[15] **Let them be before the Lord continually, that he may cut off the memory of them from**

the earth.

[16] Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

[17] As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

[18] As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

[19] Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

[20] Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

[21] But do thou for me, O God the Lord, for thy name's sake: because thy mercy is good, deliver thou me.

[22] For I am poor and needy, and my heart is wounded within me.

[23] I am gone like the shadow when it declineth: I am tossed up and down as the locust.

[24] My knees are weak through fasting; and my flesh faileth of fatness.

[25] I became also a reproach unto them: when they looked upon me they shaked their heads.

[26] Help me, O Lord my God: O save me according to thy mercy:

[27] That they may know that this is thy hand; that thou, Lord, hast done it.

[28] Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

[29] Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

[30] I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude.

[31] For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

Outline 109:

- I. Oh God of my praise, do not hold Your peace. (1-5)
 - A. For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.
 - B. They compassed me about also with words of hatred.
 - C. They fought against me without a cause.
 - D. For my love they are my adversaries: but I give myself unto prayer.
 - E. They have rewarded me evil for good, and hatred for my love.
- II. Let this be Your response to my adversaries. (6-20, 28-29)
 - A. Set wicked man over him.
 - B. Let Satan stand at his right hand.
 - C. When he shall be judged, let him be condemned.
 - D. Let his prayer become sin.
 - E. Let his days be few; and let another take his office.

- F. Let his children be fatherless, and his wife a widow.
- G. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.
- H. Let the extortioner catch all that he has.
- I. Let the strangers spoil his labour.
- J. Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.
- K. Let his posterity be cut off; and in the generation following let their name be blotted out.
- L. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out.
1. Let them be before the Lord continually, that He may cut off the memory of them from the earth.
 2. Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.
- M. As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.
1. As he clothed himself with cursing as with his garment, so let it come into his bowels like water, and like oil into his bones.
 2. Let it be unto him as the garment which covers him, and a girdle wherewith he is girded continually.
 3. Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.
 4. Let them curse, but bless You.
 5. When they arise, let them be ashamed; but let Your servant rejoice.
- N. Let my adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.
- III. Let this be Your response to me for Your name's sake. (21-27)
- A. Deliver me because:
1. I am poor and needy.
 2. My heart is wounded within me.
 3. I am gone like the shadow when it declines.
 4. I am tossed up and down as the locust.
 5. My knees are weak through fasting; and my flesh fails of fatness.
 6. I am a reproach unto them: when they looked upon me they shook their heads.
- B. Help me, Oh Lord:
1. Save me according to Your mercy.
 2. Help me so that the enemy may know that this is Your hand; that You, Lord, has done it.
- IV. This will be my response. (30-31)
- A. I will greatly praise the Lord with my mouth.
- B. I will praise Him among the multitude.

- C. I will praise Him because:
1. He stands at the right hand of the poor.
 2. He saves the poor from those that condemn his soul.

Study questions on chapter 109:

1. This psalm is an expression of righteous indignation over evil. The expressions in these psalms should never be used against individuals. They are to be used against evil in general or the spiritual enemies that are attacking you. Remember also that these types of psalms were written under Old Testament law, not New Testament grace.
2. According to the psalmist, why is he being attacked? (3)
3. Contrast how the psalmist treats the enemy to how they treat him. (3-5)
4. Summarize the attacks the psalmist experienced as recorded in this psalm. How did the psalmist respond? Have you ever experienced any of these? How did you respond?
5. What do you learn about the psalmist's prayer life in verse 4?
6. How does the psalmist describe his condition in verses 22-25? How could David, a king, claim to be poor and needy?
7. Summarize what the psalmist asks God to do to the enemy as recorded in this psalm.
8. Contrast the way the psalmist uses his mouth (4,30) to the way the enemy uses their mouths (2-3).
9. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 110
The King Is Coming

- [1] **The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.**
- [2] **The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.**
- [3] **Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.**
- [4] **The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.**
- [5] **The Lord at thy right hand shall strike through kings in the day of his wrath.**
- [6] **He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.**
- [7] **He shall drink of the brook in the way: therefore shall he lift up the head.**

Outline 110:

- I. The King as a warrior. (1-3)
 - A. The Lord said unto my Lord, Sit at my right hand, until I make Your enemies thy footstool. (*The Lord says to my Lord: God speaks to Jesus.*)
 - B. The Lord shall send the rod of Your strength out of Zion: rule in the midst of

- Your enemies.
- C. Your people shall be willing in the day of Your power, in the beauties of holiness from the womb of the morning: You have the dew of your youth.
- II. The King as priest. The Lord has sworn, and will not repent: You are a priest for ever after the order of Melchizedek. (4) (*See Genesis 14:18-20 and Hebrews 7:1-19.*)
- III. The King as a judge. (5-7)
- A. The Lord at your right hand shall strike through kings in the day of His wrath.
- B. He shall judge among the heathen.
- C. He shall fill the places with the dead bodies.
- D. He shall wound the heads over many countries.
- E. He shall drink of the brook in the way: therefore shall He lift up the head.

Study questions on chapter 110:

1. This psalm is quoted in Matthew 22:41-46 to confound; in Acts 2:34-35 to convict, and in Hebrews 1:13 to confirm. See also Mark 12:36; : Luke 20:42-43.
2. How is the King described in verses 1-3?
3. How is the King described in verse 4?
4. How is the King described in verses 5-7?
5. Who is the first Lord in verse 1? Who is the second Lord?
6. What will the first Lord do? (1)
7. What do you learn about the promises God makes in verse 4?
8. What do you learn about God's judgment in verses 5-7?
9. What is meant by "Thou art a priest forever after the order of Melchizedek?" Study Genesis 14:18-20 and Hebrews 7:1-19.
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 111
Celebrating The Works Of The Lord

- [1] Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.**
- [2] The works of the Lord are great, sought out of all them that have pleasure therein.**
- [3] His work is honourable and glorious: and his righteousness endureth for ever.**
- [4] He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion.**
- [5] He hath given meat unto them that fear him: he will ever be mindful of his covenant.**
- [6] He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.**
- [7] He shall drink of the brook in the way: therefore shall he lift up the head.**
- [8] They stand fast for ever and ever, and are done in truth and uprightness.**
- [9] He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.**

[10] The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

Outline 111:

- I. Praise the Lord. (1)
 - A. I will praise the Lord with my whole heart.
 - B. I will praise Him in the assembly of the upright.
 - C. I will praise Him in the congregation.
- II. The works of the Lord. (2-3)
 - A. Are great.
 - B. Are sought out of all them that have pleasure therein.
 - C. Are honourable and glorious.
 - D. Will be remembered.
- III. The attributes of the Lord. He is: (3-4)
 - A. Righteous—which endures forever.
 - B. Gracious.
 - C. Full of compassion.
- IV. An itemization of the works of the Lord: (5-6)
 - A. He has given meat unto them that fear Him.
 - B. He will ever be mindful of His covenant.
 - C. He shall judge among the heathen:
 - 1. He shall fill the places with the dead bodies.
 - 2. He shall wound the heads over many countries.
 - 3. He shall drink of the brook in the way: therefore shall He lift up the head.
 - 4. His judgments stand fast for ever and ever, and are done in truth and uprightness.
 - D. He sent redemption unto His people.
 - E. He has commanded His covenant for ever.
 - F. His name is holy and reverend.
- V. The fear of the Lord. (7)
 - A. Is the beginning of wisdom.
 - B. A good understanding have all they that do His commandments.
 - C. His praise endures for ever.

Study questions on chapter 111:

1. How and where is the psalmist praising God? (1)
2. How does the psalmist describe the works of God in verses 2-4?
3. How does the psalmist describe the attributes of the Lord in verses 3-4?
4. Summarize the works of God itemized in verses 5-9.
5. What do you learn about the judgment of the heathen in verse 6?
6. What do you learn about God's covenant in verses 5 and 9?

7. What do you learn about God's name in verse 9?
8. According to verse 10, what is the beginning of wisdom?
9. According to verse 10, what results from doing God's commandments?
10. What do you learn about praise in verse 10?
11. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 112
The Blessings Of Those Who Fear God

[1] Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.

[2] His seed shall be mighty upon earth: the generation of the upright shall be blessed.

[3] Wealth and riches shall be in his house: and his righteousness endureth for ever.

[4] Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

[5] A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

[6] Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

[7] He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

[8] His heart is established, he shall not be afraid, until he see his desire upon his enemies.

[9] He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

[10] The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

Outline 112:

- I. A man who fears the Lord is blessed. (1-4)
 - A. He delights greatly in His commandments.
 - B. His seed shall be mighty upon earth: the generation of the upright shall be blessed.
 - C. Wealth and riches shall be in his house.
 - D. His righteousness endures for ever.
 - E. Light arises to him in times of darkness.
 - F. He is gracious, full of compassion, and righteous.
- II. A good, "righteous" man is blessed. (5-9)
 - A. He shows favor and lends.
 - B. He guides his affairs with discretion.
 - C. He shall not be moved forever.
 - D. He shall be in everlasting remembrance.
 - E. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.
 - F. His heart is established, he shall not be afraid, until he see his desire upon his enemies.
 - G. He has dispersed, he has given to the poor.

- H. His righteousness endures for ever.
 - I. His horn shall be exalted with honour.
- III. The response of the wicked to those who are good and fear the Lord. (10)
- A. They observe it and are grieved.
 - B. They gnash with their teeth.
 - C. They melt away.
 - D. Their desire perishes.

Study questions on chapter 112:

1. What does it mean to fear the Lord? (1)
2. What should be our attitude towards God's commandments? (1)
3. What blessings are given to those who fear the Lord? (1-4)
4. What three traits are mentioned in verse 4 as characteristic of those who fear the Lord?
5. How does a good man conduct his business affairs? (5)
6. What blessings are given to good (righteous) men? (5-9)
7. What do you learn about the stability of the good man in verses 6-8?
8. How does the good man respond to fear? (7-8)
9. How does the good man respond to the poor? (9)
10. What phrase is repeated in verses 3 and 9?
11. What is the response of the wicked to those who are good and fear the Lord? (10)
12. What will ultimately happen to the desire of the wicked? (10)
13. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 113
Who Is Like The Lord?

- [1] **Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.**
- [2] **Blessed be the name of the Lord from this time forth and for evermore.**
- [3] **From the rising of the sun unto the going down of the same the Lord's name is to be praised.**
- [4] **The Lord is high above all nations, and his glory above the heavens.**
- [5] **Who is like unto the Lord our God, who dwelleth on high,**
- [6] **Who humbleth himself to behold the things that are in heaven, and in the earth!**
- [7] **He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;**
- [8] **That he may set him with princes, even with the princes of his people.**
- [9] **He maketh the barren woman to keep house, and to be a joyful mother of children.**
- Praise ye the Lord.**

Study questions on chapter 113:

- I. The majesty of God. (1-6)
 - A. He is worthy of praise by His servants.
 - B. We should bless His name, from this time forth and for evermore.
 - C. We should praise His name from the rising of the sun unto the going down of the

- same.
- D. He is high above all nations, and His glory above the heavens.
 - E. Who is like unto the Lord our God, who dwells on high?
 - F. He humbles Himself to behold the things that are in heaven and in the earth.
- II. The mercy of God. (7-9)
- A. He raises up the poor out of the dust.
 - B. He lifts the needy out of the dunghill; That He may set him with princes, even with the princes of his people.
 - C. He makes the barren woman to keep house and to be a joyful mother of children. Praise the Lord.

Study questions on chapter 113:

1. Who does the psalmist encourage to praise the Lord? (1)
2. When does the psalmist indicate the Lord should be praised? (2-3)
3. What do you learn about God in this psalm?
4. How would you answer the question in verses 5-6?
5. How is God's mercy described in verses 7-9?
6. With what four words does this psalm begin and end? (1 and 9)
7. What does verse 9 mean spiritually?
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 114 The Exodus

- [1] When Israel went out of Egypt, the house of Jacob from a people of strange language;
- [2] Judah was his sanctuary, and Israel his dominion.
- [3] The sea saw it, and fled: Jordan was driven back.
- [4] The mountains skipped like rams, and the little hills like lambs.
- [5] What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?
- [6] Ye mountains, that ye skipped like rams; and ye little hills, like lambs?
- [7] Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;
- [8] Which turned the rock into a standing water, the flint into a fountain of waters.

Outline 114:

- I. Out of bondage. (1-3)
 - A. Israel was delivered out of Egypt.
 - B. The house of Jacob fled from a people of strange language.
 - C. God delivered them because Judah (*which means praise*) was His sanctuary and Israel His dominion.
 - D. The Red Sea opened so they could pass through and escape.
- II. Into blessing. (3-4)

- A. The Jordan River was driven back so they could cross over and enter into their promised land.
- B. The elements rejoiced with them:
 - 1. The mountains skipped like rams.
 - 2. The little hills skipped like lambs.
 - 3. The earth trembled at God's presence.
- III. What caused the Red Sea and the Jordan River to be driven back that they could leave bondage and enter into blessing? The presence of the Lord: (5-8)
 - A. The God of Jacob.
 - B. The One who turned the rock into a standing water.
 - C. The one who turned the flint into a fountain of waters.

Study questions on chapter 114:

1. What is the subject of this psalm? (1-4)
2. What happened to the Red Sea and the Jordan River to aid Israel's passage? (3)
3. How would you answer the questions in verses 5-6?
4. What is the response of the earth to the presence of the Lord? (7)
5. Describe some of the miracles associated with Israel's exodus from Egypt (Exodus 13-15).
6. Study this psalm as a pattern for spiritual deliverance:
 - I. The remedy:
 - A. Separation (1)
Israel went out of Egypt, the house of Jacob from a people of strange language.
 - B. Sanctification (2a)
Judah was His sanctuary.
 - C. Surrender (2b)
Israel was His dominion.
 - II. The results:
 - A. Obstacles removed. (3,5)
The sea and river flee, mountains skip (tremble).
 - B. Opportunities revealed. (7-8)
 1. Conviction (7)
Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob.
 2. Conversion (8)
Which turned the rock into a standing water, the flint into a fountain of waters. (This refers to an actual incident in Israel's history but was symbolic of the rock, Jesus Christ, being struck and the water of everlasting life flowing from Him.)
7. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 115
To God Be The Glory

- [1] Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.
- [2] Wherefore should the heathen say, Where is now their God?
- [3] But our God is in the heavens: he hath done whatsoever he hath pleased.
- [4] Their idols are silver and gold, the work of men's hands.
- [5] They have mouths, but they speak not: eyes have they, but they see not:
- [6] They have ears, but they hear not: noses have they, but they smell not:
- [7] They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.
- [8] They that make them are like unto them; so is every one that trusteth in them.
- [9] O Israel, trust thou in the Lord: he is their help and their shield.
- [10] O house of Aaron, trust in the Lord: he is their help and their shield.
- [11] Ye that fear the Lord, trust in the Lord: he is their help and their shield.
- [12] The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.
- [13] He will bless them that fear the Lord, both small and great.
- [14] The Lord shall increase you more and more, you and your children.
- [15] Ye are blessed of the Lord which made heaven and earth.
- [16] The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.
- [17] The dead praise not the Lord, neither any that go down into silence.
- [18] But we will bless the Lord from this time forth and for evermore. Praise the Lord.

Outline 115:

- I. Opening declaration: Not unto us, O Lord, not unto us, but unto Your name give glory, for Your mercy, and for Your truth's sake. (1)
- II. The heathen. (2-3)
 - A. Their question: Where is now their God?
 - B. Our answer:
 1. Our God is in the heavens.
 2. He has done whatsoever He has pleased.
- III. Their idols. (4-8)
 - A. They are silver and gold, the work of men's hands.
 - B. They have mouths, but they speak not.
 - C. They have eyes, but they see not.
 - D. They have ears, but they hear not.
 - E. They have noses, but they smell not.
 - F. They have hands, but they handle not.
 - G. They have feet, but they walk not.
 - H. They that make them are like unto them; so is every one that trusts in them.

(You become like whatever or whoever you idolize!)

- IV. Put your trust in the Lord. (9-11)
 - A. O Israel, trust in the Lord: He is a help and shield.
 - B. O house of Aaron, trust in the Lord: He is a help and shield.
 - C. You that fear the Lord, trust in the Lord: He is a help and shield.
- V. The blessing of the Lord. (12-15)
 - A. God is mindful of us and will bless:
 - 1. The house of Israel.
 - 2. The house of Aaron.
 - 3. Those that fear the Lord, both small and great.
 - B. God will increase you and your children more and more.
 - C. We are blessed by the Lord which made heaven and earth.
- VI. The closing declaration. (16-18)
 - A. The heavens are the Lord's.
 - B. The earth He has given to the children of men.
 - C. The dead do not praise not the Lord, neither any that go down into silence.
 - D. We will bless the Lord from this time forth and for evermore. Praise the Lord.

Study questions on chapter 115:

1. Who should receive all the glory, according to verse 1?
2. How would you answer the question in verse 2? What was the answer given by the psalmist in verse 3?
3. What do you learn about God in verse 3?
4. What are the characteristics of idols listed in this psalm? (4-7)
5. What is said regarding the creators of idols? (4 and 8)
6. What three groups are challenged by the psalmist to trust in the Lord? (9-11)
7. According to verses 9-12, God is a h_____ and s_____ to those who trust Him.
8. What contrasts between our God and idols are made in this psalm?
9. From whom do our blessings come? (15)
10. What prerequisite for receiving God's blessing is given in verse 11?
11. What specific blessing is mentioned in verse 14? Can this be applied spiritually? If so, how?
12. According to verse 16, who is responsible for the earth?
13. What do you learn about the dead in verse 17? Is this true now after the resurrection of Jesus?
14. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 116

Love The Lord For What He Has Done

[1] I love the Lord, because he hath heard my voice and my supplications.

[2] Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

- [3] The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.
- [4] Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.
- [5] Gracious is the Lord, and righteous; yea, our God is merciful.
- [6] The Lord preserveth the simple: I was brought low, and he helped me.
- [7] Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.
- [8] For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.
- [9] I will walk before the Lord in the land of the living.
- [10] I believed, therefore have I spoken: I was greatly afflicted:
- [11] I said in my haste, All men are liars.
- [12] What shall I render unto the Lord for all his benefits toward me?
- [13] I will take the cup of salvation, and call upon the name of the Lord.
- [14] I will pay my vows unto the Lord now in the presence of all his people.
- [15] Precious in the sight of the Lord is the death of his saints.
- [16] O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.
- [17] I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.
- [18] I will pay my vows unto the Lord now in the presence of all his people,
- [19] In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Outline 116:

- I. What God did. (1-2)
 - A. He heard my voice and my supplications—I love Him.
 - B. He inclined His ear unto me—I will call upon Him as long as I live.
- II. What happened to the psalmist. (3)
 - A. He was compassed by the sorrows of death.
 - B. The pains of hell had hold of him.
- III. What the psalmist did: Called upon the name of the Lord—"I beseech You, deliver my soul." (4)
- IV. What God did. (5-8)
 - A. God was gracious, righteous, and merciful.
 - B. He preserved the psalmist.
 - C. Although the psalmist was brought low, God helped him.
 - D. The Lord dealt bountifully with him so his soul could be at rest.
 - E. His soul was delivered from death.
 - F. His eyes were delivered from tears.
 - G. His feet were delivered from falling.
- V. What the psalmist has done and will do. (9-19)
 - A. I will walk before the Lord in the land of the living.
 - B. I believed, therefore have I spoken.
 - C. I was greatly afflicted: I said in my haste, All men are liars.

- D. What shall I render unto the Lord for all His benefits toward me?
 - 1. I will take the cup of salvation.
 - 2. I will call upon the name of the Lord.
 - 3. I will pay my vows unto the Lord now in the presence of all His people.
- E. Precious in the sight of the Lord is the death of His saints.
- F. Oh Lord, truly I am Your servant; I am Your servant, and the son of Your handmaid: You have loosed my bonds. Because of this:
 - 1. I will offer to You the sacrifice of thanksgiving, and will call upon the name of the Lord.
 - 2. I will pay my vows unto the Lord now:
 - a. In the presence of all His people.
 - b. In the courts of the Lord's house.
 - c. In the midst of Jerusalem.

Study questions on chapter 116:

1. For what reason is the psalmist praising God in verse 1? Fill in the blank for your own life. "I love the Lord because _____."
2. Why did the psalmist say he would call upon God as long as he lived? (2)
3. What were the afflictions of the psalmist? (3, 8,10)
4. According to verse 4, what did the psalmist do when he was afflicted?
5. Summarize what God did in verses 5-8.
6. What three character traits of God are mentioned in verse 5?
7. Summarize what the psalmist did in verses 9-12.
8. Summarize what the psalmist promised to do in verses 13-19.
9. What hasty decision did the psalmist make in verse 11? Is what he said true?
10. What is the cup of salvation mentioned in verse 13? (See Genesis 14:18 and 1 Corinthians 10:16).
11. How would you answer the question in verse 12? How did the psalmist answer it in verses 13-14 and 17-18?
12. What is meant by "a sacrifice of thanksgiving" in verse 17? When is thanksgiving a sacrifice? Have you ever offered thanks in the midst of affliction? Try it!
13. Where did the psalmist say he would pay his vows? (18-19)
14. What do you learn about death in verse 15? Precious can also be interpreted "costly", as in the "precious (costly) blood of Jesus."
15. Do you need to apply verse 7? If you are worried or fearful about something, make this confession: "Return to your rest, oh soul."
16. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 117
A Psalm Of International Praise
(The shortest Psalm)

- [1] O praise the Lord, all ye nations: praise him, all ye people.**
[2] For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.

Outline 117:

- I. Praise the Lord. (1)
A. All you nations.
B. All you people.
- II. The reasons: (2)
A. For His merciful kindness.
B. For the truth of the Lord which endures forever.

Study questions on chapter 117:

1. Who is invited to praise the Lord? (1)
2. For what are they invited to praise God? (2)
3. Personalize verse 2 and use it to praise the Lord.
4. What do you learn about God's nature in verse 2?
5. What do you learn about truth in verse 2?
6. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 118
A Song Of National Thanksgiving

- [1] O give thanks unto the Lord; for he is good: because his mercy endureth for ever.**
[2] Let Israel now say, that his mercy endureth for ever.
[3] Let the house of Aaron now say, that his mercy endureth for ever.
[4] Let them now that fear the Lord say, that his mercy endureth for ever.
[5] I called upon the Lord in distress: the Lord answered me, and set me in a large place.
[6] The Lord is on my side; I will not fear: what can man do unto me?
[7] The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me.
[8] It is better to trust in the Lord than to put confidence in man.
[9] It is better to trust in the Lord than to put confidence in princes.
[10] All nations compassed me about: but in the name of the Lord will I destroy them.
[11] They compassed me about; yea, they compassed me about: but in the name of the Lord I will destroy them.
[12] They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.
[13] Thou hast thrust sore at me that I might fall: but the Lord helped me.
[14] The Lord is my strength and song, and is become my salvation.

- [15] The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.
- [16] The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.
- [17] I shall not die, but live, and declare the works of the Lord.
- [18] The Lord hath chastened me sore: but he hath not given me over unto death.
- [19] Open to me the gates of righteousness: I will go into them, and I will praise the Lord:
- [20] This gate of the Lord, into which the righteous shall enter.
- [21] I will praise thee: for thou hast heard me, and art become my salvation.
- [22] The stone which the builders refused is become the head stone of the corner.
- [23] This is the Lord's doing; it is marvellous in our eyes.
- [24] This is the day which the Lord hath made; we will rejoice and be glad in it.
- [25] Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.
- [26] Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.
- [27] God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.
- [28] Thou art my God, and I will praise thee: thou art my God, I will exalt thee.
- [29] O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

Outline 118:

- I. Praise: O give thanks unto the Lord; for He is good: because His mercy endures for ever. (1-4)
 - A. Let Israel now say, that His mercy endures for ever.
 - B. Let the house of Aaron now say, that His mercy endures for ever.
 - C. Let them now that fear the Lord say, that His mercy endures for ever.
- II. Pain: I called upon the Lord in distress: The Lord answered me, and set me in a large place. (5)
- III. Proclamation: The Lord is on my side; I will not fear: what can man do unto me? (6)
- IV. Prediction: The Lord takes my part with them that help me: therefore shall I see my desire upon them that hate me. (7)
- V. Peace. (8-9)
 - A. It is better to trust in the Lord than to put confidence in man.
 - B. It is better to trust in the Lord than to put confidence in princes.
- VI. Power. (10-16)
 - A. All nations compassed me about: but in the name of the Lord will I destroy them.
 1. They compassed me about like bees.
 2. They are quenched as the fire of thorns.
 3. In the name of the Lord I will destroy them.
 4. They thrust sore at me that I might fall.
 - B. The Lord helped me.
 1. He is my strength and song, and is become my salvation.
 2. The voice of rejoicing and salvation is in the tabernacles of the righteous.
 3. The right hand of the Lord does valiantly and is exalted.

- VII. Purging. (17-18)
- A. I shall not die, but live, and declare the works of the Lord.
 - B. The Lord has chastened me sore: but He has not given me over unto death.
- VIII. Pledge. (19-21)
- A. Open to me the gates of righteousness: I will go into them, and I will praise the Lord.
 - B. This is the gate of the Lord, into which the righteous shall enter.
 - C. I will praise You:
 1. For You have heard me.
 2. You have become my salvation.
- IX. Prophecy. (22-24)
- A. The stone which the builders refused is become the head stone of the corner.
 - B. This is the Lord's doing; it is marvellous in our eyes.
 - C. This is the day which the Lord hath made; we will rejoice and be glad in it.
- X. Prosperity. (25-29)
- A. Save now, I beseech thee, O Lord.
 - B. Send now prosperity
 - C. Blessed be he that comes in the name of the Lord: we have blessed you out of the house of the Lord.
 - D. God is the Lord, which has showed us light: bind the sacrifice with cords, even unto the horns of the altar.
 - E. You are my God, and I will praise You: You are my God, I will exalt You.
 - F. Oh give thanks unto the Lord:
 1. For He is good.
 2. For His mercy endureth for ever.

Study questions on chapter 118:

1. Why does the psalmist encourage people to praise the Lord? (1)
2. What three groups are encouraged to praise the Lord? (2-4)
3. What phrase is repeated in verses 2-4?
4. What happened when the psalmist called on God in verse 5?
5. What proclamation is given in verse 6?
6. What prediction is given in verse 7?
7. What do verses 8-9 say about trust?
8. Summarize the actions of the enemy described in verses 10-12.
9. What is the source of the psalmist's power? (10-16)
10. What kind of purging did the psalmist experience? (17-18)
11. What did the psalmist pledge in verses 19-21?
12. What is the psalmist requesting in verse 25?
13. Study verses 25-29. God sends p_____, b_____, l_____, and m_____.
14. How long will God's mercy endure? (29)
15. What are the names for God used in this psalm?
L_____ S_____ S_____

16. S_____ S_____ G_____
- Application: What do you learn from this psalm that will help you become a person after God's own heart?

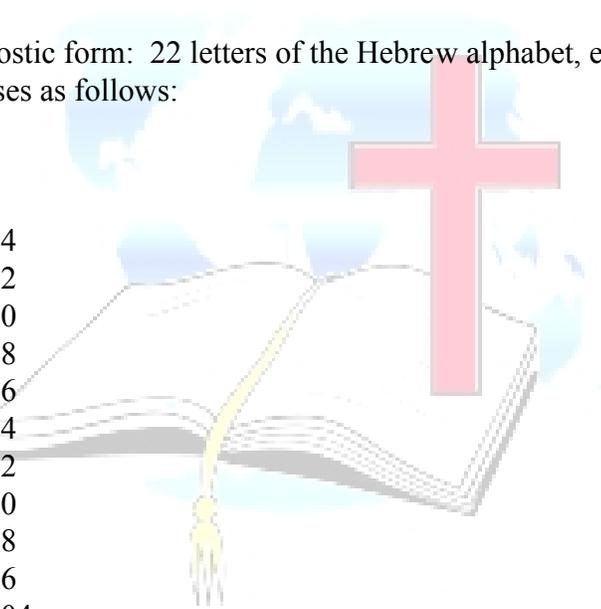
Psalm 119
In Celebration Of God's Word

Introduction: This is the longest psalm and the longest chapter in the Bible. The subject is the Word of God, which the psalmist did not view as legalistic or harsh. Instead, he loved it passionately.

Each stanza has a heading which is a Hebrew letter of the alphabet. If you were reading this psalm in Hebrew, each of the eight verses in each stanza begins with the letter of the alphabet used in the heading. The first verse of each stanza is a clue as to the subject of that stanza. These stanza division are used in this expository study. Separate outlines, notes, and questions are provided for each stanza

Psalm 119 is written in acrostic form: 22 letters of the Hebrew alphabet, eight verses for each letter, which gives 176 verses as follows:

Aleph:	1-8
Beth:	9-16
Gimel:	17-24
Daleth:	25-32
He:	33-40
Waw:	41-48
Zayin:	49-56
Heth:	57-64
Teth:	65-72
Yod:	73-80
Kaph:	81-88
Lamed:	89-96
Mem:	97-104
Nun:	105-112
Samek:	113-120
Ayin:	121-128
Pe:	129-136
Tsadde:	137-144
Qoph:	145-152
Resh:	153-160
Shin:	161-168
Tau:	169-176



Aleph The Word Blesses

- [1] Blessed are the undefiled in the way, who walk in the law of the Lord.
- [2] Blessed are they that keep his testimonies, and that seek him with the whole heart.
- [3] They also do no iniquity: they walk in his ways.
- [4] Thou hast commanded us to keep thy precepts diligently.
- [5] O that my ways were directed to keep thy statutes!
- [6] Then shall I not be ashamed, when I have respect unto all thy commandments.
- [7] I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.
- [8] I will keep thy statutes: O forsake me not utterly.

Outline:

- I. The blessed keep God's precepts. (1-3)
 - A. Blessed are the undefiled in the way.
 - B. Blessed are those who walk in the law of the Lord.
 - C. Blessed are they that keep His testimonies.
 - D. Blessed are those that seek Him with their whole heart.
 - E. Blessed are those who do no iniquity.
 - F. Blessed are those who walk in His ways.
- II. The precepts of the Lord. (4-5)
 - A. You have commanded us to keep Your precepts diligently.
 - B. Oh that my ways were directed to keep Your statutes!
- III. The results of keeping His precepts. (6-7)
 - A. I shall not be ashamed when I have respect unto all Your commandments.
 - B. I will praise You with uprightness of heart when I have learned Your righteous judgments.
- IV. The pledge and prayer regarding God's precepts. (8)
 - A. I will keep Your statutes.
 - B. Forsake me not utterly.

Study Questions:

1. Who are the blessed and why are they blessed? (1-3)
2. What is the "way" mentioned in verse 1? Jesus speaks of two ways: The broad way and the narrow. Which do you think is described in verse 1?
3. How should we seek the Lord? (2)
4. Who are "they" in verse 3?
5. What attitude should we have regarding keeping the precepts of the Lord? (4)
6. Who commanded us to keep these precepts? (4)
7. What is the prayer in verse 5? Pray this prayer.
8. What eliminates shame? (6)
9. Who is to be praised in verse 7? How? What prompted it?

10. What is the pledge given by the psalmist in verses 7-8?
11. What is the final request in this segment in verse 8?

Beth
The Word Cleanses

[9] Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

[10] With my whole heart have I sought thee: O let me not wander from thy commandments.

[11] Thy word have I hid in mine heart, that I might not sin against thee.

[12] Blessed art thou, O Lord: teach me thy statutes.

[13] With my lips have I declared all the judgments of thy mouth.

[14] I have rejoiced in the way of thy testimonies, as much as in all riches.

[15] I will meditate in thy precepts, and have respect unto thy ways.

[16] I will delight myself in thy statutes: I will not forget thy word.

Outline:

- I. Question: Wherewithal (*how*) shall a young man cleanse his way?
Answer: By taking heed thereto according to Your Word. (9)
- II. How to heed God's Word. (10-16)
 - A. Seek Him with all your heart.
 - B. Do not wander from His commandments.
 - C. Hide His Word in your heart so you will not sin against Him.
 - D. Ask God to teach you His statutes.
 - E. Declare all the judgments of His mouth.
 - F. Rejoice in the way of His testimonies, as much as in riches.
 - G. Meditate in His precepts.
 - H. Have respect unto His ways.
 - I. Delight yourself in His statutes.
 - J. Do not forget His Word.

Study Questions:

1. How can a young man cleanse his way? (9)
2. How did the psalmist seek the Lord? (10)
3. What was his request in verse 10?
4. What did the psalmist do to deal with sin? (11) If you put the Word in your mind only, you can be robbed of it by the enemy. Not so, if you hide it in your heart.
5. What did the psalmist do in regards to God's Word? Complete the blanks:
D _____ the judgments. (13)
R _____ in the testimonies. (14)

- M_____ on the precepts. (15)
 Had r _____ to God's ways. (15)
 D _____ in His statutes (16)
 Did not f _____ God's Word. (16)
6. What value did the psalmist place on God's Word? (14)
 7. What is the psalmist's attitude towards God's Word as expressed in verse 16?
 8. What is the pledge given by the psalmist in verse 16?
 9. Is there a difference between meditating on God's Word and respecting it? (15). If so, what?
 10. What was the psalmist's delight and who was his counselor? (24)

Gimel
The Word Removes Reproach

- [17] Deal bountifully with thy servant, that I may live, and keep thy word.**
[18] Open thou mine eyes, that I may behold wondrous things out of thy law.
[19] I am a stranger in the earth: hide not thy commandments from me.
[20] My soul breaketh for the longing that it hath unto thy judgments at all times.
[21] Thou hast rebuked the proud that are cursed, which do err from thy commandments.
[22] Remove from me reproach and contempt; for I have kept thy testimonies.
[23] Princes also did sit and speak against me: but thy servant did meditate in thy statutes.
[24] Thy testimonies also are my delight and my counsellors.

Outline:

- I. Deal bountifully with Your servant, that I may live, and keep Your Word. (17)
- II. Open my eyes, that I may behold wondrous things out of Your law. (18)
- III. I am a stranger in the earth: (19-20)
 - A. Hide not Your commandments from me.
 - B. My soul breaks for the longing that it has unto Your judgments at all times.
- IV. God's response to the cursed who err: You have rebuked the proud that are cursed, which do err from Your commandments. (21)
- V. Remove from me reproach and contempt; for I have kept Your testimonies. (22)
- VI. Princes also did sit and speak against me: but Your servant meditated in Your statutes. (23)
- VII. Your testimonies also are my delight and my counselors. (24)

Study Questions:

1. What is the request of verses 17-18?
2. How did the psalmist feel in this earth? (19)
3. What did the psalmist say about his desire for the Word in verse 20?
4. What does God do to those who are cursed and err from His commands? (21)
5. What is the request in verse 22 and upon what is it based?
6. How did the enemy rise up against the psalmist in verse 23 and what was his response?

Daleth
The Word Is Truth

- [25] My soul cleaveth unto the dust: quicken thou me according to thy word.
[26] I have declared my ways, and thou heardest me: teach me thy statutes.
[27] Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.
[28] My soul melteth for heaviness: strengthen thou me according unto thy word.
[29] Remove from me the way of lying: and grant me thy law graciously.
[30] I have chosen the way of truth: thy judgments have I laid before me.
[31] I have stuck unto thy testimonies: O Lord, put me not to shame.
[32] I will run the way of thy commandments, when thou shalt enlarge my heart.

Outline:

- I. Quicken me. (25)
A. My soul cleaves unto the dust.
B. Quicken me according to Your Word.
(*Quicken means new life.*)
- II. Teach me. (26)
A. I have declared my ways.
B. You heard me.
C. Teach me Your statutes.
- III. Make me understand. (27)
A. The way of Your precepts.
B. So shall I talk of Your wondrous works.
- IV. Strengthen me. (28)
A. My soul melts for heaviness.
B. Strengthen me according unto Your Word.
- V. Remove from me. (29)
A. Remove from me the way of lying.
- VI. Grant me. (29)
A. Grant me Your law graciously.
- VII. My choices. (30-31)
A. I have chosen the way of truth: Your judgments have I laid before me.
B. I have stuck unto Your testimonies: Oh Lord, put me not to shame.
C. I will run the way of Your commandments, when You shall enlarge my heart.

Study Questions:

1. How did the psalmist feel in verse 25?
2. What had the psalmist done and what did he ask God to do in verse 26?
3. What is the request in verse 27 and why is it made?
4. How did the psalmist feel in verse 28? What did he ask God to do for him?
5. What did the psalmist want removed from him in verse 29?

6. What did he ask God to grant him in verse 29?
7. Summarize what the psalmist had done in regards to the Word as expressed in verses 30-31.
8. What did the psalmist pledge to do in verse 32? What did He ask God to do?

**He
The Word Is Established**

- [33] Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.**
[34] Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.
[35] Make me to go in the path of thy commandments; for therein do I delight.
[36] Incline my heart unto thy testimonies, and not to covetousness.
[37] Turn away mine eyes from beholding vanity; and quicken thou me in thy way.
[38] Stablish thy word unto thy servant, who is devoted to thy fear.
[39] Turn away my reproach which I fear: for thy judgments are good.
[40] Behold, I have longed after thy precepts: quicken me in thy righteousness.

Outline:

- I. Teach me. (33)
 - A. Teach me, O Lord, the way of Your statutes.
 - B. So I shall keep it unto the end.
- II. Give me. (34)
 - A. Give me understanding, and I shall keep Your law.
 - B. I shall observe it with my whole heart.
- III. Make me. (35)
 - A. Make me to go in the path of Your commandments.
 - B. For therein do I delight.
- IV. Incline my heart unto Your testimonies, and not to covetousness. (36)
- V. Turn away mine eyes from beholding vanity. (37)
- VI. Quicken me in Your way. (37)
- VII. Establish me: Stablish Your Word unto Your servant, who is devoted to Your fear. (38)
- VIII. Turn away my reproach which I fear: for Your judgments are good.
- IX. Quicken me:
 - A. I have longed after Your precepts.
 - B. Quicken me in Your righteousness.

Study Questions:

1. To what is the psalmist devoted? (38)
2. How does the psalmist view the judgments of God? (39)
3. What desire does the psalmist express in verse 40?
4. Make a list of the psalmist's requests in this segment:

T _____ me _____ (33)

G_____	me	_____	(34)
M_____	me	_____	(35)
I_____	my	_____	(36)
T_____	away	_____	(37)
Q_____	thou	_____	(37)
S_____	thy	_____	(38)
T_____	away my	_____	(39)
Q_____	me in	_____	(40)

Waw

The Word Brings Salvation

- [41] Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word.
- [42] So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.
- [43] And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.
- [44] So shall I keep thy law continually for ever and ever.
- [45] And I will walk at liberty: for I seek thy precepts.
- [46] I will speak of thy testimonies also before kings, and will not be ashamed.
- [47] And I will delight myself in thy commandments, which I have loved.
- [48] My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

Outline:

- I. Let these things come unto me. (41-42)
 - A. Let Your mercies come also unto me.
 - B. Let Your salvation, according to Your Word.
 - C. So shall I have wherewith to answer him that reproaches me.
 - D. For I trust in Your Word.
- II. Take not the word of truth utterly out of my mouth: (43-48)
 - A. For I have hoped in Your judgments.
 - B. So shall I keep Your law continually for ever and ever.
 - C. And I will walk at liberty: for I seek Your precepts.
 - D. I will speak of Your testimonies also before kings, and will not be ashamed.
 - E. And I will delight myself in Your commandments, which I have loved.
 - F. My hands also will I lift up unto Your commandments, which I have loved.
 - G. And I will meditate in Your statutes.

Study Questions:

1. What is the psalmist's request in verse 41?
2. What is the purpose of the psalmist's request? (42)
3. What request is made in verse 43?

4. What are the results of the word of truth? (44-48)
5. How does the psalmist respond to the commandments of God? (47-48)

S _____ of them.	D _____ in them.	
L _____ them.	L _____ them up.	M _____ on them.

Zayin
The Word Is A Comfort

- [49] Remember the word unto thy servant, upon which thou hast caused me to hope.
 [50] This is my comfort in my affliction: for thy word hath quickened me.
 [51] The proud have had me greatly in derision: yet have I not declined from thy law.
 [52] I remembered thy judgments of old, O Lord; and have comforted myself.
 [53] Horror hath taken hold upon me because of the wicked that forsake thy law.
 [54] Thy statutes have been my songs in the house of my pilgrimage.
 [55] I have remembered thy name, O Lord, in the night, and have kept thy law.
 [56] This I had, because I kept thy precepts.

Outline:

- I. Remember the word unto Your servant: (49-50)
 - A. It has caused me to hope.
 - B. It is my comfort in my affliction.
 - C. Your Word has quickened me.
- II. The proud have had me greatly in derision: (51-52)
 - A. Yet have I not declined from Your law.
 - B. I remembered Your judgments of old and have comforted myself.
- III. Horror has taken hold upon me because of the wicked that forsake Your law. (53)
- IV. Thy statutes: (54-56)
 - A. Have been my songs in the house of my pilgrimage.
 - B. I have remembered Your name, O Lord, in the night.
 - C. I have kept Your law.
 - D. This I had, because I kept Your precepts.

Study Questions:

1. What is the request in verse 49?
2. What were the results of God's promise to the psalmist? (49-50)

H _____	C _____	Q _____
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3. What were the actions of the proud as contrasted with those of the psalmist? (51)
4. What memory brought comfort to the psalmist? (52)
5. How did the psalmist feel when the wicked forsook God's law? (53)
6. What was the theme of the psalmist's song? (54)
7. Why did the psalmist have hope, comfort, quickening, a song, etc? (56)

The Word Reveals God's Mercy

[57] Thou art my portion, O Lord: I have said that I would keep thy words.

[58] I intreated thy favour with my whole heart: be merciful unto me according to thy word.

[59] I thought on my ways, and turned my feet unto thy testimonies.

[60] I made haste, and delayed not to keep thy commandments.

[61] The bands of the wicked have robbed me: but I have not forgotten thy law.

[62] At midnight I will rise to give thanks unto thee because of thy righteous judgments.

[63] I am a companion of all them that fear thee, and of them that keep thy precepts.

[64] The earth, O Lord, is full of thy mercy: teach me thy statutes.

Outline:

- I. You are my portion, O Lord. (57-60)
 - A. I have said that I would keep Your words.
 - B. I entreated Your favour with my whole heart.
 - C. Be merciful unto me according to Your Word.
 - D. I thought on my ways, and turned my feet unto Your testimonies.
 - E. I made haste, and delayed not to keep Your commandments.
- II. The bands of the wicked have robbed me. (61-63)
 - A. But I have not forgotten Your law.
 - B. At midnight I will rise to give thanks unto You because of Your righteous judgments.
 - C. I am a companion of all them that fear You, and of them that keep Your precepts.
- III. The earth, Oh Lord, is full of Your mercy: Teach me Your statutes. (64)

Study Questions:

1. Read Psalm 16:5-6. What did "portion" mean to an Israelite?
2. What did the psalmist promise in verse 57?
3. Upon what did the psalmist base his appeal for mercy in verse 58?
4. How did the psalmist entreat God's favor? (58)
5. What happened when the psalmist thought on his ways? (59-60). Reflect on your own ways and see what happens.
6. What is the psalmist in a hurry to do for God? (60)
7. Are you "banded"—tied up with wickedness? (61) What were the results in the case of the psalmist? What was the psalmist's solution?
8. What did the psalmist do at midnight? (62) Have you ever done this? Try it!
9. Who were the psalmist's companions? (63)
10. According to verse 64, what fills the earth?
11. What is the psalmist's final request in this segment? (64)

Teth
The Word Is Valuable

- [65] Thou hast dealt well with thy servant, O Lord, according unto thy word.
[66] Teach me good judgment and knowledge: for I have believed thy commandments.
[67] Before I was afflicted I went astray: but now have I kept thy word.
[68] Thou art good, and doest good; teach me thy statutes.
[69] The proud have forged a lie against me: but I will keep thy precepts with my whole heart.
[70] Their heart is as fat as grease; but I delight in thy law.
[71] It is good for me that I have been afflicted; that I might learn thy statutes.
[72] The law of thy mouth is better unto me than thousands of gold and silver.

Outline:

- I. You have dealt well with Your servant, Oh Lord, according unto Your Word. (65)
II. Teach me good judgment and knowledge: for I have believed Your commandments. (66)
III. Before I was afflicted I went astray: but now have I kept Your Word. (67-68, 71-72)
 A. You are good and do good; teach me Your statutes.
 B. It is good for me that I have been afflicted; that I might learn Your statutes.
 C. The law of Your mouth is better unto me than thousands of gold and silver.
IV. The proud have forged a lie against me: (69-70)
 A. Their heart is as fat as grease.
 B. But I will keep Your precepts with my whole heart.
 C. I delight in Your law.

Study Questions:

1. Record each use of the word “good” in this segment. What does the psalmist view as good?
2. How did God deal with the psalmist? (65)
3. How did affliction affect the psalmist’s life? (67,71)
4. What did the proud do? How did the psalmist describe them? What was the psalmist’s response to them? (69-70)
5. How does the psalmist value the law? (72)

Yodh
The Word Gives Hope

- [73] Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.
[74] They that fear thee will be glad when they see me; because I have hoped in thy word.
[75] I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.
[76] Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.
[77] Let thy tender mercies come unto me, that I may live: for thy law is my delight.

[78] Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.

[79] Let those that fear thee turn unto me, and those that have known thy testimonies.

[80] Let my heart be sound in thy statutes; that I be not ashamed.

Outline:

- I. Your hands have made me and fashioned me. (73-74)
 - A. Give me understanding, that I may learn Your commandments.
 - B. They that fear You will be glad when they see me; because I have hoped in Your Word.
- II. In faithfulness, You have afflicted me. (75-77)
 - A. I know, O Lord, that Your judgments are right.
 - B. Let, I pray You, Your merciful kindness be for my comfort, according to Your Word unto Your servant.
 - C. Let Your tender mercies come unto me, that I may live.
 - D. For Your law is my delight.
- III. Let the proud be ashamed. (78)
 - A. For they dealt perversely with me without a cause.
 - B. But I will meditate in Your precepts.
- IV. Let those that fear You turn unto me, and those that have known Your testimonies.(79)
- V. Let my heart be sound in Your statutes; that I be not ashamed. (80)

Study Questions:

1. What do you learn about the creation of man in verse 73?
2. What is the psalmist's request in verse 73?
3. When we hope in God's Word, despite affliction, how does it affect those around us? (74)
4. How does the psalmist view the judgments of God? (75)
5. What was the psalmist's attitude towards God's law as expressed in verse 77?
6. What is the psalmist's request in verse 77?
7. How did the proud treat the psalmist? What was the psalmist's response? (78)
8. Who did the psalmist want to turn to him? (79)
9. What was the psalmist's request in verse 80 and why did he make it?

Kaph
The Word Quickens
Bible Institute

[81] My soul fainteth for thy salvation: but I hope in thy word.

[82] Mine eyes fail for thy word, saying, When wilt thou comfort me?

[83] For I am become like a bottle in the smoke; yet do I not forget thy statutes.

[84] How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

[85] The proud have digged pits for me, which are not after thy law.

[86] All thy commandments are faithful: they persecute me wrongfully; help thou me.

- [87] They had almost consumed me upon earth; but I forsook not thy precepts.**
[88] Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

Outline:

- I. The psalmist's condition: (81-83)
 - A. My soul faints for Your salvation: but I hope in Your Word.
 - B. Mine eyes fail for Your Word, saying, "When will You comfort me?"
 - C. For I am become like a bottle in the smoke; yet do I not forget Your statutes.
- II. The psalmist's questions: (84)
 - A. How many are the days of Your servant?
 - B. When will You execute judgment on them that persecute me?
- III. The psalmist's foes: (85-87)
 - A. The proud have digged pits for me, which are not after Your law.
 - B. All Your commandments are faithful: they persecute me wrongfully.
 - C. Help me.
 - D. They had almost consumed me upon earth; but I forsook not Your precepts.
- IV. The psalmist's request. (88)
 - A. Quicken me after Your lovingkindness; so shall I keep the testimony of Your mouth.

Study Questions:

1. Describe the psalmist's condition. (81-83)
2. What questions does the psalmist ask in verse 84? Have you ever asked questions like these? Can you know the answers?
3. How had the enemy—the proud—treated the psalmist? (85-87)
4. What do you learn about the proud in relation to God's Word? (85)
5. What strengthened the psalmist in his battles? (86-87)
6. What was the psalmist's request in verse 88 and why did he make it?
7. Compare the words and actions of the psalmist. (88)

Lamedh

The Word Is Forever Settled

- [89] For ever, O Lord, thy word is settled in heaven.**
[90] Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.
[91] They continue this day according to thine ordinances: for all are thy servants.
[92] Unless thy law had been my delights, I should then have perished in mine affliction.
[93] I will never forget thy precepts: for with them thou hast quickened me.
[94] I am thine, save me; for I have sought thy precepts.
[95] The wicked have waited for me to destroy me: but I will consider thy testimonies.
[96] I have seen an end of all perfection: but thy commandment is exceeding broad.

Outline:

- I. For ever, Oh Lord, Your Word is settled in heaven. (89-91)
 - A. Your faithfulness is unto all generations.
 - B. You have established the earth, and it abides.
 - C. They continue this day according to Your ordinances.
 - D. For all are Your servants.
- II. Unless Your law had been my delights, I should then have perished in my affliction. (92-94)
 - A. I will never forget Your precepts: for with them You have quickened me.
 - B. I am Yours, save me; for I have sought Your precepts.
- III. The wicked have waited for me to destroy me: (95-96)
 - A. But I will consider Your testimonies.
 - B. I have seen an end of all perfection.
 - C. But Your commandment is exceeding broad.

Study Questions:

1. What do you learn about God's Word in verse 89?
2. What do you learn about the faithfulness of God in verse 90?
3. What do you learn about creation in verses 90-91?
4. What did the psalmist say would have happened if he had not made the law his delight? (92)
5. What quickened the psalmist in times of trouble? (93)
6. Upon what did the psalmist base his appeal to be saved? (94)
7. What was the psalmist's response when the wicked tried to destroy him? (95)
8. What do you think verse 96 means?

Mem
The Word Gives Wisdom

[97] O how love I thy law! it is my meditation all the day.

[98] Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

[99] I have more understanding than all my teachers: for thy testimonies are my meditation.

[100] I understand more than the ancients, because I keep thy precepts.

[101] I have refrained my feet from every evil way, that I might keep thy word.

[102] I have not departed from thy judgments: for thou hast taught me.

[103] How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

[104] Through thy precepts I get understanding: therefore I hate every false way.

Outline:

- I. Oh how love I Your law! (97-104)
 - A. It is my meditation all the day.
 - B. You, through Your commandments, have made me wiser than my enemies: for

- they are ever with me.
- C. I have more understanding than all my teachers: for Your testimonies are my meditation.
 - D. I understand more than the ancients, because I keep Your precepts.
 - E. I have refrained my feet from every evil way, that I might keep Your Word.
 - F. I have not departed from Your judgments: for You have taught me.
 - G. How sweet are Your words unto my taste! Yes, sweeter than honey to my mouth!
 - H. Through Your precepts I get understanding: therefore I hate every false way.

Study Questions:

1. Upon what did the psalmist meditate all day? (97)
2. What do the psalmist's enemies, teachers, acquaintances, and elders have in common? (98-100)
3. What gave the psalmist more understanding than those around him? (98-100)
4. Why did the psalmist refrain from evil? (101)
5. Why did the psalmist not depart from God's judgments? (102)
6. How does the psalmist describe the Word of God in verse 103?
7. Why does the psalmist hate false ways? (104)
8. What words are used for God's Word in this segment?

L _____ (97)	C _____ (98)
T _____ (99)	P _____ (100,104)
W _____ (101)	J _____ (102)

Nun
The Word Is A Light

- [105] Thy word is a lamp unto my feet, and a light unto my path.
- [106] I have sworn, and I will perform it, that I will keep thy righteous judgments.
- [107] I am afflicted very much: quicken me, O Lord, according unto thy word.
- [108] Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments.
- [109] My soul is continually in my hand: yet do I not forget thy law.
- [110] The wicked have laid a snare for me: yet I erred not from thy precepts.
- [111] Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.
- [112] I have inclined mine heart to perform thy statutes always, even unto the end.

Outline:

- I. Your Word is a lamp unto my feet, and a light unto my path. (105-108)
 - A. I have sworn, and I will perform it, that I will keep Your righteous judgments.
 - B. I am afflicted very much: quicken me, Oh Lord, according unto Your Word.
 - C. Accept, I beseech You, the freewill offerings of my mouth.

- D. Oh Lord, and teach me Your judgments.
- II. My soul is continually in my hand: yet do I not forget Your law. (109)
- III. The wicked have laid a snare for me: yet I erred not from Your precepts. (110)
- IV. Your testimonies have I taken as an heritage for ever: (111-112)
 - A. They are the rejoicing of my heart.
 - B. I have inclined my heart to perform Your statutes alway, even unto the end.

Study Questions:

1. How does the psalmist describe the Word in verse 105?
2. What was the psalmist's vow in verse 106?
3. What quickened the psalmist in his affliction? (107)
4. What does the psalmist ask God to accept in verse 108?
5. What does the psalmist ask God to teach him in verse 108?
6. Despite his problems, what did the psalmist always remember? (109)
7. What was the psalmist's response to the snare of the wicked? (110)
8. What was the psalmist's heritage? (111)
9. What made the psalmist's heart rejoice? (111)
10. What was the inclination of the psalmist's heart? (112)
11. How long did the psalmist plan to keep God's Word? (112)

Samekh The Word Upholds

- [113] I hate vain thoughts: but thy law do I love.
- [114] Thou art my hiding place and my shield: I hope in thy word.
- [115] Depart from me, ye evildoers: for I will keep the commandments of my God.
- [116] Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.
- [117] Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.
- [118] Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.
- [119] Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.
- [120] My flesh trembleth for fear of thee; and I am afraid of thy judgments.

Outline:

- I. What the psalmist hates and loves: (113)
 - A. I hate vain thoughts.
 - B. You law do I love.
- II. You are: (114)
 - A. My hiding place.
 - B. My shield.

- C. My hope—I hope in Your Word.
- III. Depart from me, you evildoers: for I will keep the commandments of my God. (115)
- IV. Uphold me according unto Your Word: (116-117)
 - A. That I may live.
 - B. That I may not be ashamed of my hope.
 - C. That I shall be safe.
 - D. That I will have respect unto Your statutes continually.
- V. How God deals with the wicked: (118-120)
 - A. You have trodden down all them that err from Your statutes: for their deceit is falsehood.
 - B. You put away all the wicked of the earth like dross: therefore I love Your testimonies.
 - C. My flesh trembles for fear of You; and I am afraid of Your judgments.

Study Questions:

1. According to verse 113, what did the psalmist hate and love?
2. How did the psalmist describe the Lord in verse 114?
3. What is the psalmist's response to evildoers in verse 115?
4. What is the psalmist's request and why did he make it in verses 116-117?
5. How does the psalmist describe God's response to the wicked in verses 118-119?
6. What kind of fear is the psalmist describing in verse 120? What was he fearing?

Ayn
The Word Is Reliable

- [121] I have done judgment and justice: leave me not to mine oppressors.**
- [122] Be surety for thy servant for good: let not the proud oppress me.**
- [123] Mine eyes fail for thy salvation, and for the word of thy righteousness.**
- [124] Deal with thy servant according unto thy mercy, and teach me thy statutes.**
- [125] I am thy servant; give me understanding, that I may know thy testimonies.**
- [126] It is time for thee, Lord, to work: for they have made void thy law.**
- [127] Therefore I love thy commandments above gold; yea, above fine gold.**
- [128] Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.**

Outline:

- I. I have done judgment and justice: (121-122)
 - A. Leave me not to my oppressors.
 - B. Be surety for Your servant for good.
 - C. Let not the proud oppress me.
- II. My eyes fail for Your salvation and for the Word of Your righteousness. (123-125)
 - A. Deal with Your servant according unto Your mercy.
 - B. Teach me Your statutes.

- C. I am Your servant: give me understanding, that I may know Your testimonies.
- III. It is time for You, Lord, to work: for they have made void Your law. (126)
- IV. Therefore I love Your commandments above gold; yes, above fine gold. (127-128)
 - A. Therefore I esteem all Your precepts concerning all things to be right.
 - B. I hate every false way.

Study Questions:

1. What are the psalmist's requests in verses 121-122?
2. What was the psalmist earnestly looking for in verse 123?
3. Upon what basis does the psalmist want to be dealt with? (124)
4. What does the psalmist ask God to teach him? (124)
5. What is the request in verse 125 and the reason it is made?
6. Why did the psalmist think it was time for God to work? (126)
7. How much value did the psalmist place on God's commandments? (127)
8. What did the psalmist hate? (128)
9. Did the psalmist believe all of God's Word or just a portion? (128)

Pe
The Word Provides Direction

- [129] Thy testimonies are wonderful: therefore doth my soul keep them.**
- [130] The entrance of thy words giveth light; it giveth understanding unto the simple.**
- [131] I opened my mouth, and panted: for I longed for thy commandments.**
- [132] Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.**[133] **Order my steps in thy word: and let not any iniquity have dominion over me.**
- [134] Deliver me from the oppression of man: so will I keep thy precepts.**
- [135] Make thy face to shine upon thy servant; and teach me thy statutes.**
- [136] Rivers of waters run down mine eyes, because they keep not thy law.**

Outline:

- I. Your testimonies are wonderful: (129-132)
 - A. Therefore does my soul keep them.
 - B. The entrance of Your words gives light.
 - C. It gives understanding unto the simple.
 - D. I opened my mouth, and panted: for I longed for Your commandments.
 - E. Look upon me, and be merciful unto me, as You use to do unto those that love Your name.
- II. Order my steps in Your Word: (133-125)
 - A. Let not any iniquity have dominion over me.
 - B. Deliver me from the oppression of man: so will I keep Your precepts.
 - C. Make Your face to shine upon Your servant.
 - D. Teach me Your statutes.

III. Rivers of waters run down mine eyes, because they keep not Your law. (136)

Study Questions:

1. How does the psalmist describe God's testimonies in verse 129?
2. The entrance of God's Word brings l _____ and u _____.
3. With what level of intensity is the psalmist desiring God's Word in verse 131?
4. What is the psalmist's appeal in verse 132?
5. List the requests made by the psalmist in verses 133-135.
6. Why is the psalmist distressed in verse 136?

Tsadhe

The Word Is Righteous

- [137] Righteous art thou, O Lord, and upright are thy judgments.
[138] Thy testimonies that thou hast commanded are righteous and very faithful.
[139] My zeal hath consumed me, because mine enemies have forgotten thy words.
[140] Thy word is very pure: therefore thy servant loveth it.
[141] I am small and despised: yet do not I forget thy precepts.
[142] Thy righteousness is an everlasting righteousness, and thy law is the truth.
[143] Trouble and anguish have taken hold on me: yet thy commandments are my delights.
[144] The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

Outline:

- I. You are righteous, oh Lord. (137-138,140,142,144)
 - A. Upright are Your judgments.
 - B. Your testimonies that You have commanded are righteous and very faithful.
 - C. Your Word is very pure: therefore Your servant loves it.
 - D. Your righteousness is an everlasting righteousness and Your law is the truth.
 - E. The righteousness of Your testimonies is everlasting.
 - F. Give me understanding, and I shall live.
- II. My zeal has consumed me: (139,131,143)
 - A. Because my enemies have forgotten Your words.
 - B. Trouble and anguish have taken hold on me.
 - C. Yet Your commandments are my delights.
 - D. I am small and despised: yet do not I forget Your precepts.

Study Questions:

1. The key word in this segment is r _____.
2. List what the psalmist calls righteous in this segment.
The L _____ 137
His J _____ 137
His T _____ 138,144

His W_____ (pure) 140

3. The psalmist also describes God's testimonies as f_____ in verse 138.
4. What reason does the psalmist give for loving God's Word in verse 140?
5. How did the psalmist respond to the enemies who forgot God's Word? (139)
6. How does the psalmist describe himself in verses 141 and 143? Despite his condition, what did he do?
7. How long will the righteousness of God's testimonies endure? (144)
8. The psalmist l_____ and _____ in God's Word. (140,143)
9. What final appeal is given in this segment? (144)

Qoph

The Word Is Eternal

- [145] I cried with my whole heart; hear me, O Lord: I will keep thy statutes.**
- [146] I cried unto thee; save me, and I shall keep thy testimonies.**
- [147] I prevented the dawning of the morning, and cried: I hoped in thy word.**
- [148] Mine eyes prevent the night watches, that I might meditate in thy word.**
- [149] Hear my voice according unto thy lovingkindness: O Lord, quicken me according to thy judgment.**
- [150] They draw nigh that follow after mischief: they are far from thy law.**
- [151] Thou art near, O Lord; and all thy commandments are truth.**
- [152] Concerning thy testimonies, I have known of old that thou hast founded them for ever.**

Outline:

- I. The psalmist: I cried with my whole heart: (145-149)
 - A. Hear me, oh Lord: I will keep Your statutes.
 - B. I cried unto You; save me, and I shall keep Your testimonies.
 - C. I prevented the dawning of the morning, and cried: I hoped in Your Word.
 - D. My eyes prevent the night watches, that I might meditate in Your Word.
 - E. Hear my voice according unto Your lovingkindness.
 - F. Oh Lord, quicken me according to Your judgment.
- II. The psalmist's foes: (150)
 - A. They draw nigh that follow after mischief.
 - B. They are far from Your law.
- III. The psalmist's God: (151-152)
 - A. You are near, O Lord
 - B. All Your commandments are truth.
 - C. Concerning Your testimonies, I have known of old that You have founded them for ever.

Study Questions:

1. What was the psalmist's cry in verses 145-147?

2. What did the psalmist do when he was unable to sleep? (148) What do you do?
3. What two things does the psalmist request in verse 149?
4. To what attributes of God does the psalmist appeal in verse 149?
L _____ and j _____.
5. Contrast the “near” and “far” of verses 150-151. Who is near? Who draws nigh? Who is far from what?
6. What do you learn about the inspiration of God’s Word in verse 151-152?

Resh The Word Delivers

- [153] Consider mine affliction, and deliver me: for I do not forget thy law.
 [154] Plead my cause, and deliver me: quicken me according to thy word.
 [155] Salvation is far from the wicked: for they seek not thy statutes.
 [156] Great are thy tender mercies, O Lord: quicken me according to thy judgments.
 [157] Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.
 [158] I beheld the transgressors, and was grieved; because they kept not thy word.
 [159] Consider how I love thy precepts: quicken me, O Lord, according to thy lovingkindness.
 [160] Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

Outline:

- I. Consider my affliction: (153-154, 156, 159)
 - A. Deliver me: for I do not forget Your law.
 - B. Plead my cause, and deliver me.
- II. Quicken me. (154-156,159)
 - A. Quicken me according to Your Word.
 - B. Great are Your tender mercies, oh Lord.
 - C. Quicken me according to Your judgments.
 - D. Consider how I love Your precepts.
 - E. Quicken me, oh Lord, according to Your lovingkindness.
- III. The wicked: (155,157-158)
 - A. Salvation is far from the wicked: for they seek not Your statutes.
 - B. Many are my persecutors and my enemies; yet do I not decline from Your testimonies.
 - C. I beheld the transgressors, and was grieved; because they kept not Your Word.
- IV. Your Word is true from the beginning: and every one of Your righteous judgments endures for ever. (160)

Study Questions:

1. What does the psalmist ask God to do?

- C _____ (153)
 D _____ (153)
 P _____ (154)
 Q _____ (154,156,157)
2. The psalmist asked God to quicken him...
 A _____ (154)
 A _____ (156)
 A _____ (159)
3. Why is salvation far from the wicked? (155)
 4. What response does the psalmist make to his enemies? (157)
 5. At whom and what was the psalmist grieved? (158)
 6. What attributes of the Lord are mentioned in verses 156 and 159?
 7. What do you learn about the eternal nature of God's Word in verse 160?

Sin And Shin
The Word Brings Peace

[161] Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

[162] I rejoice at thy word, as one that findeth great spoil.

[163] I hate and abhor lying: but thy law do I love.

[164] Seven times a day do I praise thee because of thy righteous judgments.

[165] Great peace have they which love thy law: and nothing shall offend them.

[166] Lord, I have hoped for thy salvation, and done thy commandments.

[167] My soul hath kept thy testimonies; and I love them exceedingly.

[168] I have kept thy precepts and thy testimonies: for all my ways are before thee.

Outline:

- I. Princes have persecuted me without a cause: (161-163)
 A. But my heart stands in awe of Your Word.
 B. I rejoice at Your Word, as one that finds great spoil.
 C. I hate and abhor lying: but Your law do I love.
- II. Seven times a day do I praise You because of Your righteous judgments. (164-165)
 A. Great peace have they which love Your law.
 B. Nothing shall offend them.
- III. Lord, I have hoped for Your salvation: (166-168)
 A. I have done Your commandments.
 B. My soul has kept Your testimonies.
 C. I love them exceedingly.
 D. I have kept Your precepts and Your testimonies.
 E. All my ways are before You.

Study Questions:

1. Who was persecuting the psalmist and why? (161)
2. How did the psalmist describe his attitude towards God's Word in verses 161-163?
 A _____
 R _____
 L _____
3. Contrast what the psalmist loves and hates in verse 163.
4. How often each day did the psalmist praise God and for what? (164)
5. What are two benefits of loving God's law mentioned in verse 165?
6. What was the psalmist hoping for in verse 166?
7. How had the psalmist responded to God's Word in verses 166-168?
 D _____ the commandments.
 K _____ the testimonies.
 L _____ them exceedingly.
8. What does the psalmist make us aware of in the closing statement of this segment? (168)

Taw
The Word Is A Delight

[169] Let my cry come near before thee, O Lord: give me understanding according to thy word.

[170] Let my supplication come before thee: deliver me according to thy word.

[171] My lips shall utter praise, when thou hast taught me thy statutes.

[172] My tongue shall speak of thy word: for all thy commandments are righteousness.

[173] Let thine hand help me; for I have chosen thy precepts.

[174] I have longed for thy salvation, O Lord; and thy law is my delight.

[175] Let my soul live, and it shall praise thee; and let thy judgments help me.

[176] I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

Outline:

- I. Let my cry come near before You, oh Lord: give me understanding according to Your Word. (169)
- II. Let my supplication come before You: deliver me according to Your Word. (170)
- III. My lips shall utter praise, when You have taught me Your statutes. (171-172)
 - A. My tongue shall speak of Your Word.
 - B. For all Your commandments are righteousness.
- IV. Let Your hand help me: (173-174)
 - A. For I have chosen Your precepts.
 - B. I have longed for Your salvation, O Lord.
 - C. Your law is my delight.
- V. Let my soul live: (175)
 - A. It shall praise You.
 - B. Let Your judgments help me.

- VI. I have gone astray like a lost sheep: (176)
- A. Seek Your servant.
 - B. For I do not forget Your commandments

Study Questions:

1. What is the psalmist's cry in verse 169?
2. What is the psalmist supplication in verse 170?
3. Why is the psalmist praising God in verse 171?
4. How does the psalmist describe God's commandments in verse 172?
5. What is the psalmist requesting in verse 173 and upon what does he base his request?
6. What is the psalmist longing for in verse 174?
7. What is the psalmist's delight in verses 174?
8. What request is the psalmist making in verse 175 and what will he do if it is granted?
9. How does the psalmist describe himself in verse 176?
10. What does the psalmist ask God to do in verse 176?
11. What is the final phrase of psalm 119? (Verse 176)

I _____

Supplemental Studies on Psalm 119:

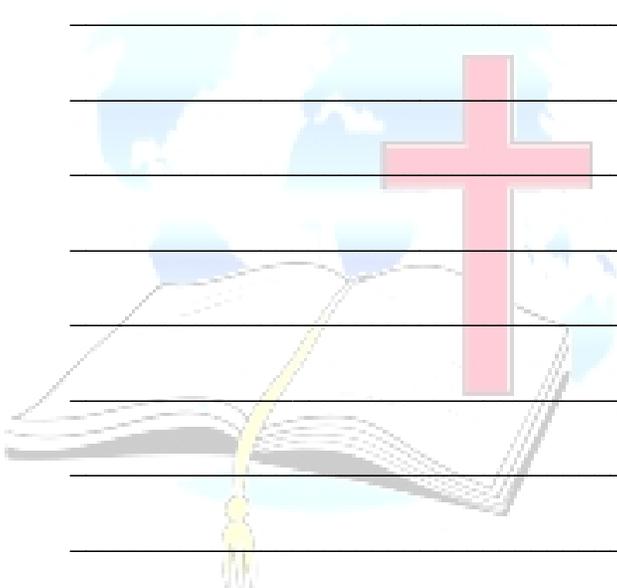
1. Review the entire psalm again. Summarize what you learn about the following subjects:

God	Instruction	God's Word
Persecution	Love	
The heart	Holiness	
Meditation	Joy	
2. There are several different synonyms for God's Word used in this psalm. Read through each section again and record these. Examples: Law, statues, commandments, etc.

Letter	Verses	Synonyms For The Word Of God
Aleph:	1-8	_____
Beth:	9-16	_____
Gimel:	17-24	_____
Daleth:	25-32	_____
He:	33-40	_____
Waw:	41-48	_____

Zayin:	49-56	_____
Heth:	57-64	_____
Teth:	65-72	_____
Yod:	73-80	_____
Kaph:	81-88	_____
Lamed:	89-96	_____
Mem:	97-104	_____
Nun:	105-112	_____
Samek:	113-120	_____
Ayin:	121-128	_____
Pe:	129-136	_____
Tsadde:	137-144	_____
Qoph:	145-152	_____
Resh:	153-160	_____
Shin:	161-168	_____
Tau:	169-176	_____

The Remnant Church



3. Here is a summary of what God's Word accomplishes in our lives according to Psalm 119.
- A. It brings blessing and happiness (119:1-2, 122).
 - B. It keeps us pure (119:9).
 - C. It keeps us from sin (119:11, 29,121).
 - D. It gives wise advice (119:24).
 - E. It encourages the grieving (119:28).
 - F. It reassures us of His promises for those who honor Him (119:38).
 - G. It provides answers, even for those who taunt us (119:42).
 - H. It gives freedom (119:45).
 - I. It offers hope (119:49).

- J. It comforts and revives (119:50).
 - K. It provides a thankful heart (119:62).
 - L. It brings us back to God (119:37, 67).
 - M. It instructs and gives wisdom (119:98-100).
 - N. It nourishes: God's Word is sweeter than honey (119:103).
 - O. It enlightens: God's Word provides a light for our paths (119:105).
 - P. It protects: God's Word is a refuge (119:114).
 - Q. It sustains our hope (119:116).
 - R. It brings delight (119:70, 111).
 - S. It brings peace (119:165).
 - T. It delivers: God promises to rescue us (119:170).
 - U. It brings love and salvation (119:41, 149).
 - V. It shows mercy to all who love His name (119:132).
 - W. It deserves respect (119:46, 120).
 - X. It is important to remember (119:141).
4. Application: What lessons do you learn from this psalm that will help you become a person after God's own heart?

Psalm 120
The Deceitful Tongue

- [1] In my distress I cried unto the Lord, and he heard me.**
- [2] Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.**
- [3] What shall be given unto thee? or what shall be done unto thee, thou false tongue?**
- [4] Sharp arrows of the mighty, with coals of juniper.**
- [5] Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!**
- [6] My soul hath long dwelt with him that hateth peace.**
- [7] I am for peace: but when I speak, they are for war.**

Outline 120:

- I. Deliver me from wicked tongues. (1-4)
 - A. In my distress I cried unto the Lord, and He heard me.
 - B. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.
 - C. What shall be given unto you? What shall be done unto you, you false tongue?
 - 1. Sharp arrows of the mighty.
 - 2. Coals of juniper. (*They made charcoal from juniper. It burned very hot. The psalmist was saying he wanted their wicked words destroyed.*)
- II. Deliver me from warring people. (5-7)
 - A. Woe is me, that I sojourn in Mesech and I dwell in the tents of Kedar!
(*Used symbolically. Both tribes were warring people.*)
 - B. My soul has long dwelt with him that hates peace.
 - C. I am for peace: but when I speak, they are for war.

Study questions on chapter 120:

1. Where did the psalmist go when he was in distress? (1)
2. Why was the psalmist in distress in this psalm?
3. From what is the psalmist seeking deliverance? (2)
4. What are the questions asked in verse 3? How would you answer?
5. How is the evil tongue described in verses 2 and 4? See also James 3:6.
6. Among what type of people was the psalmist living? (5-6) See also Isaiah 21:16-17.
7. What did the psalmist desire? (6-7)
8. What did the enemy want? (6-7)
9. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 121 The Source Of Our Help

- [1] I will lift up mine eyes unto the hills, from whence cometh my help.
- [2] My help cometh from the Lord, which made heaven and earth.
- [3] He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
- [4] Behold, he that keepeth Israel shall neither slumber nor sleep.
- [5] The Lord is thy keeper: the Lord is thy shade upon thy right hand.
- [6] The sun shall not smite thee by day, nor the moon by night.
- [7] The Lord shall preserve thee from all evil: he shall preserve thy soul.
- [8] The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Outline 121:

- I. The psalmist looks up to God. (1-2)
 - A. I will lift up my eyes unto the hills, from where comes my help.
 - B. My help comes from the Lord, which made heaven and earth.
- II. God looks after the psalmist. (3-8)
 - A. He will not suffer your foot to be moved.
 - B. He that keeps you will not slumber or sleep.
 - C. The Lord is:
 1. Your keeper.
 2. Your shade upon your right hand.
 - D. The sun shall not smite you by day, nor the moon by night.
 - E. The preservation of the Lord:
 1. The Lord shall preserve you from all evil.
 2. The Lord shall preserve your soul.
 3. The Lord shall preserve your going out and your coming in from this time forth and even for evermore.

Study questions on chapter 121:

1. Is the psalmist saying his help comes from the hills in verse 1? Why or why not? (2)
2. Summarize how God cares for His people as described in verses 3-8.
3. From what does the Lord preserve us? (7)
4. What is the main focus of preservation? (7)
5. When and for how long does the Lord preserve us? (8)
6. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 122 Going to Jerusalem

- [1] I was glad when they said unto me, Let us go into the house of the Lord.**
- [2] Our feet shall stand within thy gates, O Jerusalem.**
- [3] Jerusalem is builded as a city that is compact together:**
- [4] Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.**
- [5] For there are set thrones of judgment, the thrones of the house of David.**
- [6] Pray for the peace of Jerusalem: they shall prosper that love thee.**
- [7] Peace be within thy walls, and prosperity within thy palaces.**
- [8] For my brethren and companions' sakes, I will now say, Peace be within thee.**
- [9] Because of the house of the Lord our God I will seek thy good.**

Outline 122:

- I. Preparation to go to the city. (1-2)
 - A. I was glad when they said unto me, "Let us go into the house of the Lord."
 - B. Our feet shall stand within your gates, O Jerusalem.
- II. Praise for the city. (3-5)
 - A. Jerusalem is built as a city that is compact together.
 - B. This is where the tribes of the Lord go up, unto the testimony of Israel, to give thanks unto the name of the Lord.
 - C. For there are set thrones of judgment of the house of David.
- III. Prayer for the city. (6-9)
 - A. Pray for the peace of Jerusalem: They shall prosper that love you.
 - B. Peace be within your walls, and prosperity within your palaces.
 - C. For my brethren and companions' sakes, I will now say, "Peace be within you."
 - D. Because of the house of the Lord our God I will seek your good.

Study questions on chapter 122:

1. What made the psalmist glad in verse 1?
2. How is Jerusalem described in verses 3-5?
3. Why do the tribes go up to Jerusalem? (4)
4. What two things does the psalmist pray for in verses 6-9? P _____ and P _____.
5. What promise is given to those who love Jerusalem? (6)

6. Why does the psalmist seek the good of Jerusalem? (9)
7. What does the psalmist say about the house of God in verses 1 and 9?
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 123 God Is Our Source

- [1] Unto thee lift I up mine eyes, O thou that dwellest in the heavens.**
- [2] Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us.**
- [3] Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.**
- [4] Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.**

Outline 123:

- I. God, the source of help: Unto You lift I up mine eyes, O You that dwells in the heavens. (1)
- II. God, the source of provision:
 - A. As the eyes of servants look unto the hand of their masters.
 - B. As the eyes of a maiden unto the hand of her mistress.
 - C. So our eyes wait upon the Lord our God, until He has mercy upon us. (2)
- III. God, the source of mercy. Have mercy on us: (3-4)
 - A. For we are exceedingly filled with contempt.
 - B. Our soul is exceedingly filled with the scorning of those that are at ease.
 - C. Our soul is filled with the contempt of the proud.

Study questions on chapter 123:

1. To whom is the psalmist looking as his source? (1)
2. What example of God's provision is used in verse 2?
3. Why does the psalmist request mercy in verses 3-4?
4. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 124 The Lord Is On Our Side

- [1] If it had not been the Lord who was on our side, now may Israel say;**
- [2] If it had not been the Lord who was on our side, when men rose up against us:**
- [3] Then they had swallowed us up quick, when their wrath was kindled against us:**
- [4] Then the waters had overwhelmed us, the stream had gone over our soul:**

[5] Then the proud waters had gone over our soul.

[6] Blessed be the Lord, who hath not given us as a prey to their teeth.

[7] Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

[8] Our help is in the name of the Lord, who made heaven and earth.

Outline 124:

- I. If the Lord had not been on our side when men rose up against us: (1-5)
 - A. Then they would have swallowed us up quick, when their wrath was kindled against us.
 - B. Then the waters would have overwhelmed us:
 - 1. The stream had gone over our soul.
 - 2. The proud waters had gone over our soul.
- II. Blessed be the Lord: (6-8)
 - A. Blessed be the Lord, who has not given us as a prey to their teeth.
 - B. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.
 - C. Our help is in the name of the Lord, who made heaven and earth.

Study questions on chapter 124:

- 1. Summarize what the psalmist believes would have happened had not the Lord been on his side. The key word here is “if.” (1-5)
- 2. What three images of defeat does the psalmist use to describe what would have happened had not the Lord been on his side? (4-7)
- 3. What realization leads to praise in verse 6?
- 4. How does the psalmist describe his deliverance in verse 7?
- 5. Who is the source of our help according to verse 8?
- 6. What do you learn about creation in verse 8?
- 7. Use this psalm as a pattern to write your own psalm of testimony to Gods’ faithfulness.
- 8. Application: What do you learn from this psalm that will help you become a person after God’s own heart?

Psalm 125

The Lord Surrounds His People

[1] They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

[2] As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.

[3] For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

[4] Do good, O Lord, unto those that be good, and to them that are upright in their hearts.

[5] As for such as turn aside unto their crooked ways, the Lord shall lead them forth with

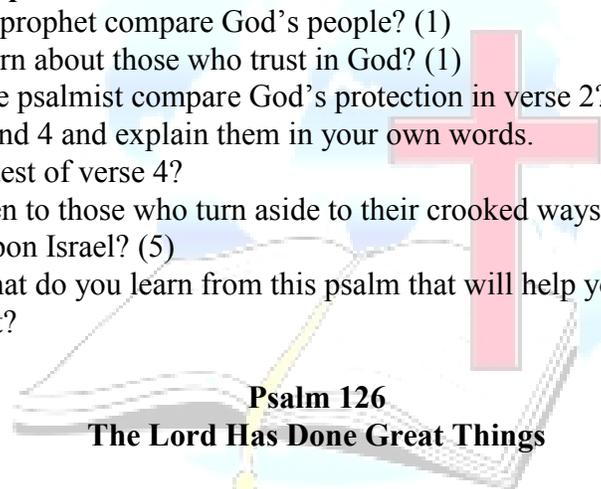
the workers of iniquity: but peace shall be upon Israel.

Outline 125:

- I. The people of the Lord: They that trust in the Lord shall be as mount Zion, which cannot be removed, but abides for ever. (1)
- II. The Lord: As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever. (2)
- III. The Lord's people vs. the wicked. (3-5)
 - A. The rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.
 - B. Do good, O Lord, unto those that be good, and to them that are upright in their hearts.
 - C. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity.
 - D. Peace shall be upon Israel.

Study questions on chapter 125:

- 1. To what did the prophet compare God's people? (1)
- 2. What do you learn about those who trust in God? (1)
- 3. To what does the psalmist compare God's protection in verse 2? See Romans 8:35-39.
- 4. Study verses 3 and 4 and explain them in your own words.
- 5. What is the request of verse 4?
- 6. What will happen to those who turn aside to their crooked ways? (5)
- 7. What shall be upon Israel? (5)
- 8. Application: What do you learn from this psalm that will help you become a person after God's own heart?



Psalm 126
The Lord Has Done Great Things

- [1] **When the Lord turned again the captivity of Zion, we were like them that dream.**
- [2] **Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them.**
- [3] **The Lord hath done great things for us; whereof we are glad.**
- [4] **Turn again our captivity, O Lord, as the streams in the south.**
- [5] **They that sow in tears shall reap in joy.**
- [6] **He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.**

Outline 126:

- I. Reversed captivity: When the Lord turned again the captivity of Zion. (1-4)
 - A. We were like them that dream.
 - B. Then was our mouth filled with laughter and our tongue with singing.

- C. Then said they among the heathen, The Lord has done great things for them.
 - D. The Lord has done great things for us; whereof we are glad.
 - E. Turn again our captivity, O Lord, as the streams in the south.
- II. Renewed reaping. (5-6)
- A. They that sow in tears shall reap in joy.
 - B. He that goes forth and weeps, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Study questions on chapter 126:

1. On what occasion was this psalm written? (1)
2. Describe how Israel felt when they were delivered from captivity (2). How did they celebrate? (2-3) How did you feel when you were delivered from the captivity of sin?
3. What is the request in verse 4?
4. What promise is given in verses 5-6?
5. What do you learn about sowing and reaping in verses 5-6? About weeping and reaping?
6. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 127
The House God Builds

[1] Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

[2] It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

[3] Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

[4] As arrows are in the hand of a mighty man; so are children of the youth.

[5] Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

Outline 127:

- I. The house God builds. (1-2)
 - A. Is stable: Except the Lord build the house, they labour in vain that build it.
 - B. Is secure: Except the Lord keep the city:
 1. The watchman wakes but in vain.
 2. It is vain for you:
 - a. To rise up early.
 - b. To sit up late.
 - c. To eat the bread of sorrows.
 - d. For He gives His beloved sleep.
- II. The family God builds. (3-5)
 - A. Children are a heritage of the Lord.
 - B. The fruit of the womb is His reward.
 - C. As arrows are in the hand of a mighty man; so are children of youth.

- D. Happy is the man that has his quiver full of them.
- E. He shall not be ashamed, but shall speak with the enemies in the gate.

Study questions on chapter 127:

1. What does God say in verses 1-2 to those who would build a house (family) without God?
2. What are the vanities mentioned in verses 1-2?
3. What does verse 2 teach about worry and fretting?
4. How are children described in verses 3-5? Children are to be a h_____ (3)
Children are to be a r_____ (3) Children are to be a source of h_____ (5)
5. Apply verse 1 to your spiritual house—which is you!
6. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 128
The Blessed Man

- [1] Blessed is every one that feareth the Lord; that walketh in his ways.**
[2] For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.
[3] Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.
[4] Behold, that thus shall the man be blessed that feareth the Lord.
[5] The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.
[6] Yea, thou shalt see thy children's children, and peace upon Israel.

Outline 128:

- I. The blessed are those who. (1)
 - A. Fear the Lord.
 - B. Walk in His ways.
- II. The blessing. (2-6)
 - A. You shall eat the labour of your hands.
 - B. You will be happy.
 - C. It will be well with you.
 - D. Your wife shall be as a fruitful vine by the sides of your house.
 - E. Your children will be like olive plants round about your table.
 - F. The Lord shall bless you out of Zion.
 - G. You shall see the good of Jerusalem all the days of your life.
 - H. You shall see your children's children.
 - I. You shall see peace upon Israel

Study questions on chapter 128:

1. What are the prerequisites for a man to be blessed? (1,4)
2. What does it mean to “fear the Lord”? (1)
3. What does it mean to walk in the ways of the Lord? (1)
4. According to this psalm, what are the results of walking in the ways of the Lord?
5. Note that the blessings in this psalm includes our friends (2), our feelings (2), our future (2), and our family (3).
6. List the blessings of the blessed man itemized in verses 2-6. Indicate which ones you can claim and which were unique to Israel.
7. Application: What do you learn from this psalm that will help you become a person after God’s own heart?

Psalm 129 Plea Of The Persecuted

- [1] Many a time have they afflicted me from my youth, may Israel now say:**
[2] Many a time have they afflicted me from my youth: yet they have not prevailed against me.
[3] The plowers plowed upon my back: they made long their furrows.
[4] The Lord is righteous: he hath cut asunder the cords of the wicked.
[5] Let them all be confounded and turned back that hate Zion.
[6] Let them be as the grass upon the housetops, which withereth afore it groweth up:
[7] Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.
[8] Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord.

Outline 129:

- I. The persecution. (1-3)
 - A. Many times have they afflicted me from my youth.
 - B. Yet they have not prevailed against me.
 - C. The plowers plowed upon my back: they made long their furrows.
(This is an analogy of intense suffering. If someone was plowing on your back, it would surely be painful.)
- II. Power for the persecuted: The righteous Lord has cut asunder the cords of the wicked. (4)
- III. The petition of the persecuted. (5-8)
 - A. Let them all be confounded and turned back that hate Zion.
 - B. Let them be as the grass upon the housetops:
 1. It withers before it grows up.
 2. The mower fills not his hand with it.
 3. It is not bound in sheaves. *(It never lasts long enough to mow or harvest.)*
 - C. Let not blessings of the Lord be pronounced over them.

Study questions on chapter 129:

1. For how long had the psalmist been persecuted? (1)
2. Did the persecutors prevail against him? (2)
3. How is the persecution described in verses 1-3.
4. How did God respond in behalf of the persecuted? (4)
5. Summarize the psalmist's petition in regards to the persecuted. (5-8)
6. To what is the enemy compared in verses 6-7?
7. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 130 Out Of The Depths

- [1] Out of the depths have I cried unto thee, O Lord.**
[2] Lord, hear my voice: let thine ears be attentive to the voice of my supplications.
[3] If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?
[4] But there is forgiveness with thee, that thou mayest be feared.
[5] I wait for the Lord, my soul doth wait, and in his word do I hope.
[6] My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.
[7] Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.
[8] And he shall redeem Israel from all his iniquities.

Outline 130:

- I. Out of the depths. (1-2)
 - A. I have cried unto You, O Lord.
 - B. Hear my voice: let Your ears be attentive to the voice of my supplications.
- II. If You, Lord, shouldest mark iniquities: (3-4)
 - A. Who would stand before You?
 - B. But there is forgiveness with You, that You may be feared.
- III. I wait for the Lord. (5-6)
 - A. My soul waits for the Lord.
 - B. I hope in His Word.
 - C. My soul waits for the Lord more than they that watch for the morning.
- IV. Let Israel hope in the Lord. (7-8)
 - A. For with the Lord there is mercy.
 - B. With Him is plenteous redemption.
 - C. He shall redeem Israel from all iniquity.

Study questions on chapter 130:

1. Describe the psalmist's emotional state as reflected in verse 1.
2. Who does the psalmist turn to when he is in the depths? (1-2)
3. What request does the psalmist make in verse 2?

4. What question does the psalmist ask in verse 3? What is the answer?
5. What do you learn about God in verses 4,7, and 8?
6. Where does the psalmist place his hope? (5) Note his spirit of expectancy. Do you come before God with that same spirit?
7. What do you learn about waiting on God in verses 5-6?
8. What is the promise given in verse 8?
9. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 131 A Childlike Faith

[1] Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

[2] Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

[3] Let Israel hope in the Lord from henceforth and for ever.

Outline 131:

- I. My attitude. (1)
 - A. My heart is not haughty.
 - B. My eyes are not lofty.
 - C. I do not exercise myself in great matters or in things too high for me.
- II. My actions. (2)
 - A. I have behaved and quieted myself.
 - B. My soul is like a child weaned from its mother.
- III. My aim: To hope in the Lord from henceforth and for ever. (3)

Study questions on chapter 131:

1. This is one of the shortest psalms to read, but one of the hardest to learn as it deals with humility, proper behavior, a quiet spirit, maturity, and hope. Take some time to meditate on it.
2. What is the psalmist's attitude as described in verse 1?
3. How does the psalmist describe his actions in verse 2?
4. What is the psalmist's aim as stated in verse 3.
5. Reflect on verse 2. Have you been spiritually weaned or are you still acting like an immature believer?
6. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 132 Zion, The Chosen

- [1] **Lord, remember David, and all his afflictions:**
 [2] **How he swore unto the Lord, and vowed unto the mighty God of Jacob;**
 [3] **Surely I will not come into the tabernacle of my house, nor go up into my bed;**
 [4] **I will not give sleep to mine eyes, or slumber to mine eyelids,**
 [5] **Until I find out a place for the Lord, an habitation for the mighty God of Jacob.**
 [6] **Lo, we heard of it at Ephratah: we found it in the fields of the wood.**
 [7] **We will go into his tabernacles: we will worship at his footstool.**
 [8] **Arise, O Lord, into thy rest; thou, and the ark of thy strength.**
- [9] **Let thy priests be clothed with righteousness; and let thy saints shout for joy.**
 [10] **For thy servant David's sake turn not away the face of thine anointed.**
 [11] **The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.**
 [12] **If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.**
 [13] **For the Lord hath chosen Zion; he hath desired it for his habitation.**
 [14] **This is my rest for ever: here will I dwell; for I have desired it.**
 [15] **I will abundantly bless her provision: I will satisfy her poor with bread.**
 [16] **I will also clothe her priests with salvation: and her saints shall shout aloud for joy.**
 [17] **There will I make the horn of David to bud: I have ordained a lamp for mine anointed.**
 [18] **His enemies will I clothe with shame: but upon himself shall his crown flourish.**

Outline 132:

- I. A chosen plan. (1-6)
 A. David, despite his afflictions, swore to God that he would not rest until he found a place for the habitation of God.
 B. The plan was heard of at Ephratah and was made while David was hiding in the woods prior to his conquest of Jerusalem.
- II. A chosen purpose. (7-9)
 A. We will go into His tabernacles.
 B. We will worship at His footstool.
 C. Arise, O Lord, into Your rest; You, and the ark of Your strength.
 D. Let Your priests be clothed with righteousness.
 E. Let Your saints shout for joy.
- III. A chosen person. (10-12)
 A. For Your servant David's sake turn not away the face of Your anointed.
 B. The Lord has sworn in truth unto David; He will not turn from it.
 1. Of the fruit of your body will I set upon your throne.
 2. If your children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon your throne for evermore.
- IV. A chosen place. (13-18)
 A. For the Lord has chosen Zion; He has desired it for His habitation.
 B. This is my rest for ever: here will I dwell; for I have desired it.

- C. I will abundantly bless her provision: I will satisfy her poor with bread.
- D. I will also clothe her priests with salvation.
- E. Her saints shall shout aloud for joy.
- F. There will I make the horn of David to bud:
 - 1. I have ordained a lamp for mine anointed.
 - 2. His enemies will I clothe with shame.
 - 3. His crown shall flourish upon him.

Study questions on chapter 132:

1. What was the psalmist's plan, according to verses 1-6?
2. Where was the ark prior to David bringing it to Jerusalem? (1 Samuel 6:21-7:2)
3. How determined was the psalmist to find a tabernacle for God? (4-5)
4. What was the purpose of the tabernacle according to verses 7-9?
5. What was God's covenant with His servant, David? (10-12, 17-18 and see also 2 Samuel 7:16)
6. What specific location did God chose for His habitation on earth in Old Testament times? (13-14)
7. What promises are given in verses 15-16? Apply this to the church of which Mt. Zion is symbolic
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 133
Unity

- [1] Behold, how good and how pleasant it is for brethren to dwell together in unity!**
[2] It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;
[3] As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

Outline 133:

- I. It is good and pleasant for brethren to dwell in unity. (1-3)
 - A. It is like the precious ointment upon the head, that ran down upon Aaron's beard that went down to the skirts of his garments.
 - B. It is as the dew of Hermon and as the dew that descended upon the mountains of Zion.
- II. The results: There the Lord commanded the blessing, even life for evermore.

Study questions on chapter 133:

1. What kind of environment is created when there is unity? (1)
2. To what is unity compared in verses 2 and 3?

3. How is unity related to blessing? (3)
4. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Supplemental Study On Psalm 133

The importance of unity.

- I. Disunity: How unity was lost: Sin
 - A. Disunity between man and God began in the garden.
 - B. Disunity between man and wife began in the garden.
 - C. Disunity in other relationships began with Cain and Abel.
- II. Disunity is confusion, not working or living together in harmony. Whenever you see confusion, you know envy, self-seeking, and other evils are present:

James 3:16: For where envying and strife is, there is confusion and every evil work.

God is not the author of confusion (disunity), so we know who is!

1 Corinthians 14:33: For God is not the author of confusion but of peace...
- III. Disunity also results from a misunderstanding of spiritual gifts.
 - A. Paul, the cutting edge evangelist, did not have the gift of counseling as did Barnabas. Barnabas was able to bring along John Mark and make him profitable. Paul didn't have time for that.
 - B. The disciples didn't have time to serve tables. God wanted them to set themselves aside for prayer and the word. Some people misunderstood this—could have called them lazy.
- IV. The unity God wants is not mandated conformity, uniformity, or even imitation of others. It is not brought about by doctrinal compromise of the truth.
- V. David gives two illustrations of unity:
 - A. Anointing oil.
 1. It was a fragrant blending of ingredients in the Old Testament. Symbolic of the fragrance God wants us to disperse:

2 Corinthians 2:14-16

Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life.
 2. It was poured on Aaron's head. Aaron was symbolic of Jesus. We have an anointed head in heaven. Unity flows from Him to us.
 3. It went down over the beard: Speaks of humanity. Our life style—our humanity--must be marked by unity between what we say, what we believe, and how we live.
 4. It went down over the garments: This speaks of ministry. Aaron's

garments were special and symbolic of his ministry position. Our ministry must be marked by the fragrance of unity. Disunity in the Body of Christ is like a stink in God's nostrils.

B. The dew.

1. Dew is vital to plant life. The dew of the anointing is vital to our spiritual lives.
2. It falls only when all is still and at rest. Not after a storm. Strife, rush, bustle, and worry will not bring about unity.
3. The dew is not manufactured. It is God's gift to us.
4. Mt. Hermon was where the northern tribes lived. Mt. Zion was where the southern tribes lived. This was symbolic of the uniting of the divided tribes.

VI. The results of unity:

A. Verse 3. The commanded blessing.

1. When God sees unity, He commands a blessing.
2. You don't have to seek it, pray for it, run after it!
3. It is eternal: Forevermore!

B. Answered prayer:

1. Husband and wife:

1 Peter 3:7

Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

Mark 10:7-8

For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'; so then they are no longer two, but one flesh.

B. Body of Christ:

Matthew 18:19-20

"Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven. For where two or three are gathered together in My name, I am there in the midst of them."

People often quote verse 20, but verse 19 indicates unity—agreement—to claim verse 20.

C. The manifested glory of God: *2 Chronicles 5:13-14*

It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord; So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

Psalm 134
Bless The Lord

[1] Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.

[2] Lift up your hands in the sanctuary, and bless the Lord.

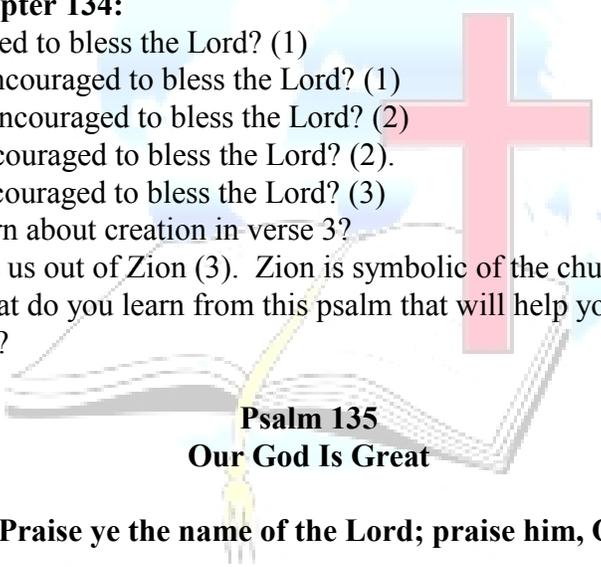
[3] The Lord that made heaven and earth bless thee out of Zion.

Outline 134:

- I. Bless the Lord. (1-3)
 - A. All you servants of the Lord.
 - B. Standing by night stand in the house of the Lord.
 - C. Lift up your hands in the sanctuary and bless the Lord. (*Lifting up the hands symbolizes complete surrender.*)
 - D. Bless the Lord that made heaven and earth who will bless you out of Zion.

Study questions on chapter 134:

1. Who is encouraged to bless the Lord? (1)
2. When are they encouraged to bless the Lord? (1)
3. Where are they encouraged to bless the Lord? (2)
4. How are they encouraged to bless the Lord? (2).
5. Why are they encouraged to bless the Lord? (3)
6. What do you learn about creation in verse 3?
7. The Lord blesses us out of Zion (3). Zion is symbolic of the church.
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?



Psalm 135
Our God Is Great

[1] Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord.

[2] Ye that stand in the house of the Lord, in the courts of the house of our God,

[3] Praise the Lord; for the Lord is good: sing praises unto his name; for it is pleasant.

[4] For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.

[5] For I know that the Lord is great, and that our Lord is above all gods.

[6] Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.

[7] He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

[8] Who smote the firstborn of Egypt, both of man and beast.

[9] Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon

all his servants.

[10] Who smote great nations, and slew mighty kings;

[11] Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

[12] And gave their land for an heritage, an heritage unto Israel his people.

[13] Thy name, O Lord, endureth for ever; and thy memorial, O Lord, throughout all generations.

[14] For the Lord will judge his people, and he will repent himself concerning his servants.

[15] The idols of the heathen are silver and gold, the work of men's hands.

[16] They have mouths, but they speak not; eyes have they, but they see not;

[17] They have ears, but they hear not; neither is there any breath in their mouths.

[18] They that make them are like unto them: so is every one that trusteth in them.

[19] Bless the Lord, O house of Israel: bless the Lord, O house of Aaron:

[20] Bless the Lord, O house of Levi: ye that fear the Lord, bless the Lord.

[21] Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.

Outline 135:

- I. Praise Him for who He is. (1-5)
 - A. Praise the Lord:
 1. Praise the name of the Lord; praise Him, O servants of the Lord.
 2. Praise Him, you that stand in the house of the Lord, in the courts of the house of our God,
 - B. Praise Him because He is good.
 - C. Sing praises unto His name; for it is pleasant.
 - D. Praise Him because He has chosen Jacob unto Himself.
 - E. Praise Him because He has chosen Israel for His peculiar treasure.
 - F. Praise Him because He is great.
 - G. Praise Him because He is above all gods.
- II. Praise Him for what He has done. (6-14)
 - A. God did whatever He pleased in the universe:
 1. In heaven.
 2. In earth.
 3. In the seas.
 4. In all the deep places.
 5. In the weather:
 - a. He causes the vapours to ascend from the ends of the earth.
 - b. He makes lightning for the rain.
 - c. He brings the wind out of His treasuries.
 - B. He did wonders in Egypt:
 1. He smote the firstborn of man and beast.
 2. He sent tokens and wonders into the midst of Egypt, upon Pharaoh, and upon all His servants. (*His signs and wonders were only "tokens" of His power.*)
 - C. He did wonders in the nations:

1. He smote great nations, and slew mighty kings:
 - a. Sihon king of the Amorites.
 - b. Og king of Bashan.
 - c. All the kingdoms of Canaan.
 2. He gave their land for a heritage to His people.
 - D. His name and memorial endures to all generation.
 - E. He is the judge of His people and will repent concerning His servants.
- III. Praise Him because He is greater than idols. (15-18)
- A. The idols of the heathen are silver and gold, the work of men's hands.
 - B. They have mouths, but they speak not.
 - C. They have eyes, but they see not.
 - D. They have ears, but they hear not.
 - E. They have mouths, but they breathe not.
 - F. They that make them are like unto them: so is every one that trusts in them.
- IV. Bless the Lord. (19-21)
- A. Bless the Lord, O house of Israel.
 - B. Bless the Lord, O house of Aaron.
 - C. Bless the Lord, O house of Levi.
 - D. Bless the Lord, ye that fear the Lord.
 - E. Blessed be the Lord out of Zion, which dwells at Jerusalem.
 - F. Praise the Lord.

Study questions on chapter 135:

1. Who is encouraged to praise the Lord? (1-2, 19-21)
2. Summarize the reasons to praise the Lord as listed in this psalm.
3. What do you learn about creation in verses 6-7?
4. What did God do for Israel as recorded in verses 8-12?
5. How did the Lord show His power in bringing Israel out of Egypt? (9)
6. How did the Lord show His power by leading Israel into the promised land? (10-12)
7. What do you learn about the name of the Lord in verse 13?
8. What do you think the “memorial of the Lord” means in verse 13?
9. What do you learn about judgment in verse 14?
10. Summarize what you learn about idols in verses 15-18. How do they differ from the true God? What is their status? (5). What is God’s status? (5)
11. What command is repeated in verses 19-21?
12. What do you learn about where God dwells in verse 21?
13. Application: What do you learn from this psalm that will help you become a person after God’s own heart?

Psalm 136
Give Thanks To The Lord

[1] O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

- [2] O give thanks unto the God of gods: for his mercy endureth for ever.
- [3] O give thanks to the Lord of Lords: for his mercy endureth for ever.
- [4] To him who alone doeth great wonders: for his mercy endureth for ever.
- [5] To him that by wisdom made the heavens: for his mercy endureth for ever.
- [6] To him that stretched out the earth above the waters: for his mercy endureth for ever.
- [7] To him that made great lights: for his mercy endureth for ever:
- [8] The sun to rule by day: for his mercy endureth for ever:
- [9] The moon and stars to rule by night: for his mercy endureth for ever.
- [10] To him that smote Egypt in their firstborn: for his mercy endureth for ever:
- [11] And brought out Israel from among them: for his mercy endureth for ever:
- [12] With a strong hand, and with a stretched out arm: for his mercy endureth for ever.
- [13] To him which divided the Red sea into parts: for his mercy endureth for ever:
- [14] And made Israel to pass through the midst of it: for his mercy endureth for ever:
- [15] But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.
- [16] To him which led his people through the wilderness: for his mercy endureth for ever.
- [17] To him which smote great kings: for his mercy endureth for ever:
- [18] And slew famous kings: for his mercy endureth for ever:
- [19] Sihon king of the Amorites: for his mercy endureth for ever:
- [20] And Og the king of Bashan: for his mercy endureth for ever:
- [21] And gave their land for an heritage: for his mercy endureth for ever:
- [22] Even an heritage unto Israel his servant: for his mercy endureth for ever.
- [23] Who remembered us in our low estate: for his mercy endureth for ever:
- [24] And hath redeemed us from our enemies: for his mercy endureth for ever.
- [25] Who giveth food to all flesh: for his mercy endureth for ever.
- [26] O give thanks unto the God of heaven: for his mercy endureth for ever.

Outline 136:

- I. Give thanks to the Lord. (1-3)
 - A. O give thanks unto the Lord; for He is good: for His mercy endures for ever.
 - B. O give thanks unto the God of gods: for His mercy endures for ever.
 - C. O give thanks to the Lord of Lords: for His mercy endures for ever.
- II. Give thanks to Him who does great wonders. (4-9)
 - A. To Him who alone does great wonders: for His mercy endures for ever.
 - B. To Him that by wisdom made the heavens: for His mercy endures for ever.
 - C. To Him that stretched out the earth above the waters: for His mercy endures for ever.
 - D. To Him that made great lights: for His mercy endures for ever.
 1. The sun to rule by day: for His mercy endures for ever.
 2. The moon and stars to rule by night: for His mercy endures for ever.
- III. Give thanks because He brought His people out. (10-15)
 - A. To Him that smote Egypt in their firstborn: for His mercy endures for ever.
 - B. And brought out Israel from among them: for His mercy endures for ever.
 - C. With a strong hand, and with a stretched out arm: for His mercy endures for ever.

- D. To Him which divided the Red sea into parts: for His mercy endures for ever.
 - E. And made Israel to pass through the midst of it: for His mercy endures for ever.
 - F. But overthrew Pharaoh and his host in the Red sea: for His mercy endures for ever.
- IV. Give thanks because He led His people in. (16-22)
- A. To Him which led His people through the wilderness: for His mercy endures for ever.
 - B. To Him which smote great kings: for His mercy endures for ever.
 - C. And slew famous kings: for His mercy endures for ever.
 - 1. Sihon king of the Amorites: for His mercy endures for ever.
 - 2. And Og the king of Bashan: for His mercy endures for ever.

(Slaying kings might not appear like an act of mercy, but these were very evil kings. To rid the world of them was an act of mercy.)
 - D. He gave their land for an heritage unto Israel, His servant: for His mercy endures for ever.
- V. Give thanks for His continued provision. (23-26)
- A. He remembers us in our low estate: for His mercy endures for ever.
 - B. He has redeemed us from our enemies: for His mercy endures for ever.
 - C. He gives food to all flesh: for His mercy endures for ever.
 - D. He continues to be merciful: O give thanks unto the God of heaven: for His mercy endures for ever.

Study questions on chapter 136:

1. What do you learn about the Lord in verses 1-4? Fill in the blanks:
 He is g _____
 He is the G _____ of g _____
 He is the L _____ of l _____
 He does great w _____
2. What do you learn about creation in verses 5-9?
3. What do you learn about Israel's exodus in verses 10-15?
4. Summarize how God led Israel to their promised land. (16-22)
5. Summarize how God continues to provide for His people. (23-26)
6. What phrase is repeated in this psalm as a reason for praising to God?
7. How do the acts of God recorded in verses 10, 15, and 18 reflect His mercy?
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 137 Exile

- [1] By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.
- [2] We hanged our harps upon the willows in the midst thereof.
- [3] For there they that carried us away captive required of us a song; and they that wasted

us required of us mirth, saying, Sing us one of the songs of Zion.

[4] How shall we sing the Lord's song in a strange land?

[5] If I forget thee, O Jerusalem, let my right hand forget her cunning.

[6] If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

[7] Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Raze it, raze it, even to the foundation thereof.

[8] O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

[9] Happy shall he be, that taketh and dasheth thy little ones against the stones.

Outline 137:

- I. Despair. By the rivers of Babylon: (1-2)
 - A. There we sat down.
 - B. We wept when we remembered Zion.
 - C. We hung our harps upon the willows in the midst thereof.
- II. Dilemma. (3-4)
 - A. For there, they that carried us away captive required of us a song.
 - B. They that wasted us required of us mirth.
 - C. They said, "Sing us one of the songs of Zion."
 - D. How shall we sing the Lord's song in a strange land?
- III. Determination. (5-6)
 - A. If I forget you, O Jerusalem, let my right hand forget her cunning.
 - B. If I do not prefer Jerusalem above my chief joy and remember you, let my tongue cleave to the roof of my mouth.
- IV. Declaration. (7-9)
 - A. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, "Raze it, raze it, even to the foundation thereof."
 - B. O daughter of Babylon, who are to be destroyed; happy shall he be...
 - 1. That rewards you as you have served us.
 - 2. That does to you as you did to us--takes and dashes thy little ones against the stones.

Study questions on chapter 137:

1. Where was Israel at the time of the writing of this psalm? (1)
2. Why were they in Babylon? (3)
3. Reflect on verses 2-4. You lose your song when you are in bondage imposed by sin.
4. Verses 7-9 are difficult to read, but you must remember what Edom had done. See Obadiah 8-14. The psalmist is crying for justice, just as at the time of final judgment (Revelation 6:9-10). Verse 8 illustrates the law of sowing to the flesh and reaping destruction.
5. What does the psalmist remember in verses 5-6?
6. What does the psalmist ask God to remember in verse 7?

7. Verse 9 is one of the most perplexing statements in the Bible. What do you think it means?
8. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Supplemental Study On Psalm 137

Introduction: Israel had been taken into bondage because of sin. This chapter spells out the results of sin and disobedience.

- I. Despair. When the enemy has taken you into bondage, you will be in despair.
 - A. They were surrounded by all the beauties of Babylon:
 1. The rivers.
 2. Hanging gardens.
 3. Beautiful buildings.
 - B. None of these satisfied: They were in despair. There is nothing in this world that can truly satisfy except God!
- II. Discouragement:
 - A. There comes a time when you are running from God, that there is nowhere left to go. They sat down.
 - B. Example: The Prodigal Son, who sat down in the pig pen.
- III. Depression:
 - A. They wept when they remembered Zion (symbolic of the church, being part of God's people).
 - B. They hung their harps on the willows. Their joy was gone.
- IV. Dilemma.
 - A. Those that carried them away wanted them to sing and be happy. They "required" of them. The devil will "require" of you: He is a slave driver.
 - B. You cannot sing the Lord's song in a strange land.
 1. You can't be in the bondage of the enemy and walking with God at the same time.
 2. Jesus said there is no middle ground: You are either for or against Him.

Transition: How to turn things around.

- I. Determination.
 - A. They made the determination not to forget the things of God.
 - B. They determined to find their lost joy.
 - C. They determined to restore their lost relationship with God.
- II. Declaration. They made a declaration against evil. Reversing the curse that the enemy put upon them back onto the enemy.

Psalm 138 In The Midst Of Trouble

- [1] I will praise thee with my whole heart: before the gods will I sing praise unto thee.
- [2] I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.
- [3] In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.
- [4] All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.
- [5] Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord.
- [6] Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.
- [7] Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.
- [8] The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.

Outline 138:

- I. I will praise You: (1-3)
 - A. With my whole heart.
 - B. Before the gods will I sing praise unto You.
 - C. I will worship toward Your holy temple.
(The temple had not yet been built, but David saw it by faith!)
 - D. I will praise Your name for Your lovingkindness and for Your truth: for You have magnified Your Word above Your name.
 - E. In the day when I cried:
 1. You answered me.
 2. You strengthened me with strength in my soul.
- II. All the kings of the earth shall praise You: (4-6)
 - A. When they hear the word of Your mouth.
 - B. They shall sing in the ways of the Lord: for great is the glory of the Lord.
 - C. Though the Lord be high, yet He has respect unto the lowly: but the proud He knows afar off.
- III. In the midst of trouble. (7-8)
 - A. You will revive me.
 - B. You shalt stretch forth Your hand against the wrath of my enemies.
 - C. Your right hand shall save me.
 - D. The Lord will perfect that which concerns me.
 - E. Your mercy, O Lord, endures for ever.
 - F. You will not forsake the works of Your own hands.

Study questions on chapter 138:

1. Where is the psalmist praising? (1)
2. How intense is his praise? (1)

3. Why is he praising God ? (2-3)
4. What is greater than the name of God? (2)
5. What happened when the psalmist called on God? (3)
6. What reasons are given for universal praise in verses 4-5?
7. Contrast God's attitude towards the proud and the lowly. (6)
8. What did God do for the psalmist in times of trouble? (7-9)
9. What do you learn about the mercy of God in verse 8?
10. What final appeal is given in verse 8?
11. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 139
Our Value To God

- [1] O Lord, thou hast searched me, and known me.
- [2] Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.
- [3] Thou compassest my path and my lying down, and art acquainted with all my ways.
- [4] For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.
- [5] Thou hast beset me behind and before, and laid thine hand upon me.[6] Such knowledge is too wonderful for me; it is high, I cannot attain unto it.
- [7] Whither shall I go from thy spirit? or whither shall I flee from thy presence?
- [8] If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.
- [9] If I take the wings of the morning, and dwell in the uttermost parts of the sea;
- [10] Even there shall thy hand lead me, and thy right hand shall hold me.
- [11] If I say, Surely the darkness shall cover me; even the night shall be light about me.
- [12] Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.
- [13] For thou hast possessed my reins: thou hast covered me in my mother's womb.
- [14] I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.
- [15] My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.
- [16] Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.
- [17] How precious also are thy thoughts unto me, O God! how great is the sum of them!
- [18] If I should count them, they are more in number than the sand: when I awake, I am still with thee.
- [19] Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.
- [20] For they speak against thee wickedly, and thine enemies take thy name in vain.
- [21] Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?

[22] I hate them with perfect hatred: I count them mine enemies.

[23] Search me, O God, and know my heart: try me, and know my thoughts:

[24] And see if there be any wicked way in me, and lead me in the way everlasting.

Outline 139:

- I. God's omniscience--He knows all. (1-6)
 - A. O Lord, You have searched me, and known me.
 - B. You know my downsitting and my uprising.
 - C. You understand my thought afar off.
 - D. You compass my path and my lying down.
 - E. You are acquainted with all my ways.
 - F. For there is not a word in my tongue, but, lo, Oh Lord, You know it altogether.
 - G. You have beset me behind and before, and laid Your hand upon me--Such knowledge is too wonderful for me; it is high, I cannot attain unto it.
- II. God's omnipresence--God is always near. (7-12)
 - A. Where shall I go from Your spirit? Or where shall I flee from Your presence?
 - B. If I ascend up into heaven, You are there.
 - C. If I make my bed in hell, behold, You are there.
 - D. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Your hand lead me, and Your right hand shall hold me.
 - E. If I say, "Surely the darkness shall cover me", even the night shall be light about me.
 1. Yes, the darkness hides not from You; but the night shines as the day.
 2. The darkness and the light are both alike to You.
- III. God's omnipotence--He is powerful. (13-22)
 - A. Review of His powerful acts.
 1. For You have possessed my reins: You have covered me in my mother's womb.
 2. I will praise You; for I am fearfully and wonderfully made.
 3. Marvellous are Your works; and that my soul knows right well.
 4. My substance was not hid from You, when I was made in secret, and curiously wrought in the lowest parts of the earth.
 - a. Your eyes did see my substance, yet being imperfect.
 - b. In Your book all my members were written, which in continuance were fashioned, when as yet there was none of them.
 - B. How precious also are Your thoughts unto me, O God!
 1. How great is the sum of them!
 2. If I should count them, they are more in number than the sand.
 3. When I awake, I am still with You.
 - C. Request for His power to be demonstrated.
 1. Surely You wilt slay the wicked, O God: depart from me therefore, you bloody men.
 2. For they speak against thee wickedly, and Your enemies take Your name

- in vain.
3. Do not I hate them, O Lord, that hate You and am not I grieved with those that rise up against You?
 4. I hate them with perfect hatred: I count them my enemies.
- IV. An appeal to God: (23-24)
- A. Search me, O God, and know my heart.
 - B. Try me, and know my thoughts.
 - C. See if there be any wicked way in me.
 - D. Lead me in the way everlasting.

Study questions on chapter 139:

1. What do you learn about the omniscience (infinite knowledge) of God in verses 1-6.
2. What do you learn about the omnipresence (always present) of God in verses 7-12?
3. What do you learn about the omnipotence (all powerful) of God in verses 13-22?
4. What do you learn about the unborn in verses 13-16?
5. What do you learn about God's thoughts regarding you? (17-18)
6. What request did the psalmist make regarding the wicked? (19-20) Why did he make it?
7. What attitude does the psalmist have towards the enemies of God? (21-22)
8. What are the psalmist's requests in verses 23-24? Pray these verses.
9. How does this psalm make you feel regarding your value to God?
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 140 The Godly Vs. The Godless

- [1] Deliver me, O Lord, from the evil man; preserve me from the violent man;
- [2] Which imagine mischiefs in their heart; continually are they gathered together for war.
- [3] They have sharpened their tongues like a serpent; adders' poison is under their lips.
Selah.
- [4] Keep me, O Lord, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.
- [5] The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.
- [6] I said unto the Lord, Thou art my God: hear the voice of my supplications, O Lord.
- [7] O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.
- [8] Grant not, O Lord, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.
- [9] As for the head of those that compass me about, let the mischief of their own lips cover them.
- [10] Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

[11] Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

[12] I know that the Lord will maintain the cause of the afflicted, and the right of the poor.

[13] Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

Outline 140:

- I. Prayer regarding the godless. (1-11)
 - A. What they do:
 - 1. They are evil and violent.
 - 2. They imagine mischief in their heart.
 - 3. They are continually gathered together for war.
 - 4. They have sharpened their tongues like a serpent; adders' poison is under their lips.
 - 5. They are wicked.
 - 6. They have purposed to overthrow the psalmist.
 - 7. The proud have hidden a snare, cords, a net, and set gins.
 - B. What they deserve: Hear the voice of my supplications: Be my strength and cover my head in the day of battle.
 - 1. Grant not the desires of the wicked: further not his wicked device; lest they exalt themselves.
 - 2. Let the mischief of their own lips fall on them.
 - 3. Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.
 - 4. Let not an evil speaker be established in the earth.
 - 5. Let evil hunt the violent man to overthrow him.
- II. Prayer regarding the godly. (12-13)
 - A. The Lord will maintain the cause of the afflicted.
 - B. The Lord will maintain the right of the poor.
 - C. The righteous shall give thanks unto Your name.
 - D. The upright shall dwell in Your presence.

Study questions on chapter 140:

- 1. What are the characteristics of evil and violent men as described in this psalm?
- 2. What are the names for the ungodly in this psalm?
 - E _____ (1)
 - V _____ (1,4,11)
 - W _____ (4,8)
 - P _____ (5)
 - E _____ S _____ (11)
- 3. Describe the tongue of evil men. (3)
- 4. How does the psalmist describe God in verses 6-7?
- 5. What requests does the psalmist make regarding the wicked in verses 8-11?

6. Specifically, what request does the psalmist make regarding those who speak evil? (9-11)
7. What does God do for the afflicted and poor? (12)
8. What is the final destiny of the upright? (13)
9. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 141
Hurry Up God!

[1] Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

[2] Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

[3] Set a watch, O Lord, before my mouth; keep the door of my lips.

[4] Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

[5] Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.

[6] When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

[7] Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

[8] But mine eyes are unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute.

[9] Keep me from the snares which they have laid for me, and the gins of the workers of iniquity.

[10] Let the wicked fall into their own nets, whilst that I withal escape.

Outline 141:

- I. The psalmist's cry. (1)
 - A. Lord, I cry unto You.
 - B. Make haste unto me.
 - C. Give ear unto my voice, when I cry unto You.
- II. The psalmist's continual prayer. (2)
 - A. Let my prayer be set forth before You as incense.
 - B. Let the lifting up of my hands be as the evening sacrifice.
- III. The psalmist's conversation. (3)
 - A. Set a watch, O Lord, before my mouth.
 - B. Keep the door of my lips.
- IV. The psalmist's conduct. (4)
 - A. Incline not my heart to any evil thing.
 - B. To practise wicked works with men that work iniquity.

- C. Let me not eat of their dainties.
- V. The psalmist's companions. (5-10)
 - A. The godly.
 - 1. Let the righteous smite me: It shall be a kindness.
 - 2. Let him reprove me; it shall be an excellent oil, which shall not break my head.
 - 3. I will still pray in their calamities:
 - a. When their judges are overthrown in stony places; they shall hear my words; for they are sweet.
 - b. When their bones are scattered at the grave's mouth, as when one cuts and cleaves wood upon the earth.
 - B. God.
 - 1. But mine eyes are unto You, oh God the Lord.
 - 2. In You is my trust.
 - 3. Do not leave my soul destitute.
 - C. The ungodly.
 - 1. Keep me from the snares which they have laid for me.
 - 2. Keep me from the gins (*snares*) of the workers of iniquity.
 - 3. Let the wicked fall into their own nets, while I escape.

Study questions on chapter 141:

1. How does the psalmist describe prayer in verse 2?
2. What are the psalmist's requests in verses 1, 3, and 4?
3. How does the psalmist view reproof of a righteous man? (5)
4. Where does the psalmist place his trust? (8)
5. What are the psalmist's requests in verses 8-10?
6. What do you learn about the strategy of the enemy in verses 9-10? Discuss snares, gins, nets.
7. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 142
When Refuge Fails

- [1] I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.**
- [2] I poured out my complaint before him; I shewed before him my trouble.**
- [3] When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.**
- [4] I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul.**
- [5] I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living.**

[6] Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

[7] Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

Outline 142:

- I. The psalmist's complaint. (1-4)
 - A. I cried unto the Lord with my voice; unto the Lord did I make my supplication.
 - B. I poured out my complaint before Him; I showed before Him my trouble.
 - C. When my spirit was overwhelmed within me, then You knew my path.
 - D. In the way wherein I walked have they privily laid a snare for me.
 - E. I looked on my right hand, and beheld, but there was no man that would know me.
 - F. Refuge failed me; no man cared for my soul.
- II. The psalmist's confession. (5-7) I said:
 - A. You are my refuge.
 - B. You are my portion in the land of the living.
 - C. You are my strength:
 - 1. Attend unto my cry; for I am brought very low.
 - 2. Deliver me from my persecutors; for they are stronger than I.
 - D. You are my deliverer:
 - 1. Bring my soul out of prison, that I may praise Your name.
 - 2. The righteous shall compass me about.
 - 3. You shalt deal bountifully with me.

Study questions on chapter 142:

- 1. Where did the psalmist go with his complaints? (1-2)
- 2. Note verse 2: Even though the psalmist's spirit was overwhelmed, what statement of faith is made in this verse?
- 3. Summarize the psalmist's complaint in verses 1-4.
- 4. What do you learn about the strategy of the enemy in verse 3?
- 5. With what is the psalmist struggling in verse 4?
- 6. What is meant by "portion" in verse 5? See Numbers 18:20.
- 7. How does the psalmist view his persecutors in verse 6?
- 8. What does the psalmist promise to do if God helps him? (7)
- 9. What is the final statement of faith in verse 7? Prison represents any kind of bondage. Claim this promise today for your bondages.
- 10. In David's confession of faith in verses 5-7, he reveals that God is his:
 - R _____
 - P _____
 - D _____
- 11. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 143
Hear Me

- [1] Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.
- [2] And enter not into judgment with thy servant: for in thy sight shall no man living be justified.
- [3] For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.
- [4] Therefore is my spirit overwhelmed within me; my heart within me is desolate.
- [5] I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.
- [6] I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.
- [7] Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.
- [8] Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.
- [9] Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.
- [10] Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.
- [11] Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.
- [12] And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

Outline 143:

- I. Answer me. (1)
 - A. Hear my prayer, O Lord, give ear to my supplications.
 - B. In Your faithfulness answer me, and in Your righteousness.
- II. Enter not into judgment with me because: (2-4)
 - A. In Your sight shall no man living be justified.
 - B. My security is destroyed:
 1. For the enemy has persecuted my soul.
 2. He has smitten my life down to the ground.
 3. He has made me to dwell in darkness, as those that have been long dead.
 - C. My spirit is desolate: Therefore is my spirit overwhelmed within me; my heart within me is desolate.
- III. Remind me. (5)
 - A. I remember the days of old.
 - B. I meditate on all Your works.
 - C. I muse on the work of Your hands.
- IV. Receive me. (6)

- A. I stretch forth my hands unto You.
 B. My soul thirsts after You, as in a thirsty land. Selah.
- V. Hear me. (7)
 A. Hear me speedily, O Lord.
 B. My spirit fails.
 C. Do not hide Your face from me, lest I be like unto them that go down into the pit.
- VI. Cause me. (8)
 A. Cause me to hear Your lovingkindness in the morning; for in You do I trust.
 B. Cause me to know the way wherein I should walk; for I lift up my soul unto You.
- VII. Deliver me: O Lord, from mine enemies. (9)
- VIII. Hide me: From my enemies. (9)
 A. I flee unto You to hide me.
- IX. Teach me. (10)
 A. Teach me to do Your will.
 B. For You are my God.
 C. Your Spirit is good.
- X. Lead me. (10)
 A. Lead me into the land of uprightness.
- XI. Quicken me. (11)
 A. Quicken me, O Lord, for Your name's sake
- XII. Bring me out. (11-12)
 A. For Your righteousness' sake, bring my soul out of trouble.
 B. In Your mercy cut off mine enemies.
 C. Destroy all them that afflict my soul.
 D. For I am Your servant.

Study questions on chapter 143:

1. What does the psalmist ask God to do in verse 1?
2. What does the psalmist ask God not to do? (2) Why not?
3. What action has the enemy taken in verse 3?
4. How did the psalmist respond to the enemy in verse 4?
5. Why is it important to meditate on the former works of the Lord? (5)
6. What attributes of God does the psalmist appeal to in verses 1,8,10-12?
7. How does the psalmist describe his thirst for God in verse 6?
8. According to the last phrase of verse 12, upon what is the psalmist basing his prayer?
9. Complete the following blanks that express what the psalmist asks God to do for him.

- H _____ my p _____ (1)
 H _____ me s _____ (7)
 C _____ me to h _____ (8)
 C _____ me to k _____ (8)
 D _____ (9)
 H _____ (9)
 T _____ (10)

- L _____ (10)
- Q _____ (11)
- B _____ (11)
- C _____ (12)
- D _____ (12)

10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 144 A Victory Prayer

- [1] Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight:
- [2] My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.
- [3] Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!
- [4] Man is like to vanity: his days are as a shadow that passeth away.
- [5] Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.
- [6] Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.
- [7] Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;
- [8] Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.
- [9] I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.
- [10] It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.
- [11] Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:
- [12] That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace:
- [13] That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets:
- [14] That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.
- [15] Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord.

Outline 144:

- I. Rejoicing. (1-2)
 - A. Blessed be the Lord my strength, which teaches my hands to war and my fingers to fight.
 - B. He is:

1. My goodness.
 2. My fortress.
 3. My high tower.
 4. My deliverer.
 5. My shield.
 6. The one in whom I trust.
 7. The one who subdues people under me.
- II. Reflecting. (3-4)
- A. Lord, what is man, that You take knowledge of him!
 - B. Or the son of man, that You make account of him!
 - C. Man is like to vanity: his days are as a shadow that passes away.
- III. Requesting. (5-8)
- A. Bow Your heavens, O Lord.
 - B. Come down: touch the mountains, and they shall smoke.
 - C. Cast forth lightning, and scatter them.
 - D. Shoot out Your arrows, and destroy them.
 - E. Send Your hand from above; rid me, and deliver me out of great waters, from the hand of strange children;
 1. Their mouths speak vanity.
 2. Their right hand is a right hand of falsehood.
- IV. Redemption. (9-11)
- A. I will sing a new song unto You, O God: upon a psaltery and an instrument of ten strings will I sing praises unto You.
 - B. It is He that gives salvation unto kings: who delivers David his servant from the hurtful sword.
 - C. Rid me, and deliver me from the hand of strange children:
 1. Whose mouth speaks vanity.
 2. Whose right hand is a right hand of falsehood.
- V. The reward. (12-14)
- A. That our sons may be as plants grown up in their youth.
 - B. That our daughters may be as corner stones, polished after the similitude of a palace.
 - C. That our garners may be full, affording all manner of store.
 - D. That our sheep may bring forth thousands and ten thousands in our streets.
 - E. That our oxen may be strong to labour.
 - F. That there be no breaking in, nor going out.
 - G. That there be no complaining in our streets.
- VI. The rejoicing. (15)
- A. Happy is that people, that is in such a case.
 - B. Happy is that people, whose God is the Lord.

Study questions on chapter 144:

1. How is God described in verses 1-2?

2. How is man described in verses 3-4?
3. What are the requests made in verses 5-8?
4. How is the enemy described in verses 7, 8, and 11?
5. What is the reason for the psalmist's new song in verses 9-10?
6. What are the rewards mentioned in verses 12-14?
7. Claim verse 12 for your children.
8. Claim verse 13 for your finances.
9. Claim verse 14 for your city.
10. What is the key to happiness given in verse 15?
11. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 145 God Is Great

- [1] I will extol thee, my God, O king; and I will bless thy name for ever and ever.
- [2] Every day will I bless thee; and I will praise thy name for ever and ever.
- [3] Great is the Lord, and greatly to be praised; and his greatness is unsearchable.
- [4] One generation shall praise thy works to another, and shall declare thy mighty acts.
- [5] I will speak of the glorious honour of thy majesty, and of thy wondrous works.
- [6] And men shall speak of the might of thy terrible acts: and I will declare thy greatness.
- [7] They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.
- [8] The Lord is gracious, and full of compassion; slow to anger, and of great mercy.
- [9] The Lord is good to all: and his tender mercies are over all his works.
- [10] All thy works shall praise thee, O Lord; and thy saints shall bless thee.
- [11] They shall speak of the glory of thy kingdom, and talk of thy power;
- [12] To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.
- [13] Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.
- [14] The Lord upholdeth all that fall, and raiseth up all those that be bowed down.
- [15] The eyes of all wait upon thee; and thou givest them their meat in due season.
- [16] Thou openest thine hand, and satisfiest the desire of every living thing.
- [17] The Lord is righteous in all his ways, and holy in all his works.
- [18] The Lord is nigh unto all them that call upon him, to all that call upon him in truth.
- [19] He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.
- [20] The Lord preserveth all them that love him: but all the wicked will he destroy.
- [21] My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

Outline 145:

- I. In praise of the greatness of God.(1-3)
- A. I will extol You, my God, O king; and I will bless Your name for ever and ever.
 - B. Every day will I bless You; and I will praise Your name for ever and ever.
 - C. Great is the Lord, and greatly to be praised; and His greatness is unsearchable.
- II. How His greatness will be communicated. (4-7)
- A. One generation shall praise Your works to another, and shall declare Your mighty acts.
 - B. I will speak of the glorious honour of Your majesty, and of Your wondrous works.
 - C. Men shall speak of the might of Your terrible acts.
 - D. I will declare Your greatness.
 - E. They shall abundantly utter the memory of Your great goodness.
 - F. They shall sing of Your righteousness.
- III. A declaration of His greatness. (8-20)
- A. The Lord is gracious, and full of compassion; slow to anger, and of great mercy.
 - B. The Lord is good to all: and His tender mercies are over all His works.
 - C. All Your works shall praise You, O Lord; and Your saints shall bless You.
 - 1. They shall speak of the glory of Your kingdom, and talk of Your power.
 - 2. To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom.
 - a. Your kingdom is an everlasting kingdom.
 - b. Your dominion endures throughout all generations.
 - D. The Lord upholds all that fall, and raises up all those that be bowed down.
 - E. The eyes of all wait upon You; and You give them their meat in due season.
 - 1. You open Your hand.
 - 2. You satisfy the desire of every living thing.
 - F. The Lord is righteous in all His ways, and holy in all His works.
 - G. The Lord is near unto all them that call upon Him, to all that call upon Him in truth.
 - H. He will fulfil the desire of them that fear Him.
 - I. He will hear their cry, and will save them.
 - J. The Lord preserves all them that love Him, but all the wicked will He destroy.
- IV. Praise for His greatness. (21)
- A. My mouth shall speak the praise of the Lord.
 - B. Let all flesh bless His holy name for ever and ever.

Study questions on chapter 145:

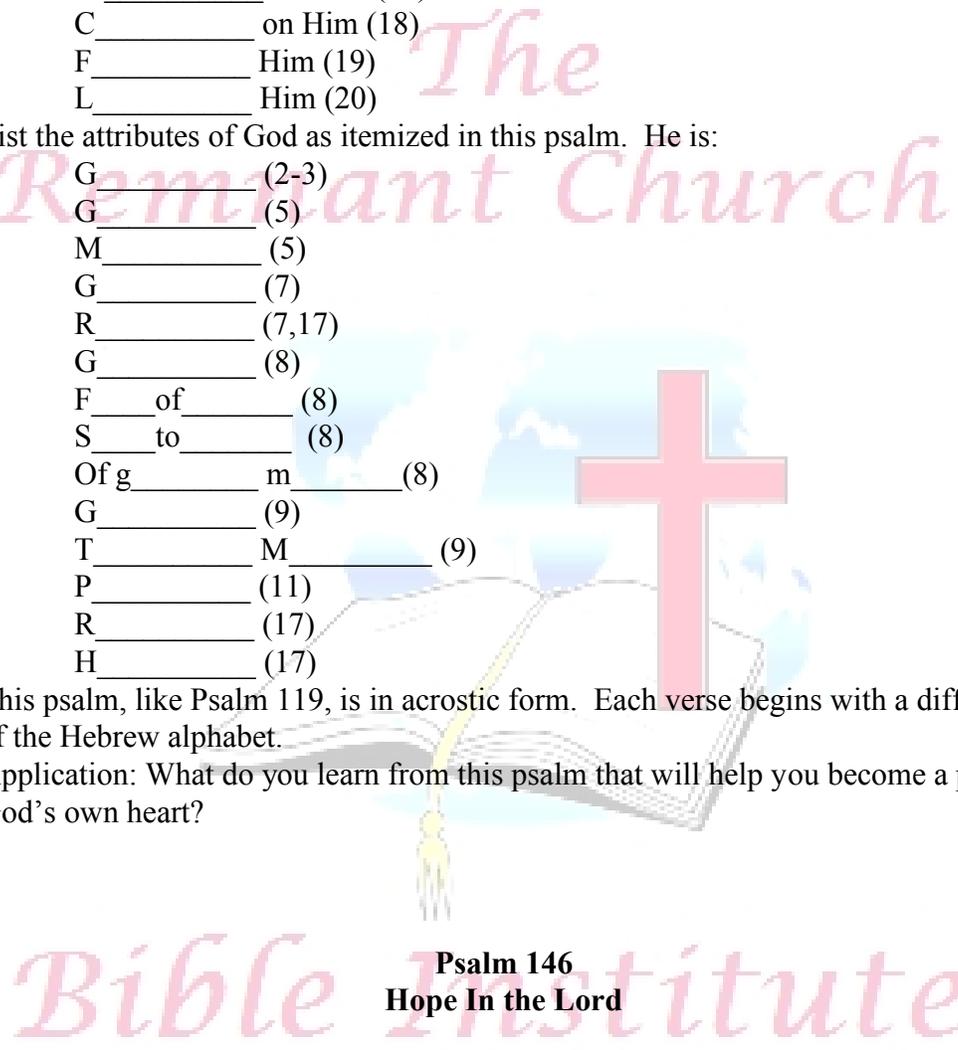
1. When does the psalmist say he will praise God? (1-2)
2. How long does the psalmist say he will praise God and why? (3)
3. What method will be used to spread the message of hope? (4-7)
4. What does the psalmist ask God to do in verses 14-20?
5. What promises are given to those who call on the Lord earnestly? (18-20)
6. What does the psalmist indicate he will do?
E _____ Him (1)

- B _____ Him (2)
- P _____ Him (3)
- D _____ His _____ (4)
- S _____ of Him to others (5)
- W _____ (5)
- D _____ His greatness (6)
- S _____ of His righteousness (7)
- W _____ on Him (15)
- C _____ on Him (18)
- F _____ Him (19)
- L _____ Him (20)

7. List the attributes of God as itemized in this psalm. He is:

- G _____ (2-3)
- G _____ (5)
- M _____ (5)
- G _____ (7)
- R _____ (7,17)
- G _____ (8)
- F _____ of _____ (8)
- S _____ to _____ (8)
- Of g _____ m _____ (8)
- G _____ (9)
- T _____ M _____ (9)
- P _____ (11)
- R _____ (17)
- H _____ (17)

- 8. This psalm, like Psalm 119, is in acrostic form. Each verse begins with a different letter of the Hebrew alphabet.
- 9. Application: What do you learn from this psalm that will help you become a person after God's own heart?



Psalm 146
Hope In the Lord

- [1] Praise ye the Lord. Praise the Lord, O my soul.
- [2] While I live will I praise the Lord: I will sing praises unto my God while I have any being.
- [3] Put not your trust in princes, nor in the son of man, in whom there is no help.
- [4] His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.
- [5] Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God:
- [6] Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for

ever:

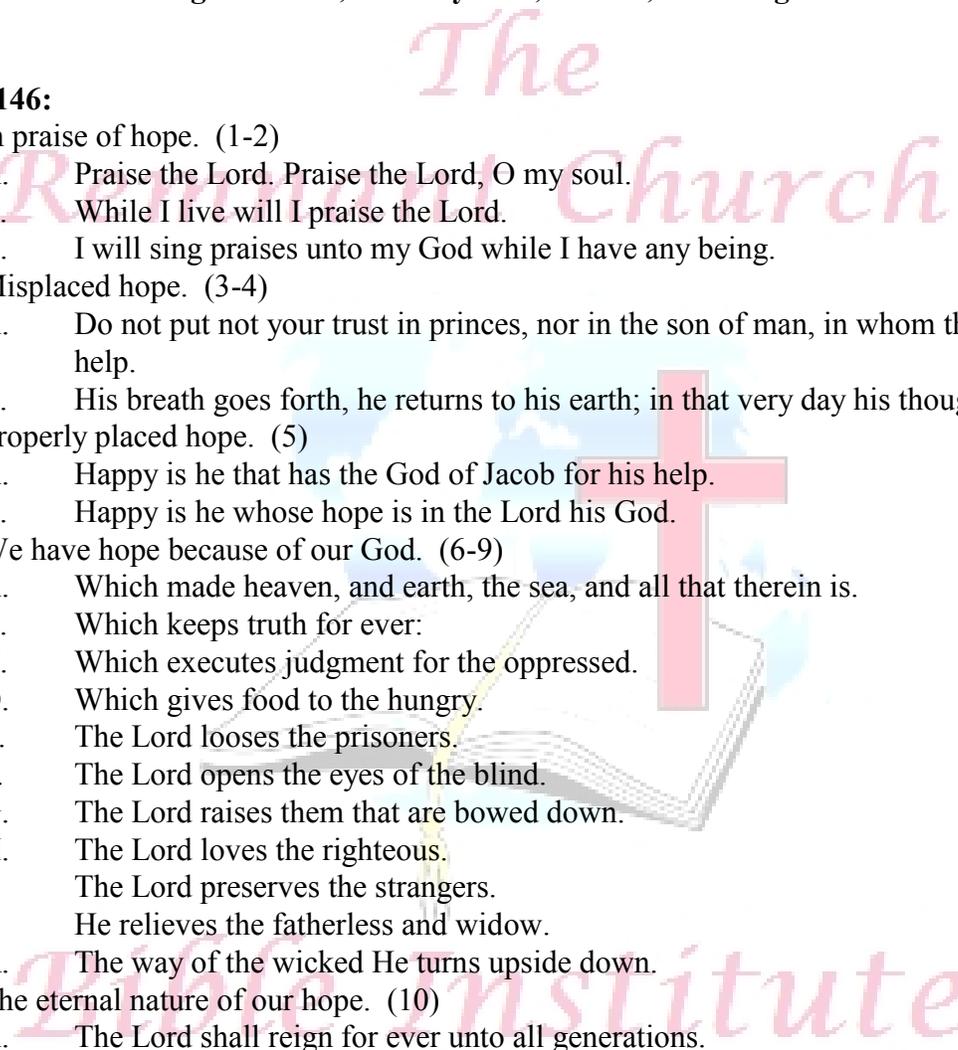
[7] Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners:

[8] The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous:

[9] The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

[10] The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.

Outline 146:

- 
- I. In praise of hope. (1-2)
 - A. Praise the Lord. Praise the Lord, O my soul.
 - B. While I live will I praise the Lord.
 - C. I will sing praises unto my God while I have any being.
 - II. Misplaced hope. (3-4)
 - A. Do not put not your trust in princes, nor in the son of man, in whom there is no help.
 - B. His breath goes forth, he returns to his earth; in that very day his thoughts perish.
 - III. Properly placed hope. (5)
 - A. Happy is he that has the God of Jacob for his help.
 - B. Happy is he whose hope is in the Lord his God.
 - IV. We have hope because of our God. (6-9)
 - A. Which made heaven, and earth, the sea, and all that therein is.
 - B. Which keeps truth for ever:
 - C. Which executes judgment for the oppressed.
 - D. Which gives food to the hungry.
 - E. The Lord looses the prisoners.
 - F. The Lord opens the eyes of the blind.
 - G. The Lord raises them that are bowed down.
 - H. The Lord loves the righteous.
 - I. The Lord preserves the strangers.
 - J. He relieves the fatherless and widow.
 - K. The way of the wicked He turns upside down.
 - V. The eternal nature of our hope. (10)
 - A. The Lord shall reign for ever unto all generations.
 - B. Because of this, we should praise the Lord!

Study questions on chapter 146:

1. What was the reason for the psalmist's praise in this psalm?
2. How long did the psalmist plan to praise God? (2)
3. What does it mean to trust in princes or the son of man? (3) Is it wrong to seek human help? Why or why not?

4. What do you learn about the creative power of God in verse 6?
5. What do you learn about the sustaining power of God in verses 7-9?
6. Contrast God's attitude towards the righteous and the wicked in verses 8-9.
7. What does God do for the:

Oppressed (7)	Righteous (8)
Hungry (7)	Strangers (9)
Prisoners (7)	Fatherless (9)
Blind (8)	Widows (9)
Bowed down (8)	Wicked (9)
8. What do you learn about the reign of the Lord in verse 10?
9. With what four words does this psalm open and close? (1,10)
10. According to verse 5, what is a major reason for rejoicing?
11. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 147
God Sustains His Creation

- [1] **Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.**
- [2] **The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.**
- [3] **He healeth the broken in heart, and bindeth up their wounds.**
- [4] **He telleth the number of the stars; he calleth them all by their names.**
- [5] **Great is our Lord, and of great power: his understanding is infinite.**
- [6] **The Lord lifteth up the meek: he casteth the wicked down to the ground.**
- [7] **Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:**
- [8] **Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.**
- [9] **He giveth to the beast his food, and to the young ravens which cry.**
- [10] **He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.**
- [11] **The Lord taketh pleasure in them that fear him, in those that hope in his mercy.**
- [12] **Praise the Lord, O Jerusalem; praise thy God, O Zion.**
- [13] **For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.**
- [14] **He maketh peace in thy borders, and filleth thee with the finest of the wheat.**
- [15] **He sendeth forth his commandment upon earth: his word runneth very swiftly.**
- [16] **He giveth snow like wool: he scattereth the hoarfrost like ashes.**
- [17] **He casteth forth his ice like morsels: who can stand before his cold?**
- [18] **He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.**
- [19] **He sheweth his word unto Jacob, his statutes and his judgments unto Israel.**
- [20] **He hath not dealt so with any nation: and as for his judgments, they have not known**

them. Praise ye the Lord.

Outline 147:

- I. The compassion of God. (1-3)
 - A. Praise ye the Lord:
 - 1. For it is good to sing praises unto our God.
 - 2. For it is pleasant.
 - 3. Praise is comely.
 - B. The Lord builds up Jerusalem: He gathers together the outcasts of Israel.
 - C. He heals the broken in heart, and binds up their wounds.
- II. The concern of God. (4-6)
 - A. He tells the number of the stars; He calls them all by their names.
 - B. Great is our Lord, and of great power.
 - C. His understanding is infinite.
 - D. The Lord lifts up the meek.
 - E. He casts the wicked down to the ground.
- III. The care of God. (7-11)
 - A. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God.
 - B. Who covers the heaven with clouds, who prepares rain for the earth, who makes grass to grow upon the mountains.
 - C. He gives to the beast his food, and to the young ravens which cry.
 - D. He does not delight in the strength of the horse: He does not take pleasure in the legs of a man.
 - E. The Lord takes pleasure in them that fear Him, in those that hope in His mercy.
- IV. The covenant of God. (12-20)
 - A. Praise the Lord, O Jerusalem; praise thy God, O Zion.
 - B. For He has strengthened the bars of your gates.
 - C. He has blessed your children within you.
 - D. He makes peace in your borders.
 - E. He fills you with the finest of the wheat.
 - F. He sends forth His commandment upon earth: His Word runs very swiftly.
 - G. He gives snow like wool:
 - 1. He scatters the hoarfrost like ashes.
 - 2. He casts forth His ice like morsels.
 - 3. Who can stand before His cold?
 - 4. He sends out His Word, and melts them.
 - 5. He causes His wind to blow.
 - 6. He causes the waters to flow.
 - H. He shows His word unto Jacob, His statutes and His judgments unto Israel.
 - 1. He has not dealt so with any nation.
 - 2. And as for His judgments, they have not known them.
- V. Praise ye the Lord. (20)

Study questions on chapter 147:

1. How is praise described in verse 1? As p_____ and c_____.
2. What methods for praising God are given in verses 1 and 7?
3. Summarize the reasons for praising God in verses 3-6.
4. Who does the Lord take pleasure in? (11)
5. Why is Israel encouraged to praise God? (2, 12-20)
6. With what command does this psalm open and close? (1,20)
7. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 148

All Creation Praises God!

- [1] Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.
- [2] Praise ye him, all his angels: praise ye him, all his hosts.
- [3] Praise ye him, sun and moon: praise him, all ye stars of light.
- [4] Praise him, ye heavens of heavens, and ye waters that be above the heavens.
- [5] Let them praise the name of the Lord: for he commanded, and they were created.
- [6] He hath also stablished them for ever and ever: he hath made a decree which shall not pass.
- [7] Praise the Lord from the earth, ye dragons, and all deeps:
- [8] Fire, and hail; snow, and vapour; stormy wind fulfilling his word:
- [9] Mountains, and all hills; fruitful trees, and all cedars:
- [10] Beasts, and all cattle; creeping things, and flying fowl:
- [11] Kings of the earth, and all people; princes, and all judges of the earth:
- [12] Both young men, and maidens; old men, and children:
- [13] Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.
- [14] He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord.

Outline 148:

- I. Praise in heaven. (1-4)
 - A. Praise the Lord from the heavens.
 - B. Praise Him in the heights.
 - C. Praise Him, all His angels.
 - D. Praise Him, all His hosts.
 - E. Praise Him, sun, moon, and stars of light.
 - F. Praise Him, you heavens of heavens and you waters that be above the heavens.
- II. The reason for praise in heaven. (5-6)
 - A. He commanded, and they were created.
 - B. He has also stablished them for ever and ever.
 - C. He has made a decree which shall not pass.

- III. Praise on earth. (7-12)
- A. Praise in the elements.
 - 1. Praise the Lord from the earth, ye dragons and all deeps.
 - 2. Fire, and hail; snow, and vapour; stormy wind fulfilling His Word.
 - B. Praise in all creation.
 - 1. Mountains, and all hills; fruitful trees, and all cedars.
 - 2. Beasts, and all cattle; creeping things, and flying fowl.
 - C. Praise in all levels of society.
 - 1. Kings of the earth.
 - 2. All people.
 - 3. Princes.
 - 4. Earthly judges.
 - 5. Young men.
 - 6. Maidens.
 - 7. Old men.
 - 8. Children.
- IV. The reasons for praise on earth. (13-14)
- A. His name alone is excellent.
 - B. His glory is above the earth and heaven.
 - C. He also exalts the horn of His people:
 - 1. The praise of all His saints.
 - 2. Even of the children of Israel, a people near unto Him.

Study questions on chapter 148:

1. According to this psalm, make a list of who is to praise God.
2. According to this psalm, where are we to praise God?
 - From the h _____ (1)
 - In the h _____ (1)
 - From the e _____ (7)
3. What are the reasons given to praise God? (5,6,13,14)
4. What do you learn in verse 5 about how creation occurred?
5. What do you learn about the Word of the Lord (decree) in verse 6?
6. What do you learn about God in this psalm?
7. What is meant by the “horn of His people” and the “praise of His saints”? (14)
8. With what command does this psalm open and close? (1,14)
9. What do you learn about Israel in verse 14?
10. Application: What do you learn from this psalm that will help you become a person after God’s own heart?

Psalm 149
Sing A New Song

[1] Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints.

[2] Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

[3] Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

[4] For the Lord taketh pleasure in his people: he will beautify the meek with salvation.

[5] Let the saints be joyful in glory: let them sing aloud upon their beds.

[6] Let the high praises of God be in their mouth, and a twoedged sword in their hand;

[7] To execute vengeance upon the heathen, and punishments upon the people;

[8] To bind their kings with chains, and their nobles with fetters of iron;

[9] To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord.

Outline 149:

- I. Praise the Lord. (1-3)
 - A. With a new song. (See Revelation 5:9; 14:3)
 - B. In the congregation of the saints.
 - C. Rejoice in Him that made you.
 - D. Be joyful in your King.
 - E. Praise His name in the dance.
 - F. Sing praises unto Him with the timbrel and harp.
- II. Praise Him because: (4)
 - A. The Lord takes pleasure in His people.
 - B. He will beautify the meek with salvation.
- III. Praise Him joyfully in glory. (5-6)
 - A. Let the saints be joyful in glory.
 - B. Let them sing aloud upon their beds.
 - C. Praise Him with the high praises of God.
- IV. Praise Him with His Word: The two-edged sword in their hand. (6-9)
 - A. To execute vengeance upon the heathen.
 - B. To execute punishment upon the people.
 - C. To bind their kings with chains and their nobles with fetters of iron.
 - D. To execute upon them the judgment written: this honour have all his saints.
 - E. Praise the Lord.

Study questions on chapter 149:

1. What kind of song are we encouraged to sing? (1)
2. Where should we sing it? (1)
3. List the different ways of praising the Lord given in this psalm. Note how each thing is to be emphatic. If you sing, sing loudly. If you fight, use a two edged sword.
4. What reasons are given for praising the Lord in this psalm?
5. What are the commands of verses 5-6?
6. What is the Word of God used for in this psalm? (7-9) Apply this spiritually.

7. Describe the judgment of nations in verses 6-9.
8. Have you ever praised the Lord with a new song or in a dance? Try it!
9. With what command does this psalm open and close? (1,9)
10. Application: What do you learn from this psalm that will help you become a person after God's own heart?

Psalm 150
The Grand Finale

[1] Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

[2] Praise him for his mighty acts: praise him according to his excellent greatness.

[3] Praise him with the sound of the trumpet: praise him with the psaltery and harp.

[4] Praise him with the timbrel and dance: praise him with stringed instruments and organs.

[5] Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

[6] Let every thing that hath breath praise the Lord. Praise ye the Lord.

Outline 150:

- I. Where to praise God. (1)
 - A. Praise the Lord God in His sanctuary.
 - B. Praise Him in the firmament of His power.
- II. What to praise God for: (2)
 - A. Praise Him for His mighty acts.
 - B. Praise Him according to His excellent greatness.
- III. How to praise God. (3-5)
 - A. Praise Him with the sound of the trumpet.
 - B. Praise Him with the psaltery and harp.
 - C. Praise Him with the timbrel and dance.
 - D. Praise Him with stringed instruments and organs.
 - E. Praise Him upon the loud cymbals.
 - F. Praise Him upon the high sounding cymbals.
- IV. Who is to praise God: Let every thing that has breath praise the Lord. Praise the Lord. (6)

Study questions on chapter 150:

1. Where are we to praise God? (1)
2. For what are we to praise God? (2)
3. How are we to praise God? (3-5)
4. What instruments are to be used in our praise? (3-5)
5. What is the final command of verse 6?
6. With what statement does the book of Psalms close? (6)
7. Praise God in some of the ways mentioned in Psalm 150.
8. Application: What do you learn from this psalm that will help you become a person after

God's own heart?

CONCLUSION

The book of Psalms actually provides a complete plan for life. The psalms teach us about God and His Word, instruct us in spiritual things, provide guidance, tell us what to do in times of difficulty, share prayer guidelines, and show us how, when, and where to worship God. Psalms begins with God blessing man and ends with man blessing God.

The book of Psalms is also a reflection of the various stages of life in Christ. We start with a choice of two ways (Psalm 1). Over the years, we go through many experiences--mountains and valleys, trials and triumphs. In every situation, we find God a present help in time of need. As we draw near to the end of our time on earth, we should be occupied with praise to our Creator Who has faithfully brought us through every situation (Psalm 150).



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