

New Zealand Correspondence School of the Bible

Level Six / Lesson Six Psalms 1-41

Instructions: Before reading any part of this lesson, read Psalms one to forty-one through at least once. After completing this task, read it through a second time following along with the comments made in this study guide. Upon completion of this lesson you will need to return to the NZCSB office your quiz answers. All of the questions in your lesson followed by the (***) notation make up your quiz and will need to be answered on separate sheets of paper. Your quiz questions should be clearly identified with your name, student number and the lesson number. There is no test accompanying this lesson.

Introduction

The book of Psalms was the Hebrew hymnbook and is one of the best known and best loved of all the books of the word of God. Psalms is a book of superlatives being the longest book in the Bible and having both the shortest chapter (Psalm 117) and the longest chapter (Psalm 119). Psalms also constitutes the middle of God's word with the middle verse being Psalm 118:8 and its middle two words being "the LORD"! The Psalms have more authors than any other book of the Bible (at least seven) and cover a larger time frame than any other Bible book - Psalm 90 was written by Moses (approx. 1500 BC) and Psalms 126 & 137 were written after the Babylonian captivity of Israel in approximately 500 BC.

Psalms is often overlooked by many as being nothing more than beautiful poetry or devotional material to be consulted in a time of crisis or during personal devotions. This book however is heavily laden with doctrine and along with Deuteronomy and Isaiah is one of the three most quoted books in the New Testament.

The word "psalm" simply means "praise" and praise indeed is the central theme of this book. The book however is not limited to just praise as every known emotion is experienced and expressed by the psalmists.

The Psalms fall into five very distinct groupings called the five "books" of psalms that have a more than accidental parallel to the five books of Moses. Each of these "books" ends in a very clear "doxology" - a hymn of praise addressed to God Almighty.

Division	Psalms	Central Theme of the Book	Parallel
Book I	1-41	Trusting God	Genesis
Book II	42-72	Israel Before God	Exodus
Book III	73-89	The sanctuary/temple of Israel	Leviticus
Book IV	90-106	Israel's History	Numbers
Book V	107-150	The exaltation of God's Word	Deuteronomy

The placement of the book of Psalms in the word of God is important. The OT Jews recognised three divisions of the Bible (OT) - what were these according to Luke 24:44? (*1-3*) Psalms was the first book of this third division and as the 27th book came right after Malachi in the Jewish scriptures. In the English Bible however, Psalms is the 19th book of the Bible and by parallel matches the pre-millennial view of Bible interpretation as studied in our lessons in Revelation.

Book of the Bible	Prophetic Events	Historical Fulfilment
II Chronicles	Dispersion of Israel	Matches events of 70 AD
Ezra	Regathering of Israel	Matches events of 1918 AD to present
Nehemiah	Rebuilding of Jerusalem	Matches events of 1948 AD to present
Esther	Marriage & wedding feast	Matches events of Revelation 19
Job	Suffering & tribulation	Matches events of Revelation 4-19
Psalms	The King & His Kingdom	Matches events of Revelation 19-22

The chart below describes the six basic types of psalms. These six types can be further subdivided and categorised depending upon the information being examined. Such matters will be discussed when the psalms in question are encountered. A chart will be found in a future lesson that further classifies the psalms by book, author, and type.

Hymns of Praise	Individual Praise	Descriptive Praise	Declarative Praise	National Lament	Individual Lament
> Contains: 1) Call to praise 2) Reason for praise 3) Conclusion	> Begins with a proclamation > Has a narrative: 1) looks back at a problem 2) recounts prayer 3) reports God's deliverance > Acknowledges the role of God > Has a moral	> Begins with an imperative > Sums up God's mighty acts > Tells of who God is & what He does > Usually given from a national perspective	> Begins with the phrase, "I will" > Tells of specific intervention by the Lord > Contains a confession or testimony > Personal perspective	> Begins with the phrase "O God" or "O LORD" > Confessions of trust in God > Often asks the "why" question > Often has a vow to praise God	> Same basic format as the national lament > Laments focus: 1) on enemies 2) on self 3) on God > Often ends with confession and prayers against one's enemies

Psalms depicts in graphic detail the experiences of the child of God as he or she lives in the world. Psalms also presents the proper method of true worship; much of what is called "worship" today is nothing more than men soothing their consciences by having religious experiences. The psalms however describe the heart attitude necessary for proper worship. This book is a tremendous book of prophecy with dozens of references to both the first and second comings of Christ as well as to the antichrist, tribulation and coming millennial kingdom. In our study guides over this book, we will attempt to let the devotional material speak for itself and focus in rather upon the prophetic information and practical applications of these beautiful psalms.

Psalm 1

>> This psalm is the preface psalm and lays the theme for the entire book. Psalm one contrasts the righteous man with the ungodly showing that God blesses the righteous and curses the wicked. In type, this is a tremendous picture of the Lord Jesus Christ (vs.1-3) versus the Man of Sin, the Antichrist (vs.4-6). The key word in Book I of Psalms is "trust."

1:1 - shows the progression of sin; from walking by to standing among to sitting with the wicked. Summarise the progression of sin laid out in James 1:14-15. (*4*)

1:2 - summarise Joshua 1:8 (*5*)

1:3 - compare and summarise Jer. 17:7-8 (*6*)

1:4 - "chaff" is the worthless husks of grain blown away after wheat is threshed and winnowed - compare Job 21:8. What does God say that he will do with these wicked who are like chaff according to Matt. 3:12? (*7*)

1:5-6 - "ungodly...judgment...perish" - this is a prime example of the hundreds of times throughout the Psalms that an illustration has both an immediate application as well as prophetic significance. Here on earth, many ungodly people face God's wrath daily in different ways - they don't stand in human courts of judgment and their way perishes (murder, prison, family breakups, etc.). In a doctrinal sense however, the ungodly will also not stand at the Great White Throne Judgment and their way will perish in the lake of fire. The student should be on the lookout for the many similar instances in the Psalms where the Holy Spirit provides us with this type of double reference (practical/doctrinal - present/future).

Psalm 2

>> Many of the Psalms have a title that identifies their author. Other information showing when, to whom and why they were written and information about what musical instruments were to accompany the psalm when sung may also

appear. This psalm obviously does not have a title, but we do know from the NT that it was written by David - compare vs. 1 and Acts 4:25 and tell why we can confidently identify its author. (*8*) This psalm is actually called "the second psalm" in Acts 13:33 showing us that by NT times the book of Psalms had been arranged, at least to some extent, as it is today. What verse from Psalm 2 does Paul quote in Acts 13:33? (*9*)

Psalm two is generally known as a "Messianic Psalm" - that is, a prophetic psalm that speaks about the Messiah of Israel, the Lord Jesus Christ. Other messianic psalms include Psalms 16,22,24,45,72, & 110.

2:1-2 - "heathen...people...kings...rulers" - four groups are mentioned by David as being in rebellion against the Lord and "his anointed." Who is "the Lord's anointed" according to Luke 4:18 & Acts 10:38? (*10*) Peter very pointedly identifies these four people or groups in Acts 4:27 as who? (*11*). Although these verses definitely had a fulfilment in the crucifixion of Christ, they await yet another fulfilment at the second advent and at the end of the millennium when the heathen, people, kings and rulers of the earth are gathered together against God on both occasions - see Rev. 19:14-15 (second advent) and Rev. 20:8-9 (end of millennium).

2:3 - "their" - ref. to Father and Son (v.2); "bands...cords" - ref. to the restrictions God has placed upon mankind (his laws, commands, etc.).

2:4 - "laugh" - the fact that God would mock and laugh at the wicked who rise up against him in rebellion may be a bit difficult for some to accept, but it is obviously scripture - compare and summarise Prov. 1:26-27. (*12*)

2:5 - the same actions by God are found in the exact same context of the tribulation in Rev. 14:9-12.

2:6 - "the holy hill of Zion" is on earth, located in Jerusalem and is mentioned in the Psalms 38 times; it is the Mt. Moriah where Abraham offered up Issac (Gen. 22:2) and where the Temple was built (II Sam. 5:7). "THE mount Zion" however not earthly, but in heaven - see 48:2 & Rev. 14:1.

2:7 - quoted in Acts 13:32-33; twice in this psalm it is clearly stated that the Lord has a "Son" - this should have been a clear marker of the identity of Jesus when he was upon earth, for he often called himself the Son of God. It is OT references such as these that prompted what statement made by Christ in John 5:39? (*13*)

2:8-9 - ref. to the installation of Jesus as King over all the earth at the beginning of the millennium - quoted in Rev. 2:27

2:10-11 - the idea here is that one can voluntarily submit to and serve Christ or he can be crushed by the Lord into submission; this is the exact same idea expressed by Jesus in Luke 20:17-18 when he said what? (*14*)

2:12 - "Kiss the Son" - kiss his feet! All will bow before him (Phil. 2:10) and the nations will become his footstool (110:1). This act is of course imitated by the Devil throughout all the pagan cultures that endorse the kissing of idols (I Kings 19:18) and the kissing of the pope!

Psalm 3

Title - the context of this psalm is II Sam. 15-16 where David fled from his son Absalom, one of the clearest Bible pictures of the antichrist. This psalm presents an excellent picture of the tribulation Jews fleeing from the antichrist and enjoying God's supernatural provision and protection in the wilderness (Rev. 12:6; Hosea 2:14).

3:1,6 - these are the conditions that the Jews will be under just prior to the second advent when the Lord hears their cries for help from heaven (v.4) and comes to bring them physical salvation (v.8).

3:2 - "Selah" - the standard interpretation of this word is that it means "pause and reflect" - thus, most people today accept this word as nothing more than a musical interlude and ignore it. However, if this is the correct interpretation, it is mighty strange that 110 psalms have no pause!

The word "selah" appears seventy-one times in forty psalms. It also appears three times in Habakkuk chapter three. The Hebrew word "selah" is found many more times in the OT, but elsewhere translated rock, stone or stronghold. Every time "selah" appears, the doctrinal context is the second advent of Christ and the protection of God's people. From Rev. 12, we saw that God will supernaturally protect the Jews near the end of the tribulation in the ancient capital of Edom.

This capital is a city called Petra in Greek, and in Hebrew, “Selah!” This fortress like city is a canyon area with its many buildings carved out of solid rock. Thus “selah” is not some musical interlude, but a promise of God’s divine protection as well as a reminder of God’s steadfast, “rock-like” consistency. Wherever the word Selah occurs, we therefore know the context is tribulation/second advent.

Just so that the student of the word of God is not forced to rely upon the Greek and Hebrew scholars to find such nuggets for them, the Holy Spirit made sure to include the word “Selah” one more time in scripture; II Kings 14:7 informs us that the city of Selah is indeed in Edom!

3:7 - “Arise...save me” - a prayer for the return of Christ; keeping in mind that Christ is presently SEATED at the right hand of God, “arise” is a key word in second advent prayers and prophecies – e.g. 7:6; 9:19; 10:12; etc.; compare and summarise Mal. 4:1-2 (*15*)

Psalm 4

Title - “Neginoth” - a stringed instrument

4:2 - “leaving” = falsehood; lies

4:5 - “sacrifices of righteousness” - compare 51:17 & 19 - note what must a person do in order for God to be “pleased” with these sacrifices

Psalm 5

Title - “Nehiloth” - Hebrew for “flute”

5:5 - “thou hatest...” - this scripture rubs much of modern Christianity the wrong way for it obviously shows that God HATES some people! All of the modern versions try to tone down this verse by making it say that God hates the “deeds” of the workers of iniquity, but this is not what the Bible says! God clearly hates those who do not belong to him - they are already condemned (John 3:18) and are already under God’s wrath (John 3:36). John 3:16 does state that “God so loved the world...” which quickly clears up any apparent contradiction. God’s love was extended to this sin sick world through the death of Christ on the cross - every reference to God loving people either refers to those who already belong to him or to the manifestation of his love at Calvary - God will love any sinner who comes to him, but until then such a man is under the wrath of God Almighty.

5:7-8 - note the necessity of relying upon God as the word “thy” appears six times - what six things of God are being referred to? (*16*)

5:10 - “let them fall by their own counsels” - Pharaoh (Ex. 1) commanded all of the male, Jewish babies to be drowned, and he drowned in the Red Sea; Adonibezek (Judg. 1) commanded the thumbs and big toes of his captives to be amputated and lost his own; Haman (Esth. 3) built gallows upon which to hang Mordecai and was hung upon them himself! What is said in Psalm 7:15? (*17*)

5:12 - “compass” = surround, embrace, protect

Psalm 6

Title - “Sheminith” is Hebrew for the “eighth” and may refer to either an eight stringed instrument or the musical octave (eight notes) - compare with I Chron. 15:21 and Psalm 150:4.

6:4 - “Return, O LORD...” - historically a prayer of David for physical protection; prophetically a second advent prayer.

6:5 - “in death...no remembrance of thee” - this is a favourite verse of the Jehovah’s Witnesses who falsely teach that the soul sleeps after death (rather than going to heaven or hell) and that once any person does wind up in “hell,” they

immediately burn up (annihilation) rather than suffer for eternity. The verse however is being spoken from an earthly perspective in the sense that the dead no longer practically remember God or praise him among the living. One of the favourite tactics of the cults is to go back into the OT for their doctrine while ignoring the further information and revelation given by God upon the same topic further along in the Bible. On both soul sleep and annihilation, the JW's (among others), will give an impressive list of OT verses mainly from Psalms and Ecclesiastes while totally ignoring all of the NT verses that explain these passages.

Psalm 7

Title - "Shiggaion" - a poem written in wild, enthusiastic ramblings; compare with Habakkuk 3:1

- "words of Cush the Benjamite" - probably a reference to Saul who is an important type of the antichrist in the OT; remember that David spent much of his life fleeing from Saul and would have prayed things such as vs. 1-2, 5-6, & 15-16 in light of being pursued by Saul, the only "Benjamite" who ever gave him the problems alluded to in this psalm. Thus the immediate, historical context of this psalm is David fleeing from his enemies, particularly Saul; doctrinally this psalm looks forward to the Jews fleeing from their enemies in the tribulation, particularly the antichrist!

7:2 - who like a lion seeks to tear men's souls? see I Peter 5:8 (*18*)

7:6-7 - "Arise...return thou on high" - the second advent references should be quite clear. Note how this immediately follows the "Selah" of v.5 which we said earlier is a tribulational reference.

7:8 - "shall judge" - the judgment of the nations as depicted in Matthew 25:32-46 immediately follows the second advent (Mat. 25:31), just as this psalm indicates. Please summarise the passage from Matthew. (*19*)

7:9 - "reins" as in the reins of a horse - a ref. to what controls a person; who controls you? you or the Lord Jesus Christ?

7:12-16 - "he...his" - the "wicked" of v. 9 is the subject of these verses; "If he [the wicked] turn not, he [God] will...." These verses point to the antichrist who, as Satan in the flesh, is the mystery of "iniquity" (v.14) and receives a deadly wound to the head (v.16). Verse 16 matches the prophecy of Christ eventually crushing the serpent's head in Gen. 3:15.

Psalm 8

Title - "Gittith" - a Gittite harp (i.e. from the city of Gath)

8:2 - "babes and sucklings" - quoted in Mat. 21:16; the idea here is that the Lord reveals himself to the simple and uneducated because they often will believe willing, whereas the educated, because of their pride, refuse to believe what God has to say. What is said about this in Isa. 28:9? (*20*); in Isa. 29:13-14? (*21*); summarise I Cor. 1:26-29. (*22*)

8:6 - "madest...have dominion" - what did God command in Gen. 1:28? (*23*)

Psalm 9

Title - "Muthlabben" - in Hebrew this means "to die for the son" or "the death of a son." This may have been a commonly known song whose tune was to be used for this psalm or may be a ref. to it being a martyr's hymn.

9:3-9 - the entire passage will take place literally at the second advent; the claims of vs. 5 are clearly future for they have yet to take place.

9:4 - "MY right and MY cause" - notice how David is so closely associated with the Lord Jesus Christ that he often speaks for Him in the first person when nothing said is actually true of himself!

6/6

9:12 - "inquisition for blood" - Num. 35:33 states that when innocent blood is shed, it defiles a land; the ONLY way that land can be cleansed is for the blood of the murderers to be shed - thus God must make an inquisition (search) for such blood and avenge it; see Rev. 6:10-11 & 16:6.

9:16 - "Higgaion" - Hebrew for "meditate"

9:17 - one of the clearest verses in all of the Bible as to the fate of those who reject God; this verse is unanimously altered by all of the new versions to get rid of the word "hell."

9:18-19 - the tribulation will be full of poor and needy people who can not buy or sell because they did not take the mark of the antichrist - their "expectation" is the return of Christ, thus "Arise!" in vs. 19.

Psalm 10

10:1 - this is the prayer of the tribulation saints waiting for Christ's return - what is their cry in Rev. 6:10? (*24*)

10:2 - "The wicked" - this entire psalm is on the antichrist who is called "that Wicked" in II Thes. 2:9. Though the psalm has a historical application to David dealing with the wicked men of his day, the passage is once again looking prophetically at the antichrist. Note how "the wicked" is a singular, not a plural term, followed by the pronoun "his." Compare 11:2.

10:6 - what three things has "the wicked" said in his heart? compare vs. 11 and 13. (*25-27*) Notice how Lucifer had this same problem in Isa. 14:13!

10:7 - five sins of the mouth - five is the number of death! What is said about the antichrist's mouth and speech in Rev. 13:5-6? (*28*)

10:15 - what injuries does the antichrist sustain? see Zech. 11:17 (*29*)

Psalm 11

11:1-2 - why if the psalmist is trusting in the Lord does he need to flee to God's mountain? The answer is because the time context is Matt. 24:16! Summarise Matt. 24:14-21. (*30*)

11:3 - though this verse has many good, practical applications, prophetically it must be remembered that by the time the antichrist shows up, the foundations of biblical Christianity, economics, personal liberties, the temple and Judaism are all gone. The tribulation righteous will have no option but to flee as Christ commanded.

11:6 - this verse is literally fulfilled at the end of the millennium (see Rev. 20:9) and is foreshadowed by the many judgments that God rains down upon the earth during the tribulation - the seals, vials, etc. - see Ezek. 38:22.

Psalm 12

12:2 - "double heart" - how is this problem stated in Hosea 10:2? (*31*) What prayer is found in Psalm 86:11? (*32*)

12:6-7 - God's words are pure (19:8; 119:140; Prov. 30:5), are tried (18:30; II Sam. 22:31) and are preserved forever (Deut. 29:29; Ps. 105:8; 119:89). This is one of the greatest verses in the Bible to prove that we still have God's word available to us TODAY! This promise however is eliminated by virtually all of the new versions. The very fact that they regularly add to, subtract from and alter God's words proves that they do NOT believe in the Bible preservation. In an effort to get rid of the doctrine of preservation, the new versions break all of the rules of English and Hebrew grammar to make the "them" of vs. 7 refer back to the "poor" and "needy" of vs. 5 rather than the "words" of vs. 6. Obviously the poor and needy of David's day haven't been preserved and kept for ever!

Preservation is an essential Bible doctrine and parallels the doctrine of inspiration (II Tim. 3:16); inspiration is an absolutely useless doctrine if God did not “preserve” his inspired words! It is the promise of Psalm 12:6-7 that allows us to confidently approach the Bible knowing that we indeed have all of the very words of God that we should. It is likewise clear that the Authorised Version is the only English Bible that fits the bill for God’s inspired and preserved word for the English speaking world. In Matthew 4:4, Jesus commanded us to live by “EVERY word of God” - only those who have a preserved Bible can obey this!

Psalm 13

>> Practically, this psalm speaks for any child of God in the midst of difficult times, waiting upon God for an answer to his or her prayers; doctrinally this psalm pictures the tribulation saint in the midst of the terrors of the great tribulation.

13:3 - many places in scripture the believer is commanded to “watch” - a failure on our part to watch out for sin, the devil, etc. will result in spiritual lethargy, sin and and breakdown in our fellowship with our heavenly Father

Psalm 14

14:1 - this is an excellent verse to use in personal witnessing as it sums up the essence of atheism very well; the latter half of the verse bluntly points out that no atheist can truly do any good for this world

14:2-3 - these verses are quoted in Rom. 3:10-12 and point out the universal nature of SIN! What does Psalm 39:5 say that every man at his very best state is? (*33*)

14:4 - “eat up my people” - probably a literal reference to the human sacrifices and demonic cannibalism that will occur in the tribulation - compare Ps. 27:2; Isa. 6:13; Amos 3:12; Rev. 6:9; and Deut. 28:53-56.

14:4-7 - again, these verses form a clear prophetic picture of the tribulation and second advent of Christ.

Psalm 15

15:1 - the question of this first verse sets the theme for this psalm - who will abide in God’s tabernacle and holy hill? The context is the millennial reign of Jesus Christ just following the second advent, at the end of the tribulation period. Who will get to go into the kingdom? The question is answered by David as the person who does the 12 things listed in this psalm - he that walketh uprightly, worketh righteousness, etc.

This concept is vital for understanding much of the OT and for understanding the confusion that exists today with respect to NT salvation. In this present church age, lasting from the Day of Pentecost to the Rapture, salvation is 100% free! We are freely justified by God’s grace through the redemption that is in Christ, by faith, without the deeds of the law (Rom. 3:24 & 28). Salvation is 100% by grace and faith in Christ with absolutely no works attached. What is said about this in Eph. 2:8-9? (*34*) However, the story is VERY different in the tribulation. In the tribulation a person must still believe in Christ by faith and can still only have their sins washed away by His blood, but the book of Revelation makes it clear that works are involved for these folks. As seen in our studies over Rev., for a person in the tribulation to have any hope of living with Christ in the millennial kingdom they must ALSO keep God’s commandments (Rev. 12:17; 14:12), not take the mark of the beast (Rev. 14:9-10), overcome (Rev. 2:7; 2:11; 3:5) and endure unto the end of the tribulation or the end of their lives, which ever comes first (Matt. 24:13). This is radically different from our church age salvation. If anyone were to preach such a “gospel of the kingdom” today, they would be guilty of preaching a FALSE gospel because it is not for us! What did Paul say about this in Gal. 1:6-9? (*35*)

This is where Psalm 15 comes into play - it presents the types of works necessary for a tribulation saint to do in order to make it into God’s kingdom and live with him in his holy hill. Practically this chapter lists good things we should be doing as Christians; doctrinally however this psalm answers a theological question about the necessary qualifications for entering into Christ’s earthly kingdom. A parallel passage to this psalm is Mat. 25:31-46 where Christ returns at the second advent (v.31) and judges the nations of the earth as to whether or not they will “inherit the kingdom.” The determining factor of whether or not one enters the kingdom or the lake of fire is how they treated Christ’s brethren (v.40,

45), the Jews. Anyone who abuses the Jew in the tribulation is guaranteed eternity in the lake of fire! Many other refs. to this same thing will be found in Psalms as the King and his kingdom are a major theme of this book.

Psalm 16

Title - "Michtam" - Hebrew for "poem"

>> This psalm is called a "messianic psalm" for it prophesies about the Messiah. The student will note how David speaks often in this psalm as if he were the Messiah. This speaking on behalf of God is common in Psalms (eg. 69:8-10; 69:21-24) as well as in other books. Therefore, more applications than usual can be made to the NT in such passages.

16:2-3 - Christ's "goodness" does not extend to the Father, "but to the saints that are in the earth." This foreshadows the righteousness that Christ gives to all who believe in him (Rom. 10:1-8).

16:5-6 - "inheritance...lot...lines" - these are all terms of the millennial kingdom where land inheritances will be given to the tribes of Israel; each will have their "lot" (Dan. 12:13) measured out by a line (Zech. 2:1).

16:10 - this is an OT prophecy in regards to the resurrection of Christ. Jesus' soul was not left in hell, rather he stayed there only three days; Jesus' flesh never saw corruption - his dead body was sinless and therefore could not decompose; instead it was resurrected after being dead only three days. Summarise the passages from the NT that quote this verse as proof of Christ's resurrection in Acts 2:25-31 (*36*) and in Acts 13:33-37. (*37*)

16:11 - "Thou wilt shew me the path of life" - this is an excellent promise for the believer to claim in finding God's will for their life; God has a plan for every believer's life and what command are we given about the Lord's will in Eph. 5:17? (*38*) Summarise Prov. 3:5-6. (*39*)

"joy...pleasures" - the only way any person will ever be happy is doing God's will; outside of God's presence there is no true, lasting joy. What does Heb. 11:25 say about the pleasures of sin? (*40*)

Psalm 17

17:3 - this is quite a bold prayer; can you confidently come before God and ask him to search your heart and mind for any fault with the assurance that he will find nothing wrong? What is said in 139:23-24? (*41*) In our prayers, we should not only confess our sins (I John 1:9), but ask the Lord to show us anything else in our lives that should be dealt with.

17:4 - notice the use of God's words to stay away from "the destroyer" (i.e. Satan); what is said in Psalm 119:11? (*42*)

17:8-13 - note once again the tribulational and second advent contexts

17:13 - God will sometimes use the wicked as his sword to chastise his own children; God often used wicked kings to punish Israel for their sins. What did the Lord say he would chasten his own people with if they sinned according to II Sam. 7:14? (*43*)

17:14-15 - the psalm closes with a comparison of the "man of the world" and a man of God; the man of the world gets all of his blessings in this life and dies like an animal - he may leave his wealth to relatives, but all hope is gone for him. The man of God may have little satisfaction in this life, however after death he will be with God and like God!

Psalm 18

>> This psalm is almost a word for word repetition of II Samuel 22. The minor differences between the two passages are for the same reason one finds differences between the four gospels even though they are recounting the same information - the Holy Spirit has given us two inspired accounts of the same information with the differences helping to define the content.

18:6-18 - this passage is clearly a second advent passage where those in the tribulation cry out for deliverance & are saved by the Lord's return - "came down" (v.9). Note the context of this psalm from its title - obviously David never experienced anything like this when he was physically delivered from Saul. While speaking poetically of his own victories, David is at the same time speaking prophetically of the literal return of Jesus.

- "earth shook...smoke...fire...darkness...hail" - the comparisons to the great tribulation should be obvious.

18:19-21,23-24 - the references to the tribulation and advent are once again followed by references to the millennial kingdom - God rewarding his faithful servants (see Psalm 15). Note that the emphasis is NOT on the elements of NT church age salvation (grace, faith, the righteousness of Christ) but upon personal holiness (MY righteousness, cleanness of MY hands, keeping MYSELF from sin, etc.).

18:26 - compare Rev. 22:11

18:30 - "word of the Lord is tried" - how according to 12:6? (*44*)

18:31 - this verse quickly dispels the Roman Catholic myth of Peter being any type of rock in a spiritual sense!

18:38-39 - the enemies ended up under the feet of David (prophetically Christ at the second advent); what further information is given about this in Psalm 110:1? (*45*); in Isa. 63:3? (*46*); and in I Cor. 15:25? (*47*)

18:42 - "beat them..dust..wind" - this again prophecies Christ's destruction upon his enemies; compare a similar prophecy in Dan. 2:34-35,44.

18:45 - how is this described in Rev. 6:16-17? (*48*)

18:50 - in the millennial kingdom, Jesus Christ ("Christ" = "anointed") who is of the seed of David (Rom. 1:3) will be the King with David at his side reigning as prince (Ezek. 44:3).

Psalm 19

19:1-4 - this passage was commented upon in our study over Romans 1 for it reinforces the fact that creation speaks to all of mankind about the existence of God - summarise Rom. 1:20 (*49*) See also Col. 1:23.

19:4-6 - the sun is a picture or type of Christ - in fact, what is the Messiah called in Mal. 4:2? (*50*) Jesus is of course the bridegroom (Mat. 9:15; John 3:29; Rev. 19) with the church as his bride. Nothing is hid from his "heat" (v.6). All throughout scripture, dawn is pictured as a type of the second advent, following the long, dark night of the tribulation (I Pet. 1:19; Rev. 2:28; 22:16).

19:7-10 - having presented the Word of God and the words of God as they appear in creation, the Holy Spirit now tells us something about the quality of the six different aspects of God's words.

19:9 - "fear...clean" - because the fear of the Lord keeps us from sin, and thus CLEAN! What is said in Prov. 8:13? (*51*)

19:12 - few people understand their own errors as it is much easier to ignore our sins than to confront them - thus the need to make sure that we are not harbouring any secret faults!

19:13 - "presumptuous sins" - those sins done in a carefully planned, wilful, premeditated manner; "the great transgression" - a prophetic reference to the wilful rejection of Jesus Christ.

Psalm 20

>> A second advent psalm. Two common terms that refer to the tribulation are "day of the Lord" and the "time of Jacob's trouble" - note the reference in v.1 to "the day of trouble." Note also how the word "Selah" appears in verse 3.

20:7 - an excellent devotional reminder about where our trust should be placed. It is in the "name" of the Lord Jesus Christ we find salvation (Rom. 10:13). What is said in Prov. 21:31? (*52*); & in Jer. 17:5? (*53*)

Psalm 21

>> This psalm is again about the Lord Jesus Christ, most of it dealing with his second advent and coronation as King over all the earth. As usual, David switches back and forth between his kingship and that of Christ.

The one in this psalm has eternal life (v.4), great glory, honour and majesty (v.5), is blessed forever (v.6), and will have ALL of his enemies destroyed by God (vs.8-10). This is only true of Jesus Christ!

21:9 - compare with Malachi 4:1 and II Thes. 1:7-9. (*54*)

21:11 - direct reference to the crucifixion (see Acts 2:22-24; 3:14-15) where evil intentions were carried out, only to be thwarted when the "victim" ROSE FROM THE DEAD!

Psalm 22

Title - "Aijelet Shaha" - Hebrew for "help of the morning" or "hind of the morning." This was either a well known tune to which the psalm was to be sung or a reference to its second advent (i.e. "morning") aspect as found in vs.26-29.

>> This is the crucifixion psalm where the King of Psalm 21 gets a crown of thorns before his crown of "pure gold" (21:3). This psalm, along with Isaiah chapter 53, are probably the two best known OT passages on the suffering and death of the Lord Jesus Christ. This chapter also forms a well-known trilogy with Psalms 23-24 with respect to the life of Christ:

Psalm	Office	Position	Symbols		Timing
22	Prophet	Substitute	Cross	Sword	Past
23	Priest	Shepherd	Crook	Staff	Present
24	King	Sovereign	Crown	Sceptre	Future

22:1 - compare Matthew 27:46

22:6 - "worm" - the worm is an OT picture of the atonement (the brazen serpent of Num. 21:6), and a picture of a lost man in hell (Isa. 66:24; Mark 9:44). Jesus likened himself to the serpent lifted up by Moses in the wilderness (John 3:14) and II Cor. 5:21 clearly states that Jesus was made sin for us, suffering what we should have suffered in hell. In this sense, Jesus was indeed a worm, despised and reproached by those around him.

22:7-8 - "laugh...shake the head...saying..." - what similarities are found in Mark 15:29-32? (*55*)

22:12-18 - ref. to Jesus on the cross; compare vs. 12-13 to 35:15-17; vs.16 with Matt. 27:35; and v.18 with Luke 23:34.

22:20 - "power of the dog" - who might this be referring to with regard to the crucifixion? Compare John 19:11 (*56*)

22:21 - "lion's mouth" - compare II Tim. 4:17 and I Pet. 5:8

22:22 - quoted in Heb. 2:12 and what word does the Holy Spirit replace the word "congregation" with? (*57*)

22:30-31 - a ref. to the new birth of John 3:3-5 that Nicodemus should have been aware of (John 3:10). God begets a generation, called his "seed" (see Isa. 53:10) that in turn declares his righteousness to a people (Gentiles) that shall be "born" (spiritual context - i.e. John 3:3-5).

Psalm 23

>> Many people know this psalm, but unfortunately, far fewer actually know the Shepherd! As well as good devotional material, this psalm deals with various doctrinal elements in the Christian life - everything from salvation ("restoreth my soul" - v.3) to death and beyond. Where Psalm 22 spoke of Christ's prophetic office in the past, this psalm speaks of Christ's present office as Shepherd and High Priest of his sheep.

23:1 - "Lord is my shepherd" - what similar titles are given to Christ in John 10:11 & 14? (*58*); in Heb. 13:20? (*59*); & in I Pet. 2:25? (*60*)

Psalm 24

>> This psalm completes the trilogy and portrays Jesus as King; doctrinally it refers to the beginning of the kingdom following Armageddon. Whereas Psalm 23 refers to our Lord's present priestly ministry to the church, this psalm chronologically follows with the advent and kingdom.

24:1 & 8 - what is said about the Lord at this time from Zech. 14:9? (*61*)

24:3-5 - refer to the comments made in Psalm 15

Psalm 25

>> Of all of the psalms thus far examined, Psalm 25 is probably the simplest. With the exception of one reference to the tribulation in v. 25, the entire psalm is full of good devotional material for any saint in any age.

25:3,5,21 - waiting on God is an important Bible principle that many Christians fail to ever learn. Waiting is found as one of the fruits of the Spirit in Gal. 5:22-23 in the form of "temperance." Waiting on God is the practical manifestation of trust and faith for it shows that we are relying upon him and acknowledge that he knows what is best. The opposite of waiting upon God is to barge ahead without prayer, assuming that we know what is best for us and that we are in control of our own lives. What do the following passages from Psalms have to say about waiting on God: 27:14? (*62*); 40:1? (*63*); 59:9? (*64*); 62:5? (*65*); and 130:5? (*66*)

25:14 - "secret of the Lord" - see Job 29:4; Prov. 3:32

Psalm 26

26:8 - the "habitation" David speaks of is the tabernacle, for he speaks of compassing "thine altar" (v.6); the mercy seat upon the ark is where God's "honour" dwelt. It was this love for God's habitation that prompted David to want to build the temple for God - summarise II Sam. 7:1-13. (*67*)

26:9 - note how the word "sinners" is used. In the OT it refers to one guilty of gross wickedness; in the NT it is freely applied to all men for "all have sinned." Thus, when an OT writer puts himself in a different category from "sinners," they are not declaring themselves to be sinless.

Psalm 27

>> Doctrinally this psalm has a strong tribulation theme; devotionally, it has many promises to the one under earthly trials and duress.

27:4 - "eat up my flesh" - see comments under 14:4

6/6

27:6 - "sacrifices of joy" - what other similar sacrifices should we be offering according to 107:22? (*68*) and from Heb. 13:15? (*69*)

27:10 - this is one of the greatest promises in all of the Bible to orphans and to believers who are rejected by their families upon their conversion to the Lord Jesus Christ. Summarise Isaiah 49:15-16. (*70*)

27:12 - "false witnesses" - there is no ref. anywhere in the life of David of literal false witnesses rising up against him; this verse may be referring to Christ - see Matt. 26:60.

Psalm 28

28:4 - the psalmist prays for God to judge the wicked according to their works and deeds - what is said about this in Rev. 20:12-13? (*71*)

28:7 - "my song...praise" - singing is the way to praise God when you are thankful for answered prayer - see James 5:13.

Psalm 29

29:1 - David is giving an order to the "mighty" which would include the angels, principalities, and powers in the spiritual realm as well as the kings, governors, presidents, etc. of the earthly realm - see Isa. 24:21.

29:3 - "voice...God of glory thundereth" - seven attributes regarding the voice of the Lord are mentioned in this psalm which may help explain the "seven thunders" of Rev. 10:4 that have been sealed up. See comments made over Rev. 10:4 in that study guide. What seven things are we told about the voice of the Lord in this psalm? (*72-78*)

29:6 - "Sirion" is another name for Mt. Hermon - see Deut. 3:9

Psalm 30

30:1 - "extol" - to lift up in praise

30:2 - God is the Great Physician and does answer the prayers of his saints for healing when it is in his will; what was the sin of King Asa in II Chron. 16:12? (*79*)

30:5 - "joy cometh in the morning" - this is a general principle as many saints endure weeping for much longer than one night. Heaven is a type of morning where all will have joy and the second advent is a morning when the "Sun of Righteousness arises" with deliverance to all of the tribulation saints and Jewish remnant. What is true of the morning for the wicked according to Job 24:17? (*80*)

30:6 - this verse is indeed a dangerous thing to say as illustrated by men such as Job (Job 29:18), Nebuchadnezzar (Dan. 4:30) and the rich man of Luke 12:16-18 who said the same thing just prior to all of their problems. Backsliding usually begins when things are going well and we become self-satisfied and forget that all we have is a result of God's blessings.

30:11-12 - two of the greatest verses in the Bible for encouraging and motivating us to witness for Christ. Verse 11 shows what God has done for us by saving us and verse 12 tells us why - so that we may praise and glorify him FOR EVER!

Psalm 31

31:5 - compare with Luke 23:46 - who in the NT said this and why (*81*)

31:6 - note that "hate" is a very noble and commendable attitude in the right circumstances. Carefully summarise Psalm 139:19-22. (*82*)

31:19-20 - these verses match Isa. 64:4 and I Cor. 2:9 showing us that this “pavilion” where the “secret” of God’s presence is found is no less than the third heaven itself where God dwells.

Psalm 32

Title - “Maschil” - this Hebrew word means meditation or instruction; the thirteen psalms with this title (32,42,44-45,52-55,74,78,88-89, & 142) are sometimes called “the teaching psalms.”

32:2 - this verse is quoted by Paul in Rom. 4:8 & 11 when he is showing how Abraham is a picture of the NT Christian’s salvation.

32:3 - though plainly figurative, no one has yet to prove that emotional depression and stress have no effect on arthritis.

32:5,7 - “Selah” in these two verses shows us that we are not only dealing with David’s individual repentance for his own sins, but also with the repentance of the nation of Israel in the tribulation for their national sins. See Deut. 30:1-6; Jer. 33:6-16; Rom. 11:26-27; and Ezek. 36:19-26; please summarise these passages. (*83-86*)

32:6-7 - note the tribulation context - notice the reference to floods - what is said in Rev. 12:14-16?

32:7-8 - notice the abrupt change from David talking to God talking - this is common throughout Psalms (eg. 46:10; 81:7)

Psalm 33

33:6 - “by the word of the Lord...” - a double application: 1) the Father created all things through the Son - the “Word” of God (see John 1:1-3); and 2) God created all things by “speaking” them into existence (Gen. 1:3)

33:7 - a reference to Gen. 1:6-7 and the waters that “be above the heavens” (148:4), known as the “great deep.”

33:10-11 - this verse gives us a clear reason why we should reject the counsel of man and follow God’s counsel. Modern Christianity is sadly wrapped up in the Christian psychology movement that attempts to tie together secular humanistic psychology and counselling with God’s counselling - an effort doomed to failure. Where should the believer get his counselling according to 119:24? (*87*) Note also 119:128 and Isa. 9:6 - “Counselor!”

33:15 - apparently all men start off with the same heart and from that point are free to make the choices that lead them to or away from God.

Psalm 34

Title - “Abimelech” - what was the other name of this king according to I Samuel chapter twenty-one? (*88*)

34:7 - it is from this verse that the concept of “guardian angels” was invented which is nowhere definitely affirmed in scripture. The children’s so-called “guardian angel” of Matt. 18:10 is in heaven with God, not on earth next to the child. Regardless of whether or not guardian angels are scriptural, that fact remains that God takes care of his own!

34:12-16 - compare with I Peter 3:10-12

34:18 - what further information is given about this verse in 51:17? (*89*)

34:20 - prophecy regarding the crucifixion of Christ (see John 19:36), thus verse 19 must refer to Christ as well. The passover lamb was a picture of Christ, the “Lamb of God” (John 1:29), shedding his blood for mankind’s sin - what command was given concerning it in Exodus 12:46? (*90*)

Psalm 35

>> This psalm is usually classified as a messianic psalm because of the obvious references to Christ in vs. 11 & 18 - however, as usual, the passage runs from doctrinal references to Christ back to personal references about David.

35:11 - compare with Matt. 26:60

35:15-18 - “abjects” - people in the lowest, most despicable condition; a reference to Christ’s crucifixion; compare this passage with 22:12-22.

35:19 - “without a cause” - compare John 15:25; as far as a personal application is concerned, this verse brings up the horrible thought that sometimes our enemies may rejoice over us and hate us **RIGHTFULLY** - it is only wrongful rejoicing that is being condemned. We had better be very careful that when we are suffering “persecution” that it is for the right reasons and not a result of our sin or stupidity. The cults daily demonstrate this for us as they claim to be suffering persecution for Christ when they are in fact the enemies of Christ.

35:27 - the Lord has “pleasure in the prosperity of his servant” and Isa. 49:7 & 52:13 identify Jesus as the Father’s faithful “Servant.” This is pictured by David who is called the “servant of the Lord” (Ps. 36 - title).

Psalm 36

36:1-4 - some practical observations on the wicked and doctrinal references to the antichrist, similar to 10:3 and 12:8.
- “flattereth” - compare with the references to the antichrist in Daniel 11:37-38 and II Thess. 2:4.

36:9 - “in thy light...light” - one can learn nothing about the word of God until he is in Christ, the Light of the world - see I Cor. 2:10-15.

36:12 - “There” - reference to Zion in Jerusalem at the second advent; compare 76:9 and Haggai 2:9

Psalm 37

>> This psalm is full of doctrinal references to the Jewish kingdom; many references are made to inheriting the land or the earth; vs. 11-29 parallel the Sermon on the Mount by Christ in Matthew chapter five, clearly identifying the psalm as a Jewish passage to a nation about to inherit a literal, visible, earthly kingdom. References to the second advent can be found in vs. 2,6,10,13,20 & 36. At the same time, this psalm is one of the most intensely practical of all the psalms!

37:1 - “Fret” - worry; note that this command is given three times (v.7-8)

37:4 - “Delight thyself also...” - note how delighting one’s self in the Lord is a step beyond trust. What further information are we given about this command of “delighting” in Ps. 40:8? (*91*); in Ps. 119:47? (*92*)

37:11 - “meek shall inherit the earth” - this, and its NT quotations (eg. Mat. 5:5) are direct references to the millennial kingdom and the qualifications necessary to “inherit” that kingdom. These references have absolutely no doctrinal relevance to the church as **EVERYONE** in the body of Christ will be in Christ’s kingdom by virtue of their position in Christ (Rev. 1:6; 20:4). The only issue yet to be settled for the NT Christian as far as the kingdom is concerned is, will you or I “reign” with Christ? Authority in the kingdom is the inheritance that **ONLY** faithful Christians will receive if they have suffered with Christ (Rom. 8:17; II Tim. 2:12). This matter will be settled at the Judgment Seat of Christ. All church age Christians will be with Christ in the kingdom, but not all will reign with him in the same capacity. The Jehovah’s Witnesses are sadly deceived when they come to your door and bring up this verse, out of its context, in an attempt to prove that they will be with Christ in “paradise on earth.”

Note from this chapter the requirements a Jew must meet in order to “inherit” a place in Christ’s earthly kingdom. He or she must: 1) wait upon the Lord – vs. 9 & 34; 2) be meek – vs. 11; 3) be blessed of God, presumably because of their faithfulness – vs. 22; 4) be upright or righteous – vs. 18 & 29; and 5) they must keep his way – vs. 34.

37:16 - this is the basis of the many verses that urge us to be content with the things God has given us (eg. Phil. 4:11; Heb. 13:5). What is said in this regard in Prov. 15:16? (*93*)

37:20 - a good verse to show that hell is not figurative, but a real place with real fire! The comparison with an OT sacrifice however does have its limit as no one in hell is "consumed" - the torment is everlasting.

37:22 - the wicked are "cut off" both at the beginning of the kingdom (as in Matt. 25:31-46) and at the end of the kingdom - v. 34; Rev. 20:7-9.

37:25 - a good promise showing that God never forsakes his own; the answer to poverty is not more soup kitchens and welfare programmes, but Jesus Christ! God always takes care of his own.

37:28 - "saints...preserved forever" - this is an excellent OT verse that foreshadows the NT doctrine of eternal security - once saved, always saved! Compare vs. 24 and John 10:28.

37:31 - is the law of God in your heart? How much effort have you put forth this week memorising God's word? This verse, (also 40:8 & 119:11) reminds us in a practical way that we need to be hiding God's word in our hearts. The doctrinal truth of this verse refers to that time at the second advent when Jesus literally writes his law on the hearts of all of his Jewish people insuring their salvation - summarise Jer. 31:33-34. (*94*)

Psalm 38

>> This psalm presents the saint in deep distress as God is chastening him for his sins. Even though we may deserve chastening from God in such situation, this psalm shows us that it is indeed proper to pray for mercy.

38:1-8 - this is the proper view of human nature and our own flesh; the world tells us today that all we need is a good self-esteem and to think of ourselves as people of worth. The psalmist however shows us that our flesh is rotten and corrupt and in need of the transforming power of God. These verses present the biblical picture of repentance and godly sorrow.

Psalm 39

Title - "Jeduthun" was one of David's choir leaders - I Chron. 16:41-42

39:1 - "sin...tongue...mouth...bridle" - summarise James 3:2-8. (*95*)

39:3 - what is this burning "fire"? see Jer. 20:9 (*96*)

39:5 - "every man at his best state...vanity" - this verse, like 38:1-8, shows man in his truest colours! All of the new "bibles" alter this verse to make man appear better than God says he is. ANYTHING good that is accomplished in our lives happens only because God is working in us and through us - in our flesh "dwelleth NO GOOD THING" (Rom. 7:18).

39:12 - compare I Peter 2:12

Psalm 40

40:6-8 - these verses are quoted in Heb. 10:5-7 as proof of Christ's first coming to Bethlehem as God manifest in the flesh.

40:7 - "in the volume of the book...written of me" - this reference to the Messiah is referring to the book of the law of Moses (Gen.-Deut.). What did Jesus say in this regard in John 5:46? (*97*)

40:9-10 - another messianic passage - summarise John 17:6-8. (*98*)

Psalm 41

>> This is the last psalm in the first collection (Psalm 1-41) whose theme has been “trust” - notice the manifestation of this trust as David expects that his trust in God will produce the things listed in vs. 1-3.

41:4 - “heal my soul” - sin makes the soul sick - it is a soul disease! This easily explains the reference in Isa. 53:5 that speaks of Jesus dying on the cross to “heal” us. The standard Charismatic idea about Jesus died to heal us from our physical diseases is absurd as well as unscriptural. Many millions were healed of diseases before Christ ever died and many millions of Christians have gotten sick since. The Charismatics’ private interpretation of Isa. 53:5 is nothing more than a weak effort to support his false doctrine that the “gifts of healing” are for today. What is said in I Peter 2:24? (*99*)

41:9 - who is this a prophetic reference to? see John 13:18 (*100*)

41:11 - note that the blessing of the Lord is not an absence of enemies, nor is it their defeat - rather, God’s blessing is the inability of our enemies to triumph over us. This verse incidentally is misused by the Catholic Church to prove that they must be the true church because they are still here after 2,000 years - history isn’t over yet however.

41:13 - this is the doxology effectively bringing to a close the first “book” of the book of Psalms.