

PSALMS OF PRAISE

OVERVIEW

Psalms of praise (*yadah* – the verb meaning, ‘to praise’) are identified as such because of their form and subject matter.

Praise psalms are often more general in their content and more focused on who God is, rather than what he has done.

- General format
 - A call to praise (directed toward self or others)
 - Reasons for the praise (e.g. attributes of God or deeds of God)
 - Conclusion – often a repetition of the opening call to praise (i.e. inclusio).
- Types of praise psalms include:
 - Hymns¹ - songs of praise
 - Covenant Songs – psalms directed toward the covenant relationships between God and others
 - Hymns of Zion/Temple – psalms focused on Jerusalem the place of the presence of God.
 - Royal Psalms – These focus on the human king of Israel or upon YHWH as king of Israel (47:7)
 - Messianic Psalms – these psalms attend to predictions concerning God’s anointed representative who is yet to come or the kingdom he will rule.
 - Personal Psalms of Praise – these psalms extol God’s attributes because of how they personally affect the psalmist.
- Some psalms have elements of more than one genre.²
- The importance of praise – many of the same things may be said of praise as of gratitude.
 - It’s commanded (Ps. 47:7; 69:34; 96:2; Heb.13:15; Ja.5:13)
 - It’s reasonable – 2Sam.22:4; 1Chron.16:25; Ps.33:1; 66; 92:1; 147:1
Ps.33:4-12 b/c he’s righteous, just, loving, the creator, ruler & attentive to us.
Ps.92:1 b/c of his love and fidelity
 - It changes our perspective Ps.19; 33:16-22; 92; 139; 146; 147
 - It’s pleasant 2Sam.6:12-22; Ps.135:3; 147:1; 148; 149, 150

HYMNS

- Examples include: 8, 19:1-6; **33**, 66:1-12, 67, **95**, 100, 103, 104, **111**, 113, 114, **117**, 136, 145-150
- **Psalm 33** – YHWH is our creator & gracious King
 - Situation of the psalmist**
 - The LXX & 4QPs ascribes this psalm to David. The MT has no title.
 - Since it is in Book 1 and there’s substantial evidence that the 1st book was a collection of Davidic material, there seems no pressing reason to deny Davidic authorship
 - Structure of the psalm**

¹ The word hymn derives from the Greek word *hymnos* meaning a song of praise to God.

² Psalms 15, 19, 50, 78, 111, 139 have elements of praise and wisdom; Psalms 16, 67 have elements of praise and gratitude (i.e. Psalm 67 is also a reference to the conditions of the Abrahamic covenant); Psalm 44 has elements of the royal psalm, wisdom and praise; Psalm 139 seems to have elements of praise, wisdom & lament (i.e. imprecation & repentance forms of lament).

This psalm appears to have a cyclical pattern running from reasons to praise God to hope that God will act on their behalf and then back to praise again.

Analysis of the psalm

<p>1 SING for joy in the LORD,* O you righteous ones;¹ Praise is becoming to the upright.²</p>	<p><i>Sing, you righteous, in YHWH, For upright ones praise [is] comely.</i>³ * YHWH</p> <ul style="list-style-type: none"> • Sing b/c of joy in YHWH...It's fitting for the godly to do so. <p>¹ <i>saddiq</i>; "YHWH watches⁴ over the righteous" Ps.1:6 ² <i>yasar</i>; the word for 'right' & 'upright' are the same (v.4); it means without deception (32:2) & full of integrity; it is used in parallel with terms like 'faithful', 'trustworthy' & 'righteous' (19:7-8; 92:15) The upright know, love & submit to YHWH vv.4-19...So, it only makes sense they would get together and praise God.</p>
<p>2 Give thanks to the LORD* with the lyre; Sing praises to Him with a harp of ten strings.</p>	<p><i>Give you thanks to YHWH with a harp, With psaltery of ten strings sing praise to Him,</i></p> <ul style="list-style-type: none"> • Thank YHWH w/ music...sing praises to him w/ music
<p>3 Sing to Him a new song;¹ Play skillfully with a shout of joy.</p>	<p><i>Sing you to Him a new song, Play skillfully with shouting.</i></p> <ul style="list-style-type: none"> • Sing to YHWH w/ a new song...play well w/ shouts. <p>¹ the songs are new b/c YHWH's actions are new...this speaks to the fact he expected ongoing redemptive actions by God.</p>
<p>4 For the word of the LORD* is upright, And all His work is done in faithfulness.</p>	<p><i>For upright [is] the word of YHWH, And all His work [is] in faithfulness.</i></p> <p>The Word of YHWH is straight & true. The Work of YHWH is faithful.</p>
<p>5 He loves righteousness and justice; The earth is full of the lovingkindness of the LORD.*</p>	<p><i>Loving righteousness and judgment, Of the kindness of YHWH is the earth full.</i></p> <p>YHWH loves righteousness & justice YHWH is loving</p>
<p>6 By the word of the LORD* the heavens were made, And by the breath of His mouth all their host.</p>	<p><i>By the word of YHWH The heavens have been made, And by the breath of His mouth all their host.</i></p> <p>Through the Word YHWH created.</p>
<p>7 He gathers the waters of the sea together as a heap; He lays up the deeps in storehouses.</p>	<p><i>Gathering as a heap the waters of the sea, Putting in treasuries the depths.</i></p> <p>He controls the locations of waters.</p>
<p>8 Let all the earth fear the LORD;* Let all the inhabitants of the world stand in awe of Him.</p>	<p><i>Afraid of YHWH are all the earth, Of Him are all the inhabitants of the world afraid.</i></p> <p>All should fear & be awestruck by YHWH</p> <p>Keep in mind that all the qualities of God-as-creator just mentioned stand in opposition to the fragmentary pantheon of gods & goddesses amongst the pagans. Paganism seeks to manipulate gods but here is the God, who cannot be manipulated...it's terrifying to pagans but not to the upright.</p>

³ The italicized material adjacent to each verse is the literal translation of the Hebrew text.

⁴ *yada* (may be written, *yode^{ad}*) – knows; the same term used to describe sexual intimacy btw. husband & wife

9 For He spoke, and it was done; He commanded, and it stood fast.	<i>For He has said, and it is, He has commanded, and it stands.</i> B/C He spoke and it happened
10 The LORD* nullifies the counsel of the nations; He frustrates the plans of the peoples.	<i>YHWH made void the counsel of nations, He disallowed the thoughts of the peoples.</i> YHWH blocks the actions of (wicked) nations...
11 The counsel of the LORD* stands forever, The plans of His heart from generation to generation.	<i>The counsel of YHWH to the age stands, The thoughts of His heart to all generations.</i> ...but His plans never fail.
12 Blessed is the nation whose God is the LORD,* The people whom He has chosen for His own inheritance.	<i>O the happiness of the nation whose God [is] YHWH, Of the people He did choose, For an inheritance to Him.</i> Thus, His people will always be blessed. Israel has this special status (Ex.19:5; Deut.9:26)
13 The LORD* looks from heaven; He sees all the sons of men;	<i>From the heavens has YHWH looked, He has seen all the sons of men.</i> YHWH sees everything.
14 From His dwelling place ¹ He looks out On all the inhabitants of the earth,	<i>From the fixed place of His dwelling, He looked unto all inhabitants of the earth;</i> Identical semantic parallel with v.13 ¹ <i>makon</i> – this may be a technical reference to the throne of God
15 He who fashions the hearts of them all, ¹ He who understands all their works.	<i>Who is forming their hearts together, Who is attending unto all their works.</i> As creator, YHWH understands everyone. ¹ <i>yahad</i> – ‘all’ OR lit. ‘together’; Thus, it could be ‘their heart together’; It probably means that the Lord alone is the maker of the innermost being of humans.
16 The king is not saved by a mighty army; A warrior is not delivered by great strength.	<i>The king is not saved by the multitude of a force. A mighty man is not delivered, By abundance of power.</i> Zechariah 4:6,10 <ul style="list-style-type: none"> • Not by armies • Not by personal strength
17 A horse is a false hope for victory; Nor does it deliver anyone by its great strength.	<i>A false thing [is] the horse for safety, And by the abundance of his strength He does not deliver.</i> <ul style="list-style-type: none"> • Not by horses
18 Behold, the eyes of the LORD* is on those who fear Him, On those who hope ¹ for His lovingkindness,	<i>Lo, the eyes of YHWH [is] to those fearing Him, To those waiting for His kindness,</i> YHWH is attentive to those who fear & hope in Him. ¹ Or wait
19 To deliver their soul	<i>To deliver from death their soul, And to keep them alive in famine.</i> YHWH rescues and protects.

from death And to keep them alive in famine.	
20 Our soul waits for the LORD; He is our help and our shield.	<i>Our soul has waited for YHWH, Our help and our shield [is] He,</i> So we have decided to fear & hope in Him
21 For our heart rejoices in Him, Because we trust in His holy name.	<i>For in Him does our heart rejoice, For in His holy name we have trusted.</i> We rejoice in Him b/c we trust Him.
22 Let Your lovingkindness, O LORD, be upon us, According as we have hoped in You. ¹	<i>Let Your kindness, O YHWH, be upon us, As we have waited for You!</i> ¹ Or waited for Love us b/c we hope in you YHWH.

Praise for What He's Done - Hope for What He'll Do

- Praise YHWH (vv.1-3; 4-9)
 - He is trustworthy (vv.4-6)
 - He's the creator (vv.7-9)
 - He controls everything (vv.10-12)
 - He sees & understands everything (vv.13-15)
- Ask, hope and trust YHWH (vv.16-22)
 - What you think protects you really does not (others, yourself, your protective tools) (vv. 16-17)
 - Only YHWH rescues & protects those who fear & hope in Him – it produces results & joy (vv. 18-22)

COVENANT PSALMS

God's covenant relationship with Israel is a key theme in the Old Testament.⁵ A covenant (*b^erit*) is an agreement, a pact or contract between two parties. Often, covenants between God and others had the form of an imposed agreement by a conqueror upon those who were conquered.⁶

1. The parties are identified;
2. There's a recounting of the history of the relationship;
3. Rules controlling the future relationship are detailed;
4. Positive and negative consequences related to the rules of conduct are described;
5. Others are mentioned as witnesses to the treaty⁷ and
6. The writing and disposition of two copies of the treaty are detailed.⁸

Format aside, the covenants between God and others emphasize the personal relationship he desires.⁹ There are several identifiable covenants in the Old Testament: Adamic, Noaic, Abrahamic, Mosaic & Davidic. Psalmists usually focus on the three associated with Israel, the Abrahamic,¹⁰ Mosaic¹¹ and Davidic.¹²

⁵ This is not the only motif, however. For example, God is portrayed as a patriarchal redeemer (i.e. *goel*), shepherd, spouse, father, mother, warrior/king.

⁶ This Near Eastern contract has the form of a Suzerain vassal treaty; see Deuteronomy, Exodus 20, Joshua 24, 1 Samuel 12 for such formats.

⁷ Gods, people and creation itself

⁸ Notice in Joshua 24:1 #1; vv. 2-13 #2; vv. 14-15 #3; vv.19-20 #4; v.22 #5 & vv. 24-25 #6.

⁹ Notice how often we read things like, "I will be their God and they will be my people."

¹⁰ Gen 12:1-3 (c.f. 15:1-21 for the cutting of the covenant); references to the Abrahamic covenant are much more oblique in the psalms (e.g. Ps.72:17; 67; 47:8; 22:28; 113:4)

- Examples include: 50, 67, 72:17-19; 78, 81, **89**, 132
- **Psalm 81**

Situation of the psalmist

There are different views of the place of this psalm in the Hebrew liturgy. Some think this is associated with autumnal festivals (vv.3-4)

- Tishri - 1st day of 7th month; blowing of the ram's horn (Lev.23:24; Nu.29:1)
- Day of Atonement – 10th day of 7th month
- Feast of Tabernacles – 15th day of 7th month (Lev.23:34-43)

Structure of the psalm

- This psalm was sung at temple on Thursdays by the time of the LXX.
- This psalm has two sections
 - Hymn (vv.1-5)
 - An oracle of the Lord (vv.6-16)

Analysis of the psalm

To the Overseer. -- `On the Gittith.' By Asaph.

1 Sing for joy to God our strength; Shout joyfully to the God of Jacob.	<i>To the Overseer. -- `On the Gittith.' By Asaph. Cry aloud to God our strength, Shout to the God of Jacob.</i> Joyfully sing & shout to God Israel's strength
2 Raise a song, strike the timbrel, The sweet sounding lyre with the harp.	<i>Lift up a song, and give out a timbrel, A pleasant harp with psaltery.</i> Sing & make music
3 Blow the trumpet at the new moon, At the full moon, on our feast day.	<i>Blow in the month a trumpet, In the new moon, at the day of our festival,</i> Blow the sofar at all the festivals
4 For it is a statute for Israel, An ordinance of the God of Jacob.	<i>For a statute to Israel it is, An ordinance of the God of Jacob.</i> It's what God said to do...
5 He established it for a testimony in Joseph When he went throughout ² the land of Egypt. I heard a language that I did not know.	<i>A testimony on Joseph He you placed it, In his going forth over the land of Egypt. A lip, I have not known - I hear.</i> ...it tells how I rescued you <i>s^epat lo –yada'ti 'esma – 'a language I did not understand I hear'; this could refer to the praise of the Hebrew people</i>
6 I relieved his shoulder of the burden, ¹ His hands were freed from the basket. ²	<i>From the burden his shoulder I turned aside, His hands from the basket pass over.</i> ¹ OR 'removed his shoulder from' ² OR 'brick load'
7 You called in trouble and I rescued you; I	<i>In distress you have called and I deliver you, I answer you in the secret place of thunder, I try you by the waters of Meribah. Selah.</i> ...it tells how I disciplined you

¹¹ References to 'the Law' are usually references to the Mosaic covenant, 203 of 220 times *torah* is used it means the law of God according to Kaiser; This covenant is very complex and extraordinarily detailed. The actual particulars of the covenant extend from Exodus 20-23 and further elaboration constitutes the entire book of Leviticus. Consequences were specified if Israel failed to keep their end of the bargain (c.f. Ex.20:5-6, 12; 23:20-33; Lev. 26 and see Deuteronomy 27-28);.

¹² 2 Samuel 7:4-16 c.f. Psalm 89:3f; 26ff & Psalm 132:11-18

answered you in the hiding place of thunder; ¹ I proved you at the waters of Meribah. ²	¹ The thundering on Mt. Sinai (Ex.19:18-19; 20:18) ² Ex.17:1-7; Nu.20:1-13 (Deut.33:8; Ps.95:8; 106:32)
8 Hear, O My people, and I will admonish you; ¹ O Israel, if you would listen to Me!	<i>Hear, O My people, and I testify to you, O Israel, if you do hearken to me:</i> ¹ OR 'bear witness against' Listen to me! vv.8-10 are very similar to several passages in Deuteronomy but chapters 5 & 32 especially.
9 Let there be no strange god among you; Nor shall you worship any foreign god.	<i>There is not in you a strange god, And you bow not yourself to a strange god.</i> • Don't commit idolatry – I rescued you & provide for your needs
10 I, the LORD, am your God, Who brought you up from the land of Egypt; Open your mouth wide and I will fill it.	<i>I am Jehovah your God, Who brings you up out of the land of Egypt. Enlarge your mouth, and I will fill it.</i>
11 But My people did not listen to My voice, And Israel did not obey Me.	<i>But, My people hearkened not to My voice, And Israel you not consented to Me.</i> There's a change in tense – from present to past. My people did not listen.
12 So I gave them over to the stubbornness of their heart, To walk in their own devices.	<i>And I send them away in the enmity of their heart, They walk in their own counsels.</i> • So I let them follow their path (ironic justice)
13 Oh that My people would listen to Me, That Israel would walk in My ways!	<i>O that My people were hearkening to Me, Israel in My ways would walk.</i> I want my people to heed me.
14 I would quickly subdue their enemies And turn My hand against their adversaries.	<i>As a little thing their enemies I cause to bow, And against their adversaries I turn back My hand,</i> • If so, I would quickly deal with their adversaries
15 Those who hate the LORD would pretend obedience to Him, And their time of punishment would be forever.	<i>Those hating Jehovah feign obedience to Him, But their time is - to the age.</i> Those who hate YHWH pretend obedience <i>ittam</i> – their time, referring to judgment & subjection to others; some suggest the variant spelling <i>ba^atatam</i> – in their terror or <i>bi'utam</i> – in their horror
16 But I would feed you with the finest of the wheat, And with honey from the rock ¹ I would satisfy you.	<i>He causes him to eat of the fat of wheat, And with honey from a rock I satisfy you!</i> I want to bless you in astounding ways. ¹ This is from the song of Moses (Deut.32:13)

HYMNS OF ZION/TEMPLE

These psalms either praise Zion, the mountain upon which Jerusalem is built or the temple of God in Jerusalem. They are related psalms. Zion is praised because the temple of God, representing God's presence amongst his people, is located there. God is the great creator-warrior king of Israel. Canaanite theology located their chief God, El, on Mount Zaphon and their other major deities upon other mountains.¹³ In a similar manner, Zion theology places YHWH upon Mount Zion.¹⁴ According to Psalm 132:13, Zion is the place God has chosen to manifest his presence in a special way to Israel.

- Examples include:
 - Of Zion - 46, 48, 76, 84, 87, **122**
 - Of the temple - 15, 24, 68, 82, 115, **134**

• **Psalm 24**

Situation of the psalmist

- Written by David
- Some think this was written to celebrate the return of the arc (2Sam.6:12-23), others are more skeptical about its origin.
 - By the time of the LXX it was used at temple on the 1st day of every week (i.e. Sunday).

Structure of the psalm

This psalm seems to be divisible into three parts

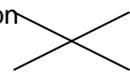
- The Great King vv.1-2
- Holy-God vv.3-6
- The Warrior King vv.7-10

Analysis of the psalm

<p>1 The earth is the LORD'S, and all it contains, The world, and those who dwell in it.</p>	<p><i>To YHWH is the earth and its fullness, The world and the inhabitants in it.</i> The world & it's people belong to YHWH</p>
<p>2 For He has founded it upon the seas And established it upon the rivers.¹</p>	<p><i>For He on the seas has founded it, And on the floods He does establish it.</i> ¹ See the article on the use of demythologized paganism in the Old Testament. B/C He's the creator.</p>
<p>3 Who may ascend into the hill of the LORD?¹ And who may stand in His holy place?</p>	<p><i>Who goes up into the hill of YHWH? And who rises up in His holy place?</i> So, who's worthy to come before YHWH? ¹ a reference to Mt. Zion (Ps.2:6) (a.k.a. holy hill 15:1; holy place 24:3), the location of the temple in Jerusalem</p>
<p>4 He who has clean hands and a pure heart, Who has not lifted up his soul to falsehood¹ And has not sworn deceitfully.</p>	<p><i>The clean of hands, and pure of heart, Who has not lifted up to vanity his soul, Nor has sworn to deceit.</i> ¹ Or in vain • The upright will receive blessing & protection. The upright do the right thing, with the right attitude, humbly and honestly; this doesn't</p>
<p>5 He shall receive a blessing from the</p>	<p><i>He bears away a blessing from YHWH, Righteousness from the God of his salvation.</i> ¹ <i>s^edaqah</i> is better translated, 'vindication' in the sense of a just</p>

¹³ See the article, *Paganism in the Old Testament*

¹⁴ I don't intend to suggest by this expression that Zion theology is a disconnected patch on the quilt that is OT theology...I only intend to indicate the theology being emphasized when the imagery of Mt. Zion is employed.

LORD And righteousness ¹ from the God of his salvation.	defense. Thus, the psalmist assures that God favors the upright and he vindicates the upright.
6 This is the generation of those who seek Him, Who seek Your face -- even Jacob.	<i>This is a generation of those seeking Him. Seeking Your face, O Jacob! Selah.</i> The literal rendering shows a chiasmic device in use by the psalmist This is a generation  Seeking your face even Jacob • This is true for the nation as well.
7 Lift up your heads, O gates, And be lifted up, O ancient doors, That the King of glory may come in!	<i>Lift up, O gates, your heads, And be lifted up, O doors age-during, And come in does the king of glory!</i> Let the king of glory into Jerusalem
8 Who is the King of glory? The LORD strong and mighty, The LORD mighty in battle.	<i>Who is this -- 'the king of glory?' YHWH -- strong and mighty, YHWH, the mighty in battle.</i> <i>YHWH s^eba'ot</i> – the Lord of hosts; God Almighty the head of a vast army – a juggernaut to the enemies of God. This is king YHWH, our warrior
9 Lift up your heads, O gates, And lift them up, O ancient doors, That the King of glory may come in!	<i>Lift up, O gates, your heads, And be lifted up, O doors age-during, And come in does the king of glory!</i> Let the king of glory into Jerusalem Identical parallel with v.7
10 Who is this King of glory? The LORD of hosts, He is the King of glory.	<i>Who is He -- this 'king of glory?' YHWH of hosts -- He is the king of glory! Selah.</i> This is king YHWH of hosts.

ROYAL PSALMS

These are psalms that praise God for his protection and rule either indirectly through the king or directly through God himself.

- Categories
 - Enthronement – 2, 110
 - Wedding - 45
 - War – 20, 21, **144**
 - YHWH – 29, 47, 93:1-2, 96-99

- **Psalm 98**

Situation of the psalmist

God is our redeemer (*goel*), King, judge & warrior. Longman suggests that this psalm was probably sung when Israel defeated her enemies.¹⁵

Structure of the psalm

This psalm has three parts or stanzas. Each stanza is distinguishable from the others based on differences in content.

- vv. 1-3 constitute the 1st stanza: Israel should praise God for saving them
- vv.4-6 are the 2nd stanza: The earth should praise God for being king
- vv. 7-9 are the 3rd stanza: The universe should praise God for coming in judgment

Analysis of the psalm

1	<i>Sing you to YHWH a new song, For wonders He has done, Given</i>
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¹⁵ Consider how we are engaged in a great war ourselves (Eph.6:12; Rev.19:11-21)

<p>O sing to the LORD a new song, For He has done wonderful things, His right hand and His holy arm have gained the victory for Him.</p>	<p><i>salvation to Him has His right hand and His holy arm.</i> God as warrior (Ex.15:3) Sing YHWH a song Israel b/c he's done wonderful things • He has won the battle (YHWH is our warrior/king)</p>
<p>2 The LORD has made known His salvation; He has revealed His righteousness¹ in the sight of the nations.²</p>	<p><i>YHWH has made known His salvation, Before the eyes of the nations, He has revealed His righteousness,</i> (a pivot pattern - 'before the eyes of the nations' belongs to the clause before & after) ¹ (i.e. faithfulness to His gracious promises) ² Gen.12:3; see v.3 • He has shown his righteousness to all people</p>
<p>3 He has remembered His lovingkindness¹ and His faithfulness to the house of Israel; All the ends of the earth have seen the salvation of our God.</p>	<p><i>He has remembered His kindness, And His faithfulness to the house of Israel, All ends of earth have seen the salvation of our God.</i> ¹ <i>hesed</i> - love; covenant love; not b/c they were better than others but b/c of God's choice (Deut.7:7-11) ² Parallel with v.2 (c.f. Gen.12:3); Abrahamic covenant • He has loved us...he has been faithful to us in front of the whole world</p>
<p>4 Shout for joy¹ to the LORD, all the earth; Break forth² and sing for joy¹ and sing praises.</p>	<p><i>Shout to YHWH, all the earth, Break forth, and cry aloud, and sing.</i> Shout joyfully to YHWH earth • b/c he is your king ¹ <i>hariu</i> (joy) ² <i>pishu</i> (break forth) rhyming sounds</p>
<p>5 Sing praises to the LORD with the lyre, With the lyre and the sound of melody.</p>	<p><i>Sing to YHWH with harp, With harp, and voice of praise,</i> ² Or voice of song (accompanied by music)</p>
<p>6 With trumpets and the sound of the horn Shout joyfully before the King, the LORD.¹</p>	<p><i>With trumpets, and voice of a cornet, Shout you before the king YHWH.</i> ¹ an inclusio for the stanza running from 4-6; Also, v. 4a raises the question, "why?" that is answered here...b/c YHWH is king.</p>
<p>7 Let the sea roar and all it contains,¹ The world and those who dwell in it.</p>	<p><i>Roar does the sea and its fullness, The world and the inhabitants in it.</i> ¹ Lit. - its fullness Let the sea, world & inhabitants roar, rivers clap & mountains sing for joy • b/c YHWH is coming to judge the world righteously & justly c.f. Ps.93</p>
<p>8 Let the rivers clap their hands,¹ Let the mountains sing together for joy¹</p>	<p><i>Floods clap hand, together hills cry aloud,</i> ¹ personification; c.f. Rom.8:18-27</p>
<p>9 Before the LORD, for He is coming to judge the earth; He will judge the world with righteousness And the peoples with</p>	<p><i>Before YHWH, For He has come to judge the earth, He judges the world in righteousness, And the people in uprightness!</i> ¹ Or uprightness c.f. Ps.94; 96</p>

equity.¹

Stooping to make us great Ps. 18:35

- God protects us (Ps.18:1-3, 31; 3:3; 5:12; 27:5; 31:1-4; 35:2; 84:11; 89:18; 91:4)
 - God attacks the enemy for us (Ps.18:7-15 - mythopoetic language; Ex.15:2-3; Ps.17:13)
- Therefore, put your confidence in Him (Ps.59:16f; 62:2, 6-8; 2Chron.16:9)

MESSIANIC PSALMS

The term messiah simply means, *the anointed one*. This derives from the tradition of pouring olive oil on the head of a king, prophet or priest when they were commissioned - as a public testimony of their appointment.

The term came to have a specialized meaning in Hebrew literature as a particular individual whom God would send at some future date to restore theocracy on earth and who was, in fact, God himself, although this information was only slowly revealed.

Early references do not specify that they refer to a single character - the Messiah. Rather, we infer it from the claims they do make and from their similarity to other definitive messianic passages.

- Categories
 - The Kingdom - 2, 18, 20, 21, 45, 61, 72, 89, 110, 132
 - The Messiah - 8, 16, 22, 35, 40, 41, 55, 69, 102, 109

• **Psalm 110**

Situation of the psalmist

This is a psalm of David, more than that is unclear.

Structure of the psalm

This psalm is formed from two oracles.

- The 1st promise (v.1) and result (vv.2-3)
- The 2nd promise (v.4) and result (vv.5-7)

Analysis of the psalm

A Psalm of David.

<p>1 The Lord says to my Lord: Sit at My right hand Until I make Your enemies a footstool for Your feet.¹</p>	<p><i>The affirmation of Jehovah to my Lord: 'Sit at My right hand, Till I make your enemies your footstool.'</i> YHWH says to Adonai – I will subjugate your enemies to you. ¹an idiom arising from the practice of a king putting his feet on the necks of his defeated enemies (Josh.10:24; 1Ki.5:3) See Mt.22:44</p>
<p>2 The LORD will stretch forth Your strong scepter from Zion, saying, Rule in the midst of Your enemies.</p>	<p><i>The rod of your strength does Jehovah send from Zion, Rule in the midst of your enemies.</i> • You will rule your enemies from Jerusalem</p>
<p>3 Your people will volunteer freely in the day of Your power;¹ In holy array,² from the womb of the dawn, Your youth are to You as the dew.³</p>	<p><i>Your people are free-will gifts in the day of Your strength, in the honors of holiness, From the womb, from the morning, You have the dew of your youth.</i> ¹ Or army ² Or the splendor of holiness ³ Or The dew of Your youth is Yours; MT reads, 'young men will come like the dew' a reference to the quantity of volunteers for the Lords army. • Your people will volunteer for your vast army.</p>
<p>4 The LORD has sworn and will not change His mind, You are a priest forever According to the</p>	<p><i>Jehovah have sworn, and does not repent, 'You art a priest to the age, According to the order of Melchizedek.'</i> YHWH will make you a Melchizedek priest Gen.14:18; Zech.6:13; Heb.5:6-10; 7:3, 22</p>

order of Melchizedek.	
5 The Lord is at Your right hand; He will shatter ¹ kings in the day of His wrath.	<i>The Lord on your right hand smote kings In the day of His anger.</i> ¹ Or has shattered <ul style="list-style-type: none"> • The Lord will destroy all opposition
6 He will judge among the nations, He will fill ¹ them with corpses, He will shatter ² the chief men over a broad country.	<i>He does judge among the nations, He has completed the carcasses, Has smitten the head over the mighty earth.</i> ¹ Or has filled ² Or has shattered
7 He will drink from the brook by the wayside; Therefore He will lift up His head.	<i>From a brook in the way he drinks, Therefore he does lift up the head!</i>

Personal Praise

- There aren't as many examples (19, 139). Maybe this alone should tell us something about the place of praise in public venues.

- **Psalm 139**

Situation of the psalmist

The author may be David or the prophet Zechariah (during captivity).

If the author is Zechariah, his consistent message after the captivity was that the only real power is the power of God and that God always does what he promises to do: regather; dwell with and purge/cleanse/redeem Israel.

Structure of the psalm

This psalm is a series of reflections on God's nature ending with the personal convictions of the psalmist.

Analysis of the psalm

Psalm 139:1 O LORD, You have searched ¹ me and known me.	YOU ARE OMNISCIENT 'historical perfect' tense – meaning God brings his omniscience to bear on every thought and act. God knows him better than he knows himself (Ps.44:21 God knows the secrets of our hearts; Jer.23:23-24) ¹ 'to dig'; as for metal or precious stones He knows your life, desires, the core of what you are. He knows the source of your behavior to cure it; the secret sorrow, to heal it.
2 You know when I sit down and when I rise up; You understand my thought from afar.	He knows your activities (c.f. v.3). He anticipates your thoughts & goals before they become clear to ourself (c.f. v.4).
3 You scrutinize ¹ my path and my lying down, And are intimately acquainted with all my ways. ²	¹ lit. winnow; separate; he discerns and evaluates ² my entire behavioral repertoire is known by him.
4 Even before there is a word on my tongue, Behold, O LORD, You know it all.	Not only your words but your intents are well known by God. <i>Heb.4:12-13</i>

5 You have enclosed me behind and before, ¹ And laid Your hand upon me. ²	YOU ARE OMNIPRESENT ¹ God surrounds his people (Ps.125:2); God's unfailing love surrounds those who trust God (Ps.32:10); The angel of God surrounds those who fear God...to deliver them (Ps.34:7) ² (c.f. v.10) The familiar hand; communicating love, solidarity, stability & direction.
6 Such knowledge is too wonderful for me; It is too high, I cannot attain to it.	The psalmist must stop and catch his breath and describe how this makes him feel. Namely, it is awesome! God's knowledge of you is transcendent knowledge, knowledge that surpasses human knowledge.
7 Where can I go from Your Spirit? Or where can I flee from Your presence? ¹	¹ Probably not fleeing in fear of God (v.10). Rather, he's proposing there's no God forsaken place (c.f. Rom.8:38-39 & Jer.23:23-24 cited above). Of course God's justice is certain, (c.f. Amos 9:1-4) but this is probably not the point here.
8 If I ascend to heaven, You are there; If I make my bed in Sheol, behold, You are there.	Up or Down
9 If I take the wings of the dawn ¹ , If I dwell in the remotest part of the sea ² ,	¹ east ² the Mediterranean Sea...west If I travel from East or West (this contrasts with up and down previously described).
10 Even there Your hand will lead me, And Your right hand will lay hold of me.	It's Gods gracious presence that's blowing his mind. He handles me - communicating warmth, loyalty, safety, direction...
11 If I say, Surely the darkness will overwhelm me, And the light around me will be night,	Darkness
12 Even the darkness is not dark to You, And the night is as bright as the day. Darkness and light are alike to You.	<i>He knows what lies in darkness and light dwells with Him</i> Dan.2:22
13 For You formed my inward parts ¹ ; You wove me in my mother's womb ² .	YOU ARE OMNIFICENT ¹ lit. you hold my kidneys; the seat of emotions and desires. ² <i>sakak</i> (saw kak') - to entwine, to fence in, cover over, protect Isa.43:7
14 I will give thanks to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well.	

<p>15 My frame¹ was not hidden from You, When I was made in secret², And skillfully wrought³ in the depths of the earth;</p>	<p>¹ skeleton ² "depths of the earth" is a Hebrew idiom for deep concealment (in utero, v.13). ³ <i>raqam</i> (raw kam); embroider; variegate; this is the only place this word is used in the OT.</p>
<p>16 Your eyes have seen my unformed substance; And in Your book were all written The days that were ordained for me, When as yet there was not one of them.</p>	<p>Not a record but predictive writing based on the foreknowledge of God (not the book of life Ex.32:32, Ps.69:28) (not the book of deeds Rev. ;Ps.56:8; Da.7:10)</p>
<p>17 How precious also are Your thoughts to me, O God! How vast is the sum of them!</p>	<p style="text-align: center;">THUS I AM COMFORTED</p> <p>This either refers to God's thoughts or God's thoughts of the psalmist himself (Rom.11:33f). Unfathomable wisdom/knowledge of God (Col.2:3; Ps.147:5b; Isa.40:28c).</p>
<p>18 If I should count them, they would outnumber the sand. When I awake, I am still with You.</p>	<p>I may be unimportant in the sight of others or even in my own sight but not to God. I and God are inseparable OR resurrection OR if I came to the end I would still not have finished.</p>
<p>19 O that You would slay the wicked, O God; Depart from me, therefore, men of bloodshed.</p>	<p style="text-align: center;">THUS I DESIRE JUSTICE</p> <p>Destroy the <i>destroyers</i>. These people are killers.</p>
<p>20 For they speak against You wickedly, And Your enemies take Your name in vain.</p>	<p>These people are God-haters These people do their evil in the name of God. They saw God as on their side (Amos 5:14 <i>seek good, not evil...then...God will be with you just as you say he is (now). Hate evil, love good; maintain justice in the courts.</i></p>
<p>21 Do I not hate those who hate You, O LORD? And do I not loathe those who rise up against You?</p>	<p>I hate God haters. <i>sane</i> - to hate, to set against; this word represents a range of emotions from intense emotional jealousy, to bitterness, to opposing; in this case it means to reject for intimate fellowship. <i>quwt</i> - to cut off, to loathe, to detest</p>
<p>22 I hate them with the utmost hatred;¹ They have become my enemies.</p>	<p>¹We cannot take the soft view of hatred here, it doesn't seem to mean the author is simply against them...to hate with utmost hatred is as strong as it gets. Two things need to be said here in defense of the psalmist. ✓ First, let's not ignore the desire for justice that the psalmist has. This desire for justice arose from his meditation on God's character. He is angry because of real evil. We probably need to regain this kind of indignation. As you spend time with him...you will be too. This is not a bad thing. But, as we already noted it is a dangerous thing because our own evil inclinations can quickly subvert godly anger into evil self-righteousness. ✓ Second, notice that the psalmist is not proposing that he ought to take matters into his own hands...he will not execute justice, God will (Deut.32:35). So, he's going to have to trust God's assessment and God's timing.</p>

	<p>Perhaps what's most jarring is not what is said but what is not said. But, you cannot assume that the author has one view or another here...he is silent.</p> <p>Better we learn from what is here than speculate about what is not. What is clear is that to dwell on God is to have a sensitized conscience about good and evil.</p> <p>The complete counsel of God, where evil people is concerned, includes the following:</p> <ul style="list-style-type: none"> ✓ Our ultimate struggle is not against people but against the one who controls them...Satan (Eph.6:12). ✓ We are to fiercely fight against anti-God propaganda (2Cor.10:5). ✓ We are to intercede for those evil people that they might change their minds even though they are in a terrible hallucination about the nature of reality (Isa.49:10b-11 walk by light of own torches; Isa.57:10 not willing to admit the hopelessness of life apart from God) ✓ We are to press justice in this world by resisting evil and doing good (James)
<p>23 Search me, O God, and know my heart; Try me and know my anxious thoughts;</p>	<p style="text-align: center;">THUS I DESIRE SANCTIFICATION</p> <p>The psalmist is not self-righteous. Meditation on God's character not only made him sensitive to other people sin but to his own as well. He wants God's rule on earth. He wants God's rule in his own heart.</p> <p><i>The Lord searches every heart and understands every motive behind the thoughts. If you seek him, he will be found by you. 1Chron.28:9 David's advise to Solomon.</i></p> <p><i>The heart is deceitful above all things and beyond cure. Who can understand it? I the Lord search the heart and examine the mind. Jer.17:9f</i></p>
<p>24 And see if there be any hurtful way in me, And lead me in the everlasting way.</p>	<p>Reveal my motives, anxieties & offensive habits (Heb.4:12), then lead me out (Isa.48:17f God gives good to his children).</p>