

PSALMS

Introduction

Author/Title. In addition to the work of numerous editors who doubtless arranged and rearranged the material, authorship in the psalms is ascribed to a number of people. David heads the list with 73 songs ascribed to him, with 12 more being attributed to the "Sons of Korah" and an equal number to Asaph. Other authors to whom at least one psalm are credited are Moses, Solomon, Heman and Ethan. Only 34 psalms lack superscriptions of any kind. These occur mainly in Books 3 and 4 where they tend to occur in clusters.

Students of the book are not agreed on the authenticity of the superscriptions. That many of them are old is clear from the difficulty of translation encountered by the Septuagint translators. The categories of the superscriptions are basically: 1) author, 2) type of psalm, 3) name of the collection, 4) musical notations of melody or instrument, 5) notations for worship, and 6) occasion or circumstances.

Date. Assuming the authorship of Moses and that several psalms are postexilic, the range of dates for individual psalms is at least 1400 B.C. to probably 500 B.C. Of course, the book most assuredly went through many iterations of arrangement and form until its final postexilic form which is preserved today.

Name. The traditional Hebrew title, *tehilim*, means praises while the Septuagintal title, *psalmos* refers to songs. Both names, together, summarize the content of the book.

Structure. The five books of the psalms (1, 1-41; 2, 42-72; 3, 73-89; 4, 90-106; 5, 107-150) were arranged by an editor and are easily identified by their closing doxologies. These books probably represent various stages in the collection and arrangement of the psalms. The first two books seem preexilic while the others may be mixed. The work as a whole shows thoughtful structure, however as it begins with two psalms which introduce the book (Psalms 1-2) and a grand doxology (Psalms 146-150)

which concludes it. The rest of the book gives evidence of conscious thematic arrangement of groups of psalms (Please see introductions in individual psalms).

Types. The psalms have been traditionally categorized under the following titles: Messianic, e.g, 22, 110; didactic, e.g, 1, 2; historical, e.g, 105-106; praise, e.g, 146-150; confessional, e.g, 32, 51; thanksgiving, e.g, 16, 18; supplication, e.g, 86; songs of Zion, e.g, 120-134; imprecations, e.g, 35, 52, 137; and wisdom, e.g, 119.

PSALM 1

Introduction

The author and date of this work are unknown, but this Psalm, along with Psalm 2, provides an introduction to the book as a whole. It explains at the outset the prosperity and the values of the righteous man and the destiny of the wicked man. The difference in both approaches to life revolves basically around their respective attitudes toward the word of God. This psalm makes very clear that a man's destiny is determined by his relationship to God and His Word. As an introduction to the book, this Psalm reminds every reader that those spoken of herein as God's people display this kind of love for God and His word. Those whom God receives in his presence and favors with salvation and blessing must be characterized by this kind of value system and righteousness. In this blessing the wicked have no part. The godly piety found in the Psalms is a faithful response to the written word of God.

Argument

- 1A THE SOURCE OF THE GODLY MAN'S DIRECTION 1-2
The source of the godly man's direction is clearly stated, both positively and negatively. First his direction and value system does not come from those who do not know God. The psalm does not teach that the righteous man has no contact with sinners but that his value system is not derived from theirs. His axiology is derived from the Word of God which is his chief delight. It is his constant source of reflection.
- 2A THE DESCRIPTION OF A MAN'S SUCCESS 3-4
Because he delights in the Word of God he will have the stability and prosperity of a well-watered tree. He will be fruitful and majestic, not lacking in prosperity. Because his values are one with God's he is guaranteed success in every endeavor that he deems worthy of effort. The wicked however are contrasted in every way. They are not stable; they blow away. They have no good fruit in their lives; their accomplishments are as worthless as chaff.
- 3A THE DESTINY OF MEN 5-6
The final destiny of the wicked is that they will be separated from the righteous. They will not be able to endure or will not be left standing after judgment is accomplished. The reason for these various destinies is simple: *The Lord knows the way of the righteous*. He approves the lifestyle of the godly. However, he disapproves of the godly and therefore, the wicked will only perish.

Outline

1A	THE SOURCE OF THE GODLY MAN'S DIRECTION	1-2
1B	<u>Negatively Stated</u>	1
1C	Not in the wicked	1a
2C	Not in sinners	1b
3C	Not in scoffers	1c
2B	<u>Positively Stated</u>	2
1C	The source of his seeking	2a
1D	The attitude toward the source	2a
2D	The identification of the source	2a
2C	The extent of his seeking	2b
2A	THE DESCRIPTION OF A MAN'S SUCCESS	3-4
1B	<u>The Godly Man</u>	3
1C	Poetically stated	3a
2C	Prosaically stated	3b
2B	<u>The Ungodly Man</u>	4
1C	Prosaically stated	4a
2C	Poetically stated	4b
3A	THE DESTINY OF MEN	5-6
1B	<u>The Judgment</u>	5
2B	<u>The Summary</u>	6
1C	The righteous	6a
2C	The wicked	6b

PSALM 2

Introduction

As the second part of a two-part introduction to the book, this psalm emphasizes the blessedness of one who has a proper relationship to the LORD's anointed. The psalm was originally composed for the coronation of Davidic kings in light of the Lord's covenant with David (2 Samuel 7). As this psalm speaks to each of Israel's Davidic kings it speaks ultimately to her ultimate king. This psalm is often

quoted in the New Testament where it is applied to the great Son of David, the Messiah.

Argument

- 1A THE REBELLION OF MEN 1-3
The narrator of the Psalm opens the psalm by citing the foolishness and futility of the rebellion of the nations. Both the people and their leaders plot against the LORD and his anointed proxy on the earth, the Davidic king. The immediate goal of the unbelieving world is to cast off the restraints imposed by the Davidic king.
- 2A THE RESPONSE OF YHWH 4-6
God's response to this incipient rebellion is to laugh. Because this rebellion poses no real threat to the sovereign rule of God he scoffs at them and rebukes them in his anger. His most tangible challenge to these subversives is the rule of his anointed in Jerusalem.
- 3A THE PROMISES TO THE MESSIAH 7-9
The reason for the Davidic representative's confidence stems from the special promises made to him upon his coronation by the LORD. Because he inherited the promises of David by virtue of the combination of his genealogy and office he could rule with the endorsement and support of God Himself.
- 4A THE ADMONITION OF THE NARRATOR 10-12
The counsel of the narrator is therefore twofold: obedience for the rebellious and blessing for those already obedient. Because the rebellion of the world is directed toward the God of the universe the only logical response can be immediate repentance and honor directed toward God by means of his anointed one. Thus, ultimate blessing can only come by means of a proper relationship to the LORD's Anointed One.

Outline

- 1A THE REBELLION OF MEN 1-3
 - 1B The Questions of the Narrator 1-2
 - 1C The actions of the people 1
 - 2C The actions of the leaders 2
 - 2B The Sedition of the Rebellious 3
- 2A THE RESPONSE OF YHWH 4-6
 - 1B His Scoffing 4
 - 2B His Actions 5-6
 - 1C The rebuke 5
 - 2C The Mediator 6
- 3A THE PROMISES TO THE MESSIAH 7-9

1B	<u>His Special Relationship to YHWH</u>	7
2B	<u>His Inheritance of the Nations</u>	8
3B	<u>His Authority over the Nations</u>	9
4A	THE ADMONITION OF THE NARRATOR	10-12
1B	<u>To the Rebellious</u>	10-12a
1C	The general warnings	10
2C	The specific counsel	11-12b
1D	To serve Him	11
2D	To honor Him	12
1E	the directions	12a
2E	the basis	12b
2B	<u>To the Obedient</u>	12c

PSALM 3

Introduction

This psalm seems to be connected to psalm 4 because of the common references to glory (3:3; 4:2) and to the security of the psalmist's sleep (3:5; 4:8). According to the superscription of the psalm the occasion was David's flight from Absalom. Much of the content involves prayer for deliverance and protection. With the references to the author's waking and sleeping the message of the psalm seems to be that God's faithful care sustains the godly one especially in difficult times.

Argument

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|----|---|-----|
| 1A | THE PSALMIST'S OPPOSITION | 1-2 |
| | David opens the Psalm with a review of his desperate circumstances. By his own admission many enemies surround him. Others interpret this to mean that David is without hope. David's own faithful interpretation of the situation then follows. | |
| 2A | THE PSALMIST'S HOPE | 3-7 |
| | Although opposition is ominous, David expresses confidence both in God's protection of him from evil (3-6) and in God's victory over evil (7). David knows that God will protect him (3), yet this confidence does not preclude the necessity for prayer (4). His confident response to God's protection is fearless and contented sleep even though he finds himself in "danger" (5-6). Finally David calls upon the LORD to destroy his opposition (7). | |
| 3A | THE PSALMIST'S CONCLUSION | 8 |
| | The summation of the psalm, in response and contrast to the people's interpretation of the events, is that "From the Lord comes deliverance" (8). | |

Outline

1A	THE PSALMIST'S OPPOSITION	1-2
1B	<u>His Own Assessment of the Situation</u>	1
2B	<u>Others' Assessment of the Situation</u>	2
2A	THE PSALMIST'S HOPE	3-7
1B	<u>The LORD's Protection of David</u>	3-6
1C	David's confidence in God	3-4
1D	His affirmation of God's protection	3
	1G His prayer for God's protection	4
2C	David's faithful response to God	5-6
2B	<u>The LORD's Deliverance of David</u>	7
3A	THE PSALMIST'S CONCLUSION	8

PSALM 4

Introduction

This psalm may be a prayer for relief in the midst of some calamity. Whether it is the same calamity as found in psalm 3 is impossible to determine. The same references to *glory* and *peaceful sleep* are found here. The calamity may also have been a drought (cf. v. 7). In any event, the message is similar to that of psalm three concerning the Lord's deliverance with the addition of the writer's admonitions to those who seek after false gods to offer proper sacrifices.

Argument

1A	TWO CHOICES IN THE MIDST OF CALAMITY	1-3
	The two options for deliverance which men often choose are trust in the LORD and trust in idols. David's concern is that those who do not acknowledge God as he does and consequently do not appreciate his special relationship to YHWH (glory, v. 2), ought to recognize that God will hear when he calls upon Him.	
2A	TWO ADMONITIONS IN THE MIDST OF CALAMITY	4-5
	His admonitions for the wicked are twofold: first, to refrain from sin and produce the proper attitudes, and second, to properly serve God.	
3A	A GODLY EXAMPLE IN THE MIDST OF CALAMITY	6-8
	In the face of unbelief the godly man directs his requests to God. His confidence is based in God's past demonstrations of faithfulness which have proven to be more delightful for the righteous than material possessions are for others. This thought gives the righteous man peace that <i>passes understanding</i> as he is able to <i>sleep in peace</i> (v. 8).	

Outline

1A	TWO CHOICES IN THE MIDST OF CALAMITY	1-3
1B	<u>The Appeal to the LORD</u>	1
2B	<u>The Appeal to Other gods</u>	2-3
1C	What they do	2
2C	What they ought to acknowledge	3
2A	TWO ADMONITIONS IN THE MIDST OF CALAMITY	4-5
1B	<u>Proper Attitudes</u>	4
1C	Proper Actions	5
3A	A GODLY EXAMPLE IN THE MIDST OF CALAMITY	6-8
1B	<u>The Prayer of the Righteous</u>	6
2B	<u>The Confidence of the Righteous</u>	7
3B	<u>The Peace of the Righteous</u>	8

PSALM 5

Introduction

The occasion of this psalm seems to be the distress of a righteous one when malicious enemies spread lies about him. This prayer may have been offered at the time of the morning sacrifice.

Argument

1A	DAVID'S APPEALS	1-6
	David's first basic appeal is simply to be heard in his distress. His second appeal is to the righteousness of God's rule. Because God hates the wicked and is inclined to destroy them, David's petition is based upon the character of God.	
2A	DAVID'S TRUST	7-8
	In the center of the psalm David expresses his trust in two attributes of God, His mercy and righteousness. His inclination is not to take vengeance himself but to humbly relinquish that right to God.	
3A	DAVID'S REQUESTS	9-12
	David's direct requests of God concern both the wicked and the righteous. In regard to the wicked David appeals to God to redress the wrongs committed against him by simply imposing penalties commensurate with their crimes. His requests are a righteous acknowledgement that vengeance is a proper action which is exercised by God.	

His second request, for the righteous is straightforward: that they might be glad. His basis for this

prayer is once again, the character of God who longs to bless the righteous (v. 12).

Outline

1A	DAVID'S APPEALS	1-6
1B	<u>To Be Heard</u>	1-3
2B	<u>To the Righteousness of God's Rule</u>	4-6
1C	His attitude toward the wicked	4-5
2C	His actions toward the wicked	6
2A	DAVID'S TRUST	7-8
1B	<u>In God's Mercy</u>	7
2B	<u>In God's Righteousness</u>	8
3A	DAVID'S REQUESTS	9-12
1B	<u>For the Wicked</u>	9-10
1C	The basis for the request	9
2C	The point of the request	10
2B	<u>For the Righteous</u>	11-12
1C	The point of the request	11
2C	The basis for the request	12

PSALM 6

Introduction

David's prayer in this psalm seems to have arisen from the occasion of a severe illness perhaps due to his sin. David's prayer is that God will not exact the full measure for the penalty for sin, for then death would come (v. 5). Apparently David's enemies seized upon this time as an opportunity to vent their animosity toward him.

Argument

1A	DAVID'S INITIAL APPEAL FOR MERCY	1-3
	Though God is probably chastising David for sin, he appeals for mercy and points to his anguish as a reason for mercy. He also asks the question, "O LORD, how long?" which was an otherwise presumptuous request which could only be upon the covenant relationship between the God and the	

one who offered the request.

- 2A DAVID'S APPEAL FOR DELIVERANCE FROM DEATH 4-5
David's apparent fear was for his very life. He implores God based upon his love and the fact that David could not offer praise from the grave.
- 3A DAVID'S ANGUISH AT NIGHT 6-7
His physical anguish is complete. Upon his bed he weeps and groans throughout the night not only because of his physical trouble but also because of his enemies who apparently seized the opportunity of his helplessness against him.
- 4A DAVID'S CONCLUDING CONFIDENCE 8-10
David's buoyant confidence in the Lord expresses itself in praise for answered prayer, presumably in healing from his illness but perhaps, more importantly, deliverance from his enemies.

Outline

- 1A DAVID'S INITIAL APPEAL FOR MERCY 1-3
- 2A DAVID'S APPEAL FOR DELIVERANCE FROM DEATH 4-5
- 1B Because of God's Unfailing Love 4
- 2B Because of David's Impending Death 5
- 3A DAVID'S ANGUISH AT NIGHT 6-7
- 4A DAVID'S CONCLUDING CONFIDENCE 8-10
- 1B The Command to His Enemies 8
- 2B The Basis of the Command 9-10

PSALM 7

Introduction

According to the superscription, the occasion of this psalm is David's opposition from a certain Benjamite. He may well have been a supporter of Saul so that this psalm probably dates from the era of David's flights from Saul. It is an appeal to God's court of justice in the face of enemy attack.

Argument

- 1A A SUMMARY APPEAL TO GOD 1-2
David's opening appeal to God summarizes his desire for deliverance and his concern for his life apart from God's intervention.
- 2A A TESTIMONY TO DAVID'S INNOCENCE 3-5
David expresses his innocence by calling an oath upon himself if he has broken any of God's laws. The penalty of the oath involves being captured by his enemy, the very thing which David was

trying to avoid at this point, thus making the appeal to his innocence even stronger.

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| 3A | AN APPEAL FOR GOD TO ADJUDICATE DAVID'S CAUSE
Although this is an appeal for God to judge all the wicked, the specific application is, of course, the wicked who are pursuing David. God is the one who not only judges the wicked but thereby delivers the righteous. | 6-9 |
| 4A | DAVID'S CONFIDENCE IN THE ANSWER OF PRAYER
David's confidence in God's determination to answer causes him to depict the situation as God already preparing his weapons and about ready to strike (v. 13). This God is one who "expresses His wrath every day" (v. 11). | 10-13 |
| 5A | DAVID'S COMFORT IN GOD'S RULE
At this point David comforts himself with the righteousness of God's rule and the eventual redress which the wicked face. The trouble the wicked cause will recoil on them. | 14-16 |
| 6A | A SUMMARY PRAISE OF GOD
In conclusion David vows to praise God. This alone is an eloquent testimony to David's confidence in God. | 17 |

Outline

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|----|---|-------|
| 1A | A SUMMARY APPEAL TO GOD | 1-2 |
| 1B | <u>His Request</u> | 1 |
| 2B | <u>His Concern</u> | 2 |
| 2A | A TESTIMONY TO DAVID'S INNOCENCE | 3-5 |
| 3A | AN APPEAL FOR GOD TO ADJUDICATE DAVID'S CAUSE | 6-9 |
| 4A | DAVID'S CONFIDENCE IN THE ANSWER OF PRAYER | 10-13 |
| 5A | DAVID'S COMFORT IN GOD'S RULE | 14-16 |
| 6A | A SUMMARY PRAISE OF GOD | 17 |

PSALM 8

Introduction

The purpose of this psalm is simply praise of the Creator. It is used in the New Testament in reference to the ultimate man, Jesus Christ. Evidently David speaks out of his experience, perhaps on a bright clear night when the heavenly lights turned his mind from the everyday cares of life to things more important. Two things particularly impressed his heart to praise God: the glory of the heavens and God's mercy to man.

Argument

- 1A THE SUITABILITY OF PRAISE 1-2
 David's praise of God stems here from his glory displayed in the heavens. Praise is so proper that God has even ordained the mouths of children to praise him and to silence His foes.
- 2A THE BASES FOR PRAISE 3-8
 The reasons for praise of God are at least twofold according to this section: first, God's display of glory in the starry heavens, and second, his concern for man. David is awestruck as he considers the position and rule given to man. His rule is, of course, not independent of God but rather subordinate in God's rule, as a gift.
- 3A THE CONCLUSION OF PRAISE 9
 Appropriately David concludes as he began with simple praise, thus giving symmetrical balance to the psalm.

Outline

- 1A THE SUITABILITY OF PRAISE 1-2
- 1B It's Display 1
- 2B It's Expression 2
- 2A THE BASES FOR PRAISE 3-8
- 1B God's Glory in the Heavens 3
- 2B God's Condescension to Man 4-8
- 1C The question 4
- 2C Man's being 5
- 3C Man's position 6-8
- 1D The summary 6
- 2D The specifics 7-8
- 3A THE CONCLUSION OF PRAISE 9

PSALM 9

Introduction

For several reasons, this psalm was probably considered a unit with psalm 10. Although each celebrate different victories, many similarities do exist. Psalm 10 is the only psalm in the first thirty-two which does not have a superscription. Psalm 9 appears to have an acrostic emphasis toward its beginning and psalm 10 toward its end. Psalm 9 seems to record the praise of the king as his nation is delivered from foreign nations while Psalm 10 involves praise for deliverance from an internal threat of evil men.

Argument

- 1A AN INITIAL ANNOUNCEMENT OF PRAISE 1-2

Although the specific occasion is unknown, the king opens the psalm, thus setting the tone, with praise. The basis for praise is not yet uncovered, focusing upon the important consideration of praise.

- 2A THE DESTRUCTION OF GOD'S ENEMIES 3-6
Some occasion of victory over foreign oppressors is stated here as the reason for praise. God's part in the victory is commemorated with the words "You have sat on your throne, judging righteously" (v. 4).
- 3A A CELEBRATION OF GOD'S RULE 7-10
Because God has established his righteous rule, he will judge evil and protect the righteous. This thought evokes the trust of those who know his name (v. 10).
- 4A A CALL TO PRAISE 11-12
Because of his works, David calls the people to praise of God. Whether it is a reference to the tabernacle or his relation to the king David states that God's throne is in Zion.
- 5A A RECOLLECTION OF A PAST PRAYER 13-14
It appears that these verses describe a prayer for deliverance, perhaps the one which elicited God's response. The original prayer included the hope for deliverance and the ultimate goal of praise of God.
- 6A THE JUSTICE OF GOD'S RULE 15-18
The psalmist here celebrates the ultimate destiny of both the wicked and the good. Under God's rule, one can be sure that the evil will perish and God will not neglect the afflicted.
- 7A A PRAYER FOR GOD'S CONTINUED RULE 19-20
The positive results of God's deliverance from foreign nations evokes the desire for God's continued rule. That men are humbled before God is David's desire.

Outline

- 1A AN INITIAL ANNOUNCEMENT OF PRAISE 1-2
- 2A THE DESTRUCTION OF GOD'S ENEMIES 3-6
- 3A A CELEBRATION OF GOD'S RULE 7-10
- 4A A CALL TO PRAISE 11-12
- 5A A RECOLLECTION OF A PAST PRAYER 13-14
- 6A THE JUSTICE OF GOD'S RULE 15-18
- 7A A PRAYER FOR GOD'S CONTINUED RULE 19-20

PSALM 10

Introduction

While the oppressor in psalm 9 was national and foreign, here it is domestic and individual. The internal threat however can be just as insidious to God's rule as the external. This psalm, contrary to psalm 9, only ends with praise. Both however, share the common feature of a desire for finite man to be put in his place (9:19-20; 10:18).

Argument

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|----|---|-------|
| 1A | AN ACCUSATION AGAINST THE WICKED | 1-11 |
| | This psalm begins immediately with the writer's accusation of the wicked. While the problem in psalm 9 concerned foreign adversaries, these enemies are individuals from within. Their arrogant attitude toward God and their merciless appetite for the helpless both make them repugnant in the eyes of the psalmist. Perhaps their ultimate failure is to think that God will not judge (v. 11). | |
| 2A | AN APPEAL FOR GOD'S JUDGMENT | 12-15 |
| | After describing the wicked, the writer appeals to God for judgment. He not only calls for their judgment but also suggest specific sentencing. | |
| 3A | AN EXPRESSION IN GOD'S ULTIMATE RULE | 16-18 |
| | The psalm ends, as does psalm 9, with an expansion of God's rule to a universal scope with the hope that <i>man</i> (wicked, sinful man) may be put in his place. Ultimately God will rule over all even if in the present the wicked sometimes find the upper hand. | |

Outline

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|----|---------------------------------------|-------|
| 1A | AN ACCUSATION AGAINST THE WICKED | 1-11 |
| | 1B <u>A Request for God to Notice</u> | 1 |
| | 2B <u>His Arrogance Toward God</u> | 2-6 |
| | 3B <u>His Rapacity Toward Men</u> | 7-10 |
| | 4B <u>His Self-delusion</u> | 11 |
| 2A | AN APPEAL FOR GOD'S JUDGMENT | 12-15 |
| 3A | AN EXPRESSION IN GOD'S ULTIMATE RULE | 16-18 |

PSALM 11

Introduction

This psalm is an expression of confident trust in the kingship and rule of the LORD at a time when it appears that the wicked seem to be gaining the upper hand. David's answer is a dismissal of those who flee in fear.

Argument

- 1A DAVID'S UNSHAKABLE TRUST IN GOD 1-3
This section represents David's discussion with fearful counselors. His response to their challenges is a steadfast confession of faith in God's refuge. Their words of fear are recorded as a foil for his trust. Their worry is that the foundations of the world order in which good triumphs over evil is about to be overthrown.
- 2A DAVID'S REPLY TO THE FEARFUL 4-7
David's concise reply to such fears is simple: *The LORD is in His holy temple* (v. 4). Because God knows all men, will judge the wicked and bless the righteous, David has no reason for fear in this situation.

Outline

- 1A DAVID'S UNSHAKABLE TRUST IN GOD 1-3
- 1B David's Positive Trust in God 1
- 2B The Counsel of the Fearful 2-3
- 2A DAVID'S REPLY TO THE FEARFUL 4-7
- 1B His Omniscience of All Men 4-5
- 2B His Judgment of the Wicked 6
- 3B His Blessing of the Righteous 7

PSALM 12

Introduction

This short psalm is a prayer for help when it seems that all are faithless and liars. David's prayer and God's answer concern basically protection from rather than destruction of these wicked.

Argument

- 1A DAVID'S PRAYER FOR HELP 1-4
David's prayer for help may be divided into two sections: the initial appeal and the main body of the prayer. In the first two verses he summarizes the problem of faithless men and lying men. In verses three and four he asks God to cut off those who would triumph by means of their lips.
- 2A GOD'S RESPONSE OF ASSURANCE 5-6
This section is a unique answer to the psalmist's troubles expressed as the very words of God. In the first part of this section God simply promises to arise and defend his children. This is followed by an evaluation of the value of God's word which is% (% REWRITE *3 contrast to the words of the wicked.
- 3A DAVID'S CONFIDENCE IN GOD'S HELP 7

David's final words express confidence in God's protection from such evil men. Their destruction is not promised here, in fact, David, states that the wicked continue to honor what is vile. The point here, again is protection from liars not their destruction.

Outline

1A	DAVID'S PRAYER FOR HELP	1-4
1B	<u>The Initial Appeal</u>	1-2
2B	<u>The Essence of the Appeal</u>	3-4
2A	GOD'S RESPONSE OF ASSURANCE	5-6
1B	<u>The Promise of God</u>	5
2B	<u>The Verity of His Promise</u>	6
3A	DAVID'S CONFIDENCE IN GOD'S HELP	7

PSALM 13

Introduction

Because of David's reference to death, the occasion of this psalm seems to be a serious illness on his part. David's prayer is one of deliverance from the threat of death which would give his enemies exactly what they wanted.

Argument

1A	DAVID'S ANGUISHED COMPLAINT	1-2
	David's concern is that while he is estranged from God that his enemies will triumph over him. The point of this introduction seems to be the bitter anguish of the man of God.	
2A	DAVID'S REQUEST FOR DELIVERANCE FROM DEATH	3-4
	David's reference here to death might indicate that he has an illness which is giving present, and possibly ultimate, victory to his enemies. His prayer is for deliverance and presumably health.	
3A	DAVID'S CONCLUSION OF CONFIDENCE	5-6
	Once again, the psalmist is able to conclude on a confident note. Based upon God's faithfulness in the past he has assurance in the present.	

Outline

1A	DAVID'S ANGUISHED COMPLAINT	1-2
2A	DAVID'S REQUEST FOR DELIVERANCE FROM DEATH	3-4
3A	DAVID'S CONCLUSION OF CONFIDENCE	5-6

PSALM 14

Introduction

This short psalm is a testimony to the foolishness of evil men. It is directed toward those who take no thought of God and do not hesitate to show malice toward God's people.

Argument

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| 1A | THE DESCRIPTION OF THE WICKED
This infamous description of the wicked characterizes one who is a practical atheist. The first method used to describe the fool is his characterization of God. He lives his life as if no God exists. Secondly, and more importantly, God's evaluation of the wicked is that none understand, none do good, not even one. | 1-3 |
| 2A | THE DOOM OF THE WICKED
David discusses the doom of the wicked in two ways. Currently God defends the righteous, but he also calls for God to arise in power in the future and rescue his people completely. | 4-7 |

Outline

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|----|----------------------------------|-----|
| 1A | THE DESCRIPTION OF THE WICKED | 1-3 |
| 1B | <u>Their Evaluation of God</u> | 1 |
| 2B | <u>God's Evaluation of Them</u> | 2-3 |
| 2A | THE DOOM OF THE WICKED | 4-7 |
| 1B | <u>Their Present Obstruction</u> | 4-6 |
| 2B | <u>Their Future Destruction</u> | 7 |

PSALM 15

Introduction

This short psalm provides practical guidelines for the one who would have fellowship with God. These five verses identify the character of a righteous man.

Argument

- | | | |
|----|--|------|
| 1A | THE QUESTION OF FELLOWSHIP
The question concerns those who would have fellowship with God, rather than concerning the qualifications for priesthood. The next section provides the answer to this question. | 1 |
| 2A | THE CHARACTER OF FELLOWSHIP | 2-5a |

The man who would dwell with God must have blameless character. This section describes that character in a number of practical ways spanning from his treatment of his neighbor to honesty to keeping his word. All of these areas, especially those which involve the proper treatment of one's fellow man describe the character of the one with whom God will fellowship.

- 3A THE ASSURANCE OF FELLOWSHIP 5b
 The promise for blameless character is one of stability. This kind of man will not be blown or shaken by the winds of time or culture.

Outline

- 1A THE QUESTION OF FELLOWSHIP 1
 2A THE CHARACTER OF FELLOWSHIP 2-5A
 1B Basic Character 2
 2B Concern for Others 3
 3B Integrity 4
 4B Mercy 5a
 3A THE ASSURANCE OF FELLOWSHIP 5B

PSALM 16

Introduction

This poem speaks of trust primarily. It is also a prayer for safekeeping based upon the bedrock of the life experience of trust.

Argument

- 1A DAVID'S PETITION TO GOD 1
 The petition of *Keep me safe, O God* is a simple one. David's basis for asking is that he takes refuge in God.
 2A DAVID'S VALUE OF GOD 2-4
 David's values are seen to be blameless as he loves God and the things which God loves. He also hates that which God hates.
 3A DAVID'S CONTENTMENT WITH GOD'S BLESSINGS 5-6
 David's gratefulness also shows his godly value system. His trust and delight are completely in God.
 4A DAVID'S PRAISE OF GOD 7-11
 His praise of God is due to God's counsel and his joy in God's security of him. Because of the words and concepts found here it appears that David held the hope of resurrection. He contents himself with the presence of God and with *eternal* pleasures in God's presence (v. 11).

Outline

1A	DAVID'S PETITION TO GOD	1
2A	DAVID'S VALUE OF GOD	2-4
1B	<u>His Love for God</u>	2
2B	<u>His Love for God's People</u>	3
3B	<u>His Hatred for Idols</u>	4
3A	DAVID'S CONTENTMENT WITH GOD'S BLESSINGS	5-6
4A	DAVID'S PRAISE OF GOD	7-11
1B	<u>For His Counsel</u>	7-8
2B	<u>For the Joy of Total Security</u>	9-11

PSALM 17

Introduction

In this psalm David appeals to God as the heavenly judge. He appeals to his own innocence, his adversaries' guilt and requests a judgment from God.

Argument

1A	AN INITIAL APPEAL FOR JUSTICE	1-2
	David is confident that his appeal is truly just, not just a clever trick of deceitful lips. His hope for vindication is laid at the feet of God.	
2A	THE BASIS OF THE APPEAL: INNOCENCE	3-5
	As in other psalms, David's appeal for justice is based upon his innocence. He is not guilty of the ungodly ways of his attackers.	
3A	THE APPEAL FOR DELIVERANCE FROM THE ENEMY	6-9
	At this point David's appeal is for deliverance rather than destruction of them. He appeals for protection as one would guard the apple of the eye.	
4A	AN ACCUSATION AGAINST THE ENEMY	10-12
	David's accusation against his adversaries involves both their arrogance and their desire for his destruction. He compares them to lions hungry for prey.	
5A	THE APPEAL FOR JUSTICE AGAINST THE ENEMY	13-14a
	Finally, David calls for the destruction of his enemies. He asks for God to rescue him by means of His sword (v. 13).	
6A	A CONFESSION OF CONFIDENCE IN GOD	14b-15

After describing the wicked as those *whose reward is in this life*, David affirms that he will be satisfied when he awakes. His confidence in God sustains him in life (14b) and in death (15).

Outline

1A	AN INITIAL APPEAL FOR JUSTICE	1-2
2A	THE BASIS OF THE APPEAL: INNOCENCE	3-5
3A	THE APPEAL FOR DELIVERANCE FROM THE ENEMY	6-9
4A	AN ACCUSATION AGAINST THE ENEMY	10-12
5A	THE APPEAL FOR JUSTICE AGAINST THE ENEMY	13-14a
6A	A CONFESSION OF CONFIDENCE IN GOD	14b-15

PSALM 18

Introduction

The superscription of the psalm indicates that David composed this upon the LORD's deliverance of him from all his enemies. It pictures David in his royal office as a proxy for God in his rule over God's people. It is found with few variations in 2 Samuel 22.

Argument

1A	A PRELUDE OF PRAISE As with many other psalms David begins this poem with a general summary of praise to God. It includes praise to God for deliverance from his enemies. God is his source of stability his refuge and strength.	1-3
2A	THE LORD'S DELIVERANCE OF DAVID FROM HIS ENEMIES When in deep distress David cried out to God. God heard his prayer and responded with earth-shaking power. David pictures God's rescue of him as God coming out of heaven as a Divine warrior who scatters enemies and shakes the earth in his omnipotence. Of course, the result of this display of might was actual rescue of His servant, (16-19).	4-19
3A	THE MORAL BASES FOR THE LORD'S HELP OF DAVID David appeals to two reasons for the Lord's help of him. The first is his own innocence and blamelessness and the second is God's nature of responding in kind to men. To the faithful God is faithful; to the crooked he is shrewd. Armed with this confidence David can enter battle victoriously.	20-29
4A	A REVIEW OF THE LORD'S HELP As David looks at his victory in retrospect he first points to God's enablement and preparation of him. He does not proudly speak of his own training but rather of God's enablement. He then reviews the actual victory over his enemies and God's part in the battle(s). Finally the result of foreign submission is also attributed to the power of God.	30-45

- 5A A CONCLUSION OF PRAISE 46-50
After the review of God's help, the victory and the results David's heart turns to praise. He concludes, as he began, with a doxology to his God. The LORD shows covenant loyalty to his anointed, especially David, and all who will sit on his throne.

Outline

- 1A A PRELUDE OF PRAISE 1-3
- 2A THE LORD'S DELIVERANCE OF DAVID FROM HIS ENEMIES 4-19
- 1B David's Cry for Help 4-6
- 2B God's Answer of David's Cry 7-15
- 3B God's Rescue of His Servant 16-19
- 3A THE MORAL BASES FOR THE LORD'S HELP OF DAVID 20-29
- 1B David's Righteousness Before God 20-24
- 2B God's Method of Dealing with Men 25-29
- 4A A REVIEW OF THE LORD'S HELP 30-45
- 1B God's Preparation and Enablement of David 30-36
- 2B God's Victory over David's Enemies 37-42
- 3B The Results of God's Victory for David 43-45
- 5A A CONCLUSION OF PRAISE 46-50

PSALM 19

Introduction

This hymn extols the glory of God. It is revealed in at least two if not three ways: the heavens, the Law and the godly man. It is a classic review of the value of general and special revelation.

Argument

- 1A THE GLORY OF GOD REVEALED IN THE HEAVENS 19:1-6
The Psalmist sees the glory of God displayed in the starry host. This testimony to God extends over the entire world. The more specific example and the supreme metaphor for the glory of God, however, is the effect of the sun. It pours out its heat (felt presence) on every creature. Thus, the heavens forcefully carry the message of the glory of God to person.
- 2A THE GLORY OF GOD REVEALED IN THE WORD OF GOD 19:7-11

Beyond the general revelation of the heavens, the special revelation of the Word of God also demonstrates the glory of God. David first reviews the effects of the Law for the man of God. Its life-nurturing effects are accessible for all who would avail themselves of it. The value of the law is greater than gold and the keeping of it gives great reward.

- 3A THE GLORY OF GOD REVEALED IN THE PEOPLE OF GOD 19:12-14
 When God's glory is revealed in the former two ways the result for man is a sense of inadequacy. Thus, David prays for forgiveness of and victory over sin so that He might be pleasing to God and reflect the glory of God as do the heavens and the Law.

Outline

- 1A THE GLORY OF GOD REVEALED IN THE HEAVENS 19:1-6
 1B The General Case of the Starry Heavens 19:1-4a
 2B The Specific Case of the Sun 19:4b-6
 2A THE GLORY OF GOD REVEALED IN THE WORD OF GOD 19:7-11
 1B The Effects of the Law 19:7-9
 2B The Value of the Law 19:10-11
 3A THE GLORY OF GOD REVEALED IN THE PEOPLE OF GOD 19:12-14
 1B The Problem of Sin 19:12
 2B The Solution of Divine Help 19:13
 3B The Result of Blamelessness 19:14

PSALM 20

Introduction

In theocratic warfare, the most important element is the participation of the Divine king. This psalm seems to be a prayer by the people and the army just before the king goes out to battle against an enemy.

Argument

- 1A THE PEOPLE'S ADDRESS TO THE KING BEFORE BATTLE 1-5
 This opening section seems to be a prayer of the people before the king goes into battle. The people add their prayers to those of the king, entrusting the results to their God.
 2A AN INDIVIDUAL'S CONFESSION OF TRUST IN GOD 6
 Whether this is spoken after the battle or more likely is a proleptic confession of trust before the battle, it does appear to be spoken by an individual. It is an announcement of assurance that the king's prayer will be heard.

- 3A THE ARMY'S CONFESSION OF TRUST IN GOD 7-8
Because of the nature of the confession it appears to be spoken by the army itself. A chariot corps was a highly prized instrument of war, but this army places its trust in God.
- 4A THE ARMY'S CONCLUDING PETITION 9
As it began, this psalm concludes. The final petition is to save the king and to answer prayer in battle. This is the proper methodology for theocratic war.

Outline

- 1A THE PEOPLE'S ADDRESS TO THE KING BEFORE BATTLE 1-5
- 2A AN INDIVIDUAL'S CONFESSION OF TRUST IN GOD 6
- 3A THE ARMY'S CONFESSION OF TRUST IN GOD 7-8
- 4A THE ARMY'S CONCLUDING PETITION 9

PSALM 21

Introduction

Providing a complement to psalm 20, this is a song of praise for victories granted to the king. It is symmetrically balanced with the first and last verses praising the strength of God. The center of the psalm is found in the middle of the poem, verse 7, where the king's trust in God is proclaimed.

Argument

- 1A THE PEOPLE PRAISE GOD'S PAST VICTORY FOR THE KING 1-6
The first half of the psalm reviews the victory which God has given the king. He has heard his prayer and victory was the result. This section opens with a summary of the king's rejoicing in the strength of God. This is balanced by the final verse of the song.
- 2A AN INDIVIDUAL PROCLAIMS THE KING'S SECURITY 7
Probably a participant in the song, an individual cites the strength of the king, his trust in God. This is the center of the psalm, both in a literary and a theological way.
- 3A THE PEOPLE HAIL THE FUTURE VICTORIES OF THE LORD 8-13
Like the 1A this section is basically comprised of the people's words with a short summary portion. This section however looks to the future. As God has blessed the king's adventures in the past, so also he would give victory in the future.

Outline

- 1A THE PEOPLE PRAISE GOD'S PAST VICTORY FOR THE KING 1-6
- 1B Summary Introduction 1
- 2B The Praise of the People 2-6

2A	AN INDIVIDUAL PROCLAIMS THE KING'S SECURITY	7
3A	THE PEOPLE HAIL THE FUTURE VICTORIES OF THE LORD	8-13
1B	<u>The People's Exultation</u>	8-12
2B	<u>Summary Conclusion</u>	13

PSALM 22

Introduction

The historical situation of this psalm involves an anguished prayer of David who is being viciously attacked by enemies he has not provoked. No other psalm fitted quite so appropriately the situation of Jesus on the cross. Thus it was natural that Jesus would find comfort and express its ultimate fulfillment in his own experience. His disciples saw this fulfillment in the same way, as it is the most often quoted psalm in the New Testament.

Argument

1A	DAVID'S DISTRESS AND NATIONAL COMFORT	1-5
	This first major section, like the next two, has two emphases: distress and comfort. David's distress here is caused from the apparent absence of God. He finds comfort in this situation, however, from the relation of God to the nation in the past. He has been their praise and their trust for generations.	
2A	DAVID'S DISTRESS AND PERSONAL COMFORT	6-11
	At this point David is distressed over the attacks of his enemies. Once again, comfort is found in the work of God. This time, however, the work to which David appeals is his personal relationship to God in the past. God has sustained him since his mother's womb.	
3A	DAVID'S DISTRESS AND PRAYER	12-21
	David's distress now is due to the results of the former two sections, i.e., God's apparent absence and the attacks of his enemies has resulted in personal suffering for him. At this point he comforts himself in a strong personal appeal for deliverance from his God.	
4A	DAVID'S VOWS OF PRAISE	22-31
	In an interesting turn of events from the opening words of the psalm, David now has great confidence that his prayers will be heard despite the apparent absence of God previously. Assuming that his prayers will be heard he twice vows (22, 25) to praise God. His first vow will take place in the midst of his brethren, while the second will occur in the great assembly. The results of the second opportunity for praise is that an expanding company of others will take up the praise of God (26-31). The deliverance of this servant will cause people yet unborn to praise God.	

Outline

1A	DAVID'S DISTRESS AND NATIONAL COMFORT	1-5
1B	<u>His Distress Over God's Apparent Absence</u>	1-2

2B	<u>His Comfort in God's Relation to the Nation</u>	3-5
2A	DAVID'S DISTRESS AND PERSONAL COMFORT	6-11
1B	<u>David's Distress Over His Enemies' Attacks</u>	6-8
2B	<u>David's Comfort in God's Relation to Him</u>	9-11
3A	DAVID'S DISTRESS AND PRAYER	12-21
1B	<u>David's Distress Over His Personal Suffering</u>	12-18
2B	<u>David's Prayer for Deliverance from Enemies</u>	19-21
4A	DAVID'S VOWS OF PRAISE	22-31
1B	<u>His Praise Before His Brothers</u>	22-24
2B	<u>His Praise Before the Great Assembly</u>	25-31

PSALM 23

Introduction

This psalm is a celebration of the protection and assurance that a believer can have because of the continual presence of his heavenly Shepherd-King. David expresses this thought through two metaphors, the shepherd and host. The psalm may be divided into three sections, with the focus of thought being expressed most succinctly by the short middle section, 4c-f.

Argument

- | | | |
|----|---|------|
| 1A | THE LORD AS LOVING SHEPHERD | 1-4c |
| | The shepherd was a widely used metaphor for kings in the ancient near east. As king of Israel, David acknowledges the LORD as his Shepherd-King. He provides all needs, gives direction, refreshes, leads and protects in dangerous situations. | |
| 2A | THE LORD AS EVER PRESENT COMFORT | 4d-f |
| | This, the center of the psalm, provides the key to its meaning. The basic message is one of comfort because of God's continual presence. As a shepherd and an host his continually presence is a source of assurance which is unparalleled. | |
| 3A | THE LORD AS GRACIOUS HOST | 5-6 |
| | The second half of the psalm switches the metaphor from one of shepherd to one of host. As a gracious host expressing all of the hospitality and protection appropriate to the task as defined in ancient near eastern culture, David feels assurance and protection in his presence. | |

Outline

- | | | |
|----|-----------------------------|------|
| 1A | THE LORD AS LOVING SHEPHERD | 1-4c |
|----|-----------------------------|------|

1B	<u>Couplet 1</u>	1-2a
2B	<u>Couplet 2</u>	2b-3a
3B	<u>Couplet 3</u>	3b-c
4B	<u>Couplet 4</u>	4a-c
2A	THE LORD AS EVER PRESENT COMFORT	4d-f
3A	THE LORD AS GRACIOUS HOST	5-6
1B	<u>Couplet 1</u>	5a-b
2B	<u>Couplet 2</u>	5c-d
3B	<u>Couplet 3</u>	6a-b
4B	<u>Couplet 4</u>	6c-d

PSALM 24

Introduction

This psalm is a celebration of the coming of the ark to Jerusalem. Whether it was composed at the event of the arrival or was written afterwards to celebrate a commemoration is unknown.

Argument

1A	A PRELUDE OF PRAISE As an introduction David praises the God of Heaven who is about to enter his sanctuary at Jerusalem. He is worthy of worship because he is the creator.	1-2
2A	INSTRUCTIONS FOR THOSE WHO WOULD WORSHIP Blamelessness is the requirement of those who would approach this King. Clean hands and pure hearts are the metaphors for righteousness used.	3-6
3A	A HERALDING OF THE APPROACH OF THE KING This section heralds the approach of the ark up to Jerusalem, probably spoken by the king at the head of the assembly. This was the completion of the trip begun in Sinai.	7-10

Outline

1A	A PRELUDE OF PRAISE	1-2
2A	INSTRUCTIONS FOR THOSE WHO WOULD WORSHIP	3-6
3A	A HERALDING OF THE APPROACH OF THE KING	7-10

PSALM 25

Introduction

David prays for God's covenant mercies when under some kind of affliction which his enemies are presumably using against him. The poem is composed of 22 verses, being an acrostic. The structure of stanzas however appears to have little symmetry to it.

Argument

- | | | |
|----|--|-------|
| 1A | A PRAYER FOR RELIEF
The initial prayer is one for relief from distress or illness which has given his enemies an occasion for delight. Evidently these enemies are against David for no reason. | 1-3 |
| 2A | A PRAYER FOR GUIDANCE
David's prayer is for both guidance and pardon. David asks that God would remember his mercy and grace, but not David's sins. | 4-7 |
| 3A | CONFIDENCE IN GOD'S GUIDANCE AND COVENANT MERCY
He is confident of God's forgiveness as an expression of covenant loyalty. David identifies himself as a sinner who needs pardon and as a humble man who expects forgiveness. | 8-15 |
| 4A | A PRAYER FOR RELIEF
David's requests here are general. It is not clear whether his distress is illness or enemies. David concludes with a prayer that God would redeem the nation in the same way He had delivered him. | 16-22 |

Outline

- | | | |
|----|---|-------|
| 1A | A PRAYER FOR RELIEF | 1-3 |
| 2A | A PRAYER FOR GUIDANCE | 4-7 |
| 3A | CONFIDENCE IN GOD'S GUIDANCE AND COVENANT MERCY | 8-15 |
| 1B | <u>The Goodness of God</u> | 8-11 |
| 2B | <u>The Results for Men</u> | 12-15 |
| 4A | A PRAYER FOR RELIEF | 16-22 |

PSALM 26

Introduction

This psalm is a prayer for God to have discernment as he evaluates David's life. David is hopeful and confident that after God's review of his life that David will be vindicated and will not be swept away with the wicked.

Argument

- 1A AN APPEAL FOR GOD'S RECOGNITION OF DAVID'S INTEGRITY 1-8
David's initial request is vindication. He asks for a full examination of his life. He is confident that he will be vindicated because of the blamelessness of his life.
- 2A AN APPEAL FOR DAVID NOT TO DIE AS THE WICKED DO 9-11
David announces his request not to be swept away with the wicked and again bases his request upon his blameless character. His hope is for God's mercy.
- 3A A CONCLUDING CONFESSON OF PRAISE 12
As a confession of trust in God's covenant mercy, David announces that he will praise God, presumably upon his deliverance.

Outline

- 1A AN APPEAL FOR GOD'S RECOGNITION OF DAVID'S INTEGRITY 1-8
- 1B A Request for Vindication 1-2
- 2B The Basis for the Request 3-8
- 2A AN APPEAL FOR DAVID NOT TO DIE AS THE WICKED DO 9-11
- 3A A CONCLUDING CONFESSON OF PRAISE 12

PSALM 27

Introduction

This psalm is a triumphant expression of David's faith in the face of opposition. It presupposes God's covenant with David. It easily divides into three sections.

Argument

- 1A DAVID'S EXPRESSION OF FAITH 1-6
David's expression of faith may be divided into two sections: His general security which is found in God, and his stronghold, the tabernacle of God. Because the LORD is David's security, the LORD's house is his stronghold.
- 2A DAVID'S PRAYER OF FAITH 7-12
David's prayer is not an expression of desperation but an appropriate consequence of his faith. The chief weapon of his enemies seems to be false charges against him.
- 3A DAVID'S CONCLUSION AND EXHORTATION OF FAITH 13-14
As with other psalms David concludes on a note of confidence. This conclusion echoes the confidence found in the first section of the psalm. It is David's faith exhorting him to stand firm, awaiting that which is sure, though not yet seen.

Outline

1A	DAVID'S EXPRESSION OF FAITH	1-6
1B	<u>Faith's Security: God Himself</u>	1-3
2B	<u>Faith's Stronghold: God's House</u>	
2A	DAVID'S PRAYER OF FAITH	7-12
3A	DAVID'S CONCLUSION AND EXHORTATION OF FAITH	13-14

PSALM 28

Introduction

This psalm is a prayer for deliverance from deadly enemies. As David is delivered his mind turns toward the welfare of the people and asks for God to do on a national scale what He has done on an individual level for David.

Argument

1A	AN INITIAL APPEAL FOR HELP	1-2
	David begins with a summary introduction. His appeal is for mercy in view of his impending death.	
2A	THE ACTUAL APPEAL FOR DELIVERANCE AND JUSTICE	3-5
	His appeal is twofold. He prays first for deliverance from death but more emphatically for justice for his enemies. He asks for them to receive repayment for their evil.	
3A	PRAISE FOR ANSWERED PRAYER	6-7
	Evidently, with the answer of his prayer, David breaks forth in to praise. He also includes a confident expression of his trust in God.	
4A	A FINAL APPEAL FOR THE NATION AS A WHOLE	8-9
	With his own deliverance accomplished, David's thoughts turn to the nation. His request is for deliverance and blessing.	

Outline

1A	AN INITIAL APPEAL FOR HELP	1-2
2A	THE ACTUAL APPEAL FOR DELIVERANCE AND JUSTICE	3-5
3A	PRAISE FOR ANSWERED PRAYER	6-7
4A	A FINAL APPEAL FOR THE NATION AS A WHOLE	8-9

PSALM 29

Introduction

This is a hymn of praise to the Creator. His majesty and power are trumpeted as his "voice" throughout creation by means of thunderbolts. This hymn also served as a powerful apologetic against the worship of the Canaanite god, Baal, who was considered to be the power behind the thunderstorm.

Argument

- 1A A SUMMONS TO PRAISE THE LORD 1-2
This short introduction summons all people to praise God. Everyone should give Him the glory due Him. His name YHWH (LORD) is sounded four times in this section, as it is in the last section (3A).
- 2A PRAISE OF GOD FOR HIS CREATION 3-9
God is praised because of his "voice" heard in the thunder. God is to be praised not only for his original creation but because of the way it continually brings glory to him. The awesome power demonstrated in creation not only puts man in his place but should cause all people to cry "Glory!"
- 3A ALMIGHTY GOD'S CHIEF CONCERN 10-11
In spite of his power and control over all the earth, this last section focuses upon God's actions in the present. His interests at this moment involve giving his strength (the point of exultation in 2A) to his people and blessing them.

Outline

- 1A A SUMMONS TO PRAISE THE LORD 1-2
- 2A PRAISE OF GOD FOR HIS CREATION 3-9
- 3A ALMIGHTY GOD'S CHIEF CONCERN 10-11

PSALM 30

Introduction

Based upon the superscription the purpose for this psalm was probably either David's celebration of the gathering of materials for the temple or perhaps he intended it for the future dedication of the temple after his death. In any event, the historical background for the events of the psalm may well be traced to David's sin in numbering the army and God's gracious deliverance of him and the nation (1 Chronicles 21:1--22:6; cf. vv. 6-7). His self-confidence (v. 6), his healing (v. 2) may point to this specific historical moment.

Argument

- 1A THE OCCASION FOR PRAISE 1-3
David was evidently sick in some way and in danger of death. God, however, delivered him for which David praises Him.
- 2A A CALL FOR ALL TO PRAISE 4-5
This is probably a call to the gathered worshipers to join in praise of God. Although the plague was severe, God's wrath was eventually satisfied and He relented.

- 3A A RECOLLECTION OF GOD'S DELIVERANCE 6-10
 David's self-confidence seem to have been the root cause for his failure and consequent distress. God's chastising had a sobering effect upon David which brought about his repentance.
- 4A A CONCLUSION OF PRAISE 11-12
 David proclaims his praise of God forever. Now songs instead of sackcloth attend the work of God.

Outline

- 1A THE OCCASION FOR PRAISE 1-3
- 2A A CALL FOR ALL TO PRAISE 4-5
- 3A A RECOLLECTION OF GOD'S DELIVERANCE 6-10
- 4A A CONCLUSION OF PRAISE 11-12

PSALM 31

Introduction

The conspiracy which confronted David in this instance was so strong that it evidently encouraged the most faithful of his friends to abandon him. Yet through it all, it is a song of unrelenting trust in the only One worthy of trust. Thus, it became a fitting song for the Son of David to quote in his moment of utter abandonment (v. 5; Luke 23:46).

Argument

- 1A DAVID'S EXPRESSION OF TRUST 1-8
 David makes an initial appeal to God for deliverance. His confidence to make such an appeal is based upon his past experience of God's deliverance.
- 2A DAVID'S PRAYER OF TRUST 9-18
 This center section isolates the essence of David's trust. All have abandoned him which helps him focus upon his only hope. Verse 14 captures the thought best as David says, *But I trust in you, O LORD; I say, "You are my God."*
- 3A DAVID'S PRAISE AS A RESULT OF TRUST 19-24
 After David's prayer his confidence in God brings him to the point of praise. He first of all praises God in anticipation for his own deliverance and then encourages all Israel to be strong and hope in God.

Outline

- 1A DAVID'S EXPRESSION OF TRUST 1-8
- 1B Initial Appeal to the LORD 1-5
- 2B Confession of Loyal Trust for Past Mercies 6-8

2A	DAVID'S PRAYER OF TRUST	9-18
1B	<u>The Background: Abandonment by Men</u>	9-13
2B	<u>The Prayer: Trust in God</u>	14-18
3A	DAVID'S PRAISE AS A RESULT OF TRUST	19-24
1B	<u>Anticipation of Deliverance</u>	19-20
2B	<u>Praise for Deliverance</u>	21-22
3B	<u>Encouragement for the Saints</u>	23-24

PSALM 32

Introduction

David's words here are a grateful testimony of joy for God's gracious forgiveness of one who has confessed his sin openly and with integrity and who has submitted to God's rule for his life. The historical occasion for this psalm is unknown though it has regularly been classed as one of the penitential psalms and may have arisen from David's experience with Nathan the prophet.

Argument

1A	DAVID'S WORDS TO THE ASSEMBLY	1-2
	The initial words are an exuberant expression of the happiness of one's whose burden of sin has been forgiven. David acknowledges that his sins have been lifted but also that he has dealt with integrity with God (<i>in whose spirit there is no deceit</i> , v. 2b).	
2A	DAVID'S WORDS TO GOD	3-7
	As David recounts his experience he remembers the physical impairment which his sin caused. His vitality was sapped as he attempted to cover his sin. As he acknowledged his sin to God the guilt was immediately forgiven. His conclusion from this experience is that the godly one ought to pray before it is too late. God is a source of refuge and help, not an enemy to be avoided when sin is concerned.	
3A	THE PRIEST'S WORDS TO DAVID	8-10
	These words seem to be a priestly instruction. The priest urges responsible dealing with God. Having to be prodded into action is only worthy of a stubborn animal not a man who ought to voluntarily come to God in times of trouble. The man who comes to God in confession will experience unfailing love from the Creator who will not turn him away.	
4A	DAVID'S WORDS TO THE ASSEMBLY	11
	The proper result from the forgiveness of sin is singing and exultation. David encourages the assembly to participate heartily.	

Outline

1A	DAVID'S WORDS TO THE ASSEMBLY	1-2
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2A	DAVID'S WORDS TO GOD	3-7
1B	<u>The Chastisement for Sin</u>	3-4
2B	<u>The Confession and Forgiveness of Sin</u>	5
3B	<u>The Lesson from Sin</u>	6-7
3A	THE PRIEST'S WORDS TO DAVID	8-10
1B	<u>The Promise</u>	8
2B	<u>The Exhortation</u>	9
3B	<u>The Summary</u>	10
4A	DAVID'S WORDS TO THE ASSEMBLY	11

PSALM 33

Introduction

This song is a liturgy of praise to God the creator and sustainer of Israel. The original occasion is unknown but seems to be an event of national deliverance. The psalmist calls upon the nation to sing a *new* song.

Argument

1A	A CALL TO PRAISE	1-3
	The first few verses call the assembly to praise with a new song. This seems to imply that the occasion of the song was some national deliverance.	
2A	THE PRAISE OF GOD	4-19
	The body of the poem offers praise to God for two basic reasons. First, He is the Creator (4-11) and second, the Redeemer of Israel (12-19). He is worthy of praise because of his power expressed at creation. His work as redeemer and sustainer of Israel is more than enough reason to elicit praise from the nation which has experienced his mercy.	
3A	THE PEOPLE'S RESPONSE OF PRAISE	20-22
	The call and example of praise to God resulted in their intended effect. The people respond in praise to God.	

Outline

1A	A CALL TO PRAISE	1-3
2A	THE PRAISE OF GOD	4-19
1B	<u>The LORD is the Creator of the Earth</u>	4-11

2B	<u>The LORD is the Redeemer of Israel</u>	12-19
3A	THE PEOPLE'S RESPONSE OF PRAISE	20-22

PSALM 34

Introduction

The superscription of this psalm links it with the time in David's life narrated in 1 Samuel 21:10-15. As other psalms, this one begins (1-3) with an initial summary of praise. David vows to give praise to God forever, and invites the reader to join in his praise. The psalmist then gives the reason for his praise as a recent answer to prayer for deliverance. David next moves into a series of instructions about this One who delivers. His commands, taste (v. 8), fear (v. 9), and keep (v. 13), all teach how to respond to the Deliverer.

1A	PRAISE TO GOD FOR DELIVERANCE IN ANSWER TO PRAYER	1-7
1B	<u>A Commitment to Continuous Praise</u>	1-3
2B	<u>The Reason for Praise</u>	4-7
2A	INSTRUCTION ABOUT THE DELIVERER	8-14
3A	ASSURANCE THAT THE DELIVERER HEARS THE RIGHTEOUS	15-18
4A	ASSURANCE THAT THE DELIVERER WILL NOT HEAR THE WICKED	19-21

PSALM 35

This psalm is an appeal to the heavenly king as Divine warrior to come to the aid of His servant who was being maliciously slandered by his enemies. After the short introduction, each lament develops the cry for deliverance from enemies whom David had shown the most tender affection.

1A	APPEAL TO THE LORD AS THE DIVINE WARRIOR	1-3
2A	PRAYER FOR DELIVERANCE FROM THE ATTACKERS	4-10
3A	ACCUSATION AGAINST UNJUST HATRED	11-18
4A	RENEWED APPEAL FOR JUDGMENT AND JUSTICE	19-28

PSALM 36

This psalm is a prayer for the LORD's unfailing protection. He receives an oracle about the wickedness of the lifestyle of unbelievers and thus prays that LORD would continue his covenantal love so that the wicked would not destroy his integrity.

1A	THE FOOLISH GODLESSNESS OF THE WICKED	1-4
2A	THE GOODNESS OF THE LORD TO ALL HIS CREATURES	5-9

3A	THE PRAYER FOR PROTECTION FROM THE INFLUENCE OF THE WICKED	10-12
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PSALM 37

David seems to build on the theme of the wicked from the previous psalm here. Having laid the foundation of the lifestyle of the wicked he now instructs the righteous not to envy the prosperity of those who reject God, with the comfort that divine justice would be granted. The psalm is similar in its thrust to Psalm 73. The central issue is "who will inherit the land" (vs. 9, 11, 22, 29). This psalm is a slightly irregular alphabetic acrostic with two verses devoted to each letter of the alphabet. The psalm is framed by statements contrasting the brief life of the wicked (1-2) and the LORD's help of the righteous (39-40).

1A	THE BRIEF CAREER OF THE WICKED	1-2
2A	A CALL TO TRUST	3-11
3A	THE PUNISHMENT OF THE WICKED	12-22
4A	THE LOVE AND BLESSING OF GOD FOR THE JUST	23-31
5A	THE CONFLICT OF GOOD AND EVIL	32-38
6A	GOD'S SUSTAINING HELP OF THE RIGHTEOUS	39-40

PSALM 38

In traditional Christian usage this is one of the seven penitential psalms. It is an appeal for relief from a severe illness. The psalmist was evidently severely chastened by the Lord for some unnamed personal sin, and, in addition, terribly plagued by his enemies. In his distress he pleads with the Lord for deliverance. His only hope was in the LORD to whom he confessed his sin. The psalm is divided into five stanzas of four verses each with a two verse conclusion.

1A	AN APPEAL FOR RELIEF FROM THE LORD'S CHASTENING	1-4
2A	A DESCRIPTION OF THE DEVASTATING EFFECTS OF HIS ILLNESS	5-8
3A	A RENEWED APPEAL FOR RELIEF FROM HIS TROUBLES	9-12
4A	AN APPEAL FOR GOD TO ANSWER DAVID'S ENEMIES	13-16
5A	A DESCRIPTION OF DAVID'S SINKING SITUATION	17-20
6A	CONCLUSION AND RENEWED APPEAL	21-22

PSALM 39

Whereas psalm 38 speaks of silence before enemies, this psalm speaks of silence before God. Both prayers occur in times of illness and both acknowledge sin and express deep trust in God. David is very much aware in this psalm of the brevity of his life. His request is that God would remove the illness so that he could enjoy the short time remaining of his short life.

1A	INTRODUCTION: DAVID CAN NOT KEEP SILENT	1-3
2A	A PRAYER FOR UNDERSTANDING IN LITE OF LIFE'S BREVITY	4-6
3A	CONFIDENCE IN LIFE'S ONLY HOPE	7-13

PSALM 40

Psalm 40 is a prayer for help when troubles abound. The reasons for David's distress are not articulated but he acknowledges that they are a result of his sin. His troubles, as at other times, are aggravated by the gloating of his enemies. The first half of the psalm is a testimony to God's faithfulness in the past and provides the basis for his petition for help in the present.

1A	PRAISE OF GOD FOR PAST MERCIES	1-5
2A	A TESTIMONY OF DAVID'S FAITHFULNESS TO GOD	6-10
3A	A PRAYER FOR DELIVERANCE	11-17

PSALM 41

This psalm forms the conclusion to book 1 of the Psalms. The book opens and closes with a "Blessed" psalm. This poem is very symmetrical composed of four stanzas of three verses each. The first and last stanzas frame the psalm with a note of confidence while the two inner stanzas elaborate the prayer.

1A	CONFIDENCE IN THE LORD'S RESTORATION	1-3
2A	PRAYER FOR GOD'S MERCY AND HEALING	4-6
3A	DESCRIPTION OF HIS FRIEND/ENEMY	7-9
4A	CONFIDENCE IN THE LORD'S RESTORATION OF DAVID	10-12
5A	DOXOLOGY FOR BOOK 1	13

PSALMS 42 & 43

Psalms 42 and 43 are prayers for deliverance from being oppressed by the enemy (42:9; 43:2), and for restoration to God. Many hebrew manuscripts list psalms 42 and 43 as one psalm indicating their close relationship. The same refrain is repeated twice in psalm 42 (42:5, 11) and in the last verse of 43 (43:5). Psalm 42 expresses the psalmists yearning for God while the latter psalm praises God at the hope of full communion with him. Structurally, the three stanzas of the psalm(s) are symmetrical, each containing four verses and followed by the refrain (42:5, 11; 43:5). The middle stanza has an additional verse at its center (42:8) that interjects a note of confidence into the developing thought.

1A	A LONGING TO BE WITH GOD AT HIS TEMPLE	42:1-5
1B	<u>The Longing</u>	42:1-4

2B	<u>The Refrain</u>	42:5
2A	THE CAUSE AND DEPTH OF THE TROUBLE OF HIS SOUL	42:6-11
1B	<u>The Trouble</u>	42:6-10
2B	<u>The Refrain</u>	42:11
3A	A PRAYER FOR DELIVERANCE FROM THE ENEMY	43:1-5
1B	<u>The Prayer</u>	43:1-4
2B	<u>The Refrain</u>	43:5

PSALM 44

This psalm is an expression of national lament in a time of unequalled disaster. Evidently some sort of devastating defeat was experienced at the hand of an enemy. Since it is a unique assertion of national fidelity it may come from the kingdom of Judah which as a nation did not break covenant with the Lord until very late in her history. The psalm is composed of three parts, each, in its own way, providing a ground for the appeal for help.

1A	PRAISE TO GOD FOR PAST VICTORIES	1-8
1B	<u>Those Which Established Israel in the Land</u>	1-3
2B	<u>Those Which Kept Israel Secure in the Land</u>	4-8
2A	THE HUMILIATING DEFEAT OF THE NATION	9-16
1B	<u>Their Defeat</u>	9-12
2B	<u>Their Shame</u>	13-16
3A	THE FAITHFULNESS OF THE NATION TO THE COVENANT	17-22
1B	<u>Their Faithfulness</u>	17-19
2B	<u>Their Witness</u>	20-22
4A	THE APPEAL FOR HELP	23-26

PSALM 45

This royal psalm celebrated and praised the king on his wedding day. The recipient of the praise was undoubtedly of the line of David and the psalm may have been used at more than one wedding. It begins with lavish praise for the royal groom. This is followed by a report of the counsel given to the bride given before the wedding. This is followed by a prediction of the eternal remembrance of the king's name through his offspring.

1A	PRAISE OF THE ROYAL BRIDEGROOM	1-9
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2A	COUNSEL FOR THE BRIDE	10-15
3A	PREDICTION OF A BLESSED FUTURE	16-17

PSALM 46

This psalm is incorporated into the Songs of Zion because of its emphasis on Jerusalem. The writer extols God as the sure defense of Israel. It is this presence which makes Jerusalem secure.

1A	A TRIUMPHANT CONFESSION	1-3
2A	GOD'S SUSTAINING PRESENCE IN THE CITY	4-7
3A	THE BLESSED EFFECTS OF GOD'S TRIUMPH OVER THE NATIONS	8-10

PSALM 47

Psalm 47 is a celebration of the universal reign of Israel's God. It has been classified as an enthronement psalm which celebrates YHWH's universal reign. Other enthronement psalms are 93 and 95-99. The psalm prophetically portrays certain blessed aspects of the coming kingdom of God. As Israel was obedient to her Davidic king, however, she did enjoy certain of these blessings. The psalmist calls upon all peoples to pay homage to the universal king in preparation for his universal reign.

1A	A CALL TO ALL NATIONS TO REJOICE IN THE GOD OF ISRAEL	1-4
2A	GOD'S ASCENSION TO THE TEMPLE	5-6
3A	THE ENTHRONEMENT OF YHWH AS WORLD RULER	7-9

PSALM 48

This song celebrates the security of the city of Zion because it is protected by YHWH. The first and last verses frame the psalm with a confession about Zion's God. Four stanzas of three lines, four lines, four lines and three lines compose the main theme of the psalm.

1A	INTRODUCTORY CONFESSION ABOUT ISRAEL'S GOD	1
2A	THE SECURITY OF ZION	2-3
3A	THE FUTILITY OF THE ATTACKS OF HOSTILE NATIONS	4-7
4A	THE SECURITY OF ZION BECAUSE OF YHWH	8
5A	THE MEDITATION OF THE WORSHIPPERS	9-11
6A	THE STRENGTH OF ZION'S DEFENSE	12-13
7A	CONCLUDING CONFESSION ABOUT ISRAEL'S GOD	14

PSALM 49

This psalm is a word of instruction from the temple concerning rich fools who proudly rely on themselves and their wealth for security. The writer calls his work a dark saying (49:4) that was worth analyzing. Through observation the author discerns that the wicked are no better off than beasts of the field. He offers this insight so that those who are awed by the wealth of the rich may be freed from their spell. The date of this psalm may be postexilic.

1A	INTRODUCTION TO THE DARK SAYING	1-4
2A	THE POOR NEED NOT BE THREATENED BY THE WICKED RICH	5-11
3A	ENCOURAGEMENT IN THE ABIDING HOPE OF GOD	12-20

PSALM 50

This psalm is meant for instruction, written by Asaph, a leading Levite musician who also wrote psalms 78-83. In the psalm the Lord calls his covenant people to account as they meet before him in worship at the temple. The scene is that of a heavenly courtroom where God calls his people to account for two particular sins: formalism in worship and hypocrisy in living. To please God, His people must bring sacrifices of thanksgiving from obedient and trusting hearts.

1A	GOD'S APPEARANCE TO JUDGE HIS PEOPLE	1-6
2A	THE INDICTMENT AGAINST FORMALISM IN WORSHIP	7-15
3A	THE INDICTMENT AGAINST HYPOCRISY IN LIFE	16-23

PSALM 51

If psalm 50 is an indictment by God of his people, then psalm 51 represents a proper response to the Lord's confrontation. It is categorized traditionally as one of the seven penitential psalms. The superscription records the events of 2 Samuel 11 as the occasion for David's prayer of contrition. The two verse introduction (David's prayer for himself) balances the two verse conclusion (David's prayer for the welfare of the nation). The four enclosed stanzas consist of five, three, three and five lines.

1A	INTRODUCTORY PRAYER FOR DAVID	1-2
2A	CONFESSION OF SIN	3-6
3A	RENEWED PRAYER FOR PARDON	7-9
4A	PRAYER FOR PURITY	10-12
5A	VOW TO PRAISE GOD	13-17
6A	CONCLUDING PRAYER FOR JERUSALEM	18-19

PSALM 52

The superscription of the psalm identifies Doeg's treachery (1 Sam. 21-22) as the occasion. The song portrays David's fearless confidence in God when under attack by an arrogant and evil enemy. The character described in the psalm would fit a man such as Doeg who serves as a foil for David, the man of faith and integrity.

1A	THE ENEMY REBUKED	1-4
2A	THE ENEMY'S END ANNOUNCED	5-7
3A	THE SECURITY OF THE MAN OF GOD	8-9

PSALM 53

This psalm is somewhat of a revised duplicate of Psalm 14. See introduction there. The main difference is that here the more general name of Elohim is substituted for YHWH. Because the whole human race is given over to evil the psalmist looks for the establishment of God's kingdom.

1A	DESCRIPTION OF THE HUMAN RACE	1-3
2A	DESTRUCTION OF THE WICKED	4-5
3A	LONGING FOR THE ESTABLISHMENT OF GOD'S RULE	6

PSALM 54

This is a confident prayer of David upon the occasion of his betrayal by the Ziphites when fleeing from Saul (1 Samuel 23:19). It is a short prayer but very typical of the book of Psalms. The prayer is framed by David's cry for vindication (v. 1) and his confidence in God's vindication (v. 7). As in other psalms, the middle verse encapsulates the theme.

1A	AN APPEAL FOR GOD TO ADJUDICATE HIS CASE	1-2
2A	DAVID'S SITUATION	3
3A	DAVID'S HOPE	4
4A	DAVID'S PRAYER	5
5A	PRAISE FOR GOD'S JUDGMENT OF THE CASE	6-7

PSALM 55

This is a prayer for help when threatened by a powerful conspiracy in Jerusalem which was under the leadership of a former friend. Commentators have speculated that the occasion of the psalm was the conspiracy of Absalom (2 Samuel 15:31) but this is far from certain. David longs for a time of peace but, knowing that this is out of the question, casts his care upon the Lord.

1A	DAVID'S INITIAL APPEAL FOR HELP	1-3
2A	DAVID'S ANGUISH	4-8

3A	DAVID'S PRAYER FOR GOD TO FOIL HIS ENEMIES' PLANS	9-11
4A	DAVID'S ANGUISH	12-14
5A	DAVID'S PRAYER TO DESTROY HIS ENEMIES	15
6A	DAVID'S ASSURANCE OF BEING HEARD	16-23

PSALM 56

David's song of trust is ascribed to his visit to Gath (1 Samuel 21:10). This psalm is framed by an urgent appeal to God (vv. 1-2) and an expression of assurance (vv. 12-13). The main body of the prayer is found in verses 5-9.

1A	INITIAL APPEAL FOR HELP	1-2
2A	CONFESSION OF TRUST IN THE FACE OF FEAR	3-4
3A	APPEAL FOR GOD TO TAKE NOTE OF BOTH DAVID AND HIS ENEMIES	5-9
4A	RENEWED CONFESSION OF TRUST IN THE FACE OF FEAR	10-11
5A	ASSURANCE OF BEING HEARD	12-13

PSALM 57

This psalm is similar to the preceding psalm except that it is more triumphant. The superscription ascribes the psalm to David's experience of hiding from Saul in a cave, but beyond that the circumstance cannot be determined. The structure of the psalm is rather simple. The poem divides into two sections each ending with the same refrain (vv. 5, 11).

1A	DAVID'S PRAYER FOR DELIVERANCE	1-5
2A	DAVID'S PRAISE FOR DELIVERANCE	6-11

PSALM 58

This psalm is similar to psalm 82 in that both concern the abuse of judicial power which was the primary administrative structure of the ancient Near East. This is a prayer for God, the Supreme Judge, to judge those rulers who corrupt justice and for him to champion the cause of the righteous.

1A	THE REBUKE OF WICKED JUDGES	1-5
2A	JUDGMENT ON WICKED JUDGES	6-9
3A	ENCOURAGEMENT FOR THE RIGHTEOUS	10-11

PSALM 59

This song is a prayer for deliverance when under enemy attack. According to the superscription it was occasioned by Saul's attempt on David's life. It may have been edited later, however, because it seems to fit well for use by one of David's royal sons when Jerusalem was under siege by a hostile force composed of troops from many foreign nations. Hezekiah's besiegement by Sennacherib (2 Kings 18:19) might fit well since the main weapon of the enemy seems to be the tongue (v.7 etc.). The structure of the psalm is simple, being composed of two sections (1-9, 10-17) each concluded with an almost identical refrain (vv. 9, 17).

1A	A PRAYER FOR DELIVERANCE	1-9
2A	ASSURANCE OF DELIVERANCE	10-17

PSALM 60

The occasion of this psalm must have been some national disaster, presumably Edom (v. 9). It was probably recorded after David and Joab crushed the power of Edom (2 Samuel 8:13). The psalmist progresses from lament to confidence.

1A	DAVID'S PRAYER FOR DELIVERANCE	1-5
2A	A COMFORTING ORACLE OF TRIUMPH FROM GOD	6-8
3A	ASSURANCE OF VICTORY	9-12

PSALM 61

This psalm describes a prayer for restoration to God's presence. David, feeling inadequate found assurance in God's promises. The setting of the psalm is unknown.

1A	INTRODUCTORY PLEA FOR GOD TO HEAR	1
2A	THE PRAYER OF DAVID	2-3
3A	LONGING FOR THE SECURITY OF THE SANCTUARY	4-5
4A	THE PRAYER FOR THE LIFE OF THE KING	6-7
5A	CONCLUDING VOW OF PRAISE	8

PSALM 62

This psalm is an eloquent expression of simple trust in God in spite of opposition. In silence David waits for deliverance from his enemies. The psalm is composed of 3 stanzas of four verses each.

1A	CONFIDENCE IN GOD IN THE FACE OF CONSPIRACY	1-4
2A	TRUST IN GOD: AN EXHORTATION TO HIMSELF AND THE PEOPLE	5-8
3A	THE CONTRAST BETWEEN MEN AND GOD	9-12

PSALM 63

This psalm represents the climax to the faith expressed in the two preceding psalms. It was written in the wilderness and refers to a time when David, the king, was separated from the formal place of worship (2 Samuel 15:25). Nevertheless, David satisfies his longing for God by praising Him so that he confidently anticipates a time of joy when his enemies would be defeated.

1A	DAVID'S DESIRE FOR GOD	1-2
2A	DAVID'S COMFORTING REMEMBRANCE OF THE SANCTUARY	3-8
3A	DAVID'S CONFIDENT REJOICING IN VICTORY	9-11

PSALM 64

This is, once again, a prayer for protection when threatened by a conspiracy. The psalm is similar to psalm 62 except here there is no reference to a weakened condition of the king. The enemy's main weapon is his tongue (v. 3), but David is confident that God will turn their tongues against them (v. 8).

1A	A PRAYER FOR PROTECTION	1-2
2A	A DESCRIPTION OF THE ENEMY	3-4
3A	THE ENEMIES' SELF-CONFIDENCE	5-6
4A	DAVID'S CONFIDENCE IN GOD'S RIGHTEOUSNESS	7-8
5A	THE BLESSED EFFECTS OF GOD'S JUDGMENT	9-10

PSALM 65

This hymn is the first of four hymns which are linked together by common themes. The purpose of this psalm is to praise God for his goodness to his people. He pardons Israel's sins (1-4), makes her secure (5-8) and turns the land into a garden (9-13). David may have written this psalm to be sung annually when the first grain was brought to the temple to be waved by the priest as a dedication offering (Leviticus 23:9-14).

1A	GOD'S GIFT OF FORGIVENESS OF SINS	1-4
2A	GOD'S GIFT OF SECURITY OF THE LAND	5-8
3A	GOD'S GIFT OF FERTILITY OF THE LAND	9-13

PSALM 66

This is also a song of thanksgiving, although the occasion for it is unknown. The psalm was probably written by a king who had experienced deliverance from an enemy nation. Thus, his experience would be the experience of the nation as well. The first section (1-12) is written in the first person plural (13-20).

1A	THE NATION'S PRAISE OF GOD	1-12
1B	<u>A Call to the Earth to Praise God</u>	1-4
2B	<u>A Recollection of God's Previous Deliverance</u>	5-7
3B	<u>A Proclamation of Praise for God's New Deliverance</u>	8-12
2A	THE PSALMIST'S PRAISE OF GOD	13-20

PSALM 67

This psalm is the third in a series of four prayers. This prayer was probably used in the communal worship of Israel. The psalmist now prays for God's saving ways to be known to all. It is completely symmetrical in its construction.

1A	THE PRAYER FOR GOD TO BE KNOWN AMONG ALL NATIONS	1-2
2A	THE MOTIVATION: FOR ALL PEOPLE TO PRAISE GOD	3-5
3A	THE EFFECTS OF GOD BLESSING HIS PEOPLE	6-7

PSALM 68

Psalm 68 has traditionally been one of the most difficult psalms to interpret. It is clear that the psalm celebrates God's triumphal ascent to Jerusalem. The original occasion may have been when David first brought the ark to Zion but this is impossible to determine. The psalm reviews God's triumphant leading of Israel from Egypt which is culminated in his ascent up Zion. His work of redeeming a people from Egypt and dwelling among them comes to a certain climax with his settling down in the capital city. David calls upon others to join him in praising his strong Lord.

1A	THE START OF THE PROCESSION	1-3
2A	A CALL TO PRAISE BECAUSE OF GOD'S BENEVOLENT RULE	4-6
3A	REMEMBRANCE OF GOD'S MARCH FROM SINAI TO CANAAN	7-10
4A	REMEMBRANCE OF GOD'S VICTORIES OVER THE KINGS OF CANAAN	11-14
5A	CELEBRATION OF GOD'S ASCENT TO ZION	15-18
6A	CONFESSION OF HOPE THAT GOD'S VICTORIES WILL CONTINUE	19-23
7A	THE PROCESSION APPROACHES THE TEMPLE	24-27
8A	A PRAYER FOR GOD TO CONTINUE HIS CONQUEST OF THE NATIONS	28-31
9A	A CALL FOR ALL KINGDOMS TO PRAISE YHWH	32-35

PSALM 69

In a psalm that reflects many of the situations of our Lord, David pleads with God to rescue him from destruction because he bears rejection and reproach from his brothers for the sake of the Lord. This work begins a series of three prayers for deliverance when threatened by enemies. No psalm except Psalm 22 is quoted as often in the New Testament.

1A	INITIAL PLEA FOR GOD TO SAVE	1-4
2A	DAVID'S ZEAL FOR GOD'S HOUSE	5-12
3A	DAVID'S PRAYER TO THE LORD	13-28
4A	THE LORD'S RESPONSE TO THE NEEDY	29-36

PSALM 70

This short psalm is the second in a series of three psalms. It is an urgent prayer for God's help when threatened by enemies. It is somewhat of a revised duplicate of 40:13-17. The song begins and ends with pleas for God to "come quickly" to the aid of his servant.

1A	MAY GOD SAVE DAVID	1-3
2A	MAY GOD BE EXALTED FOR HIS SALVATION	4-5

PSALM 71

Psalm 71 is somewhat eclectic as it borrows elements from other psalms (22; 31; 35 and 40) and yet it stands unique in its expression of faith of an older king who has trusted God throughout his life. It is a prayer for help in old age when enemies threaten because they sense that the king's strength is waning. The structure of the psalm is symmetrical composed of six stanzas, having a five-four-five line pattern in the first thirteen verses and in the last 12 verses.

1A	INITIAL APPEAL FOR GOD'S HELP	1-4
2A	CONFESSION OF GOD'S PAST FAITHFULNESS	5-8
3A	AN APPEAL FOR CONTINUING HELP IN THE LAST YEARS OF LIFE	9-13
4A	A VOW TO PRAISE	14-18
5A	A CONFESSION THAT GOD IS STILL THE PSALMIST'S HOPE	19-21
6A	A VOW TO PRAISE IN CONFIDENT ANTICIPATION OF HELP	22-24

PSALM 72

This poem is a prayer for the Davidic king, who rules on David's throne as God's proxy over his people. It may have been used at the king's coronation. According to the superscription, this is a psalm of Solomon and may well have described his reign in its abundant prosperity. As such it also speaks of the millennial reign of Messiah.

1A	THE QUALITY OF HIS RIGHTEOUS REIGN	1-7
2A	THE EXTENT OF HIS REIGN	8-14
3A	CONCLUSION OF PRAISE TO THE KING	15-17
4A	CONCLUSION AND DOXOLOGY OF BOOK 2	18-20

PSALM 73

This psalm is the first of eleven psalms ascribed to Asaph. Because of the late dating of some of these psalms, the titles of some must refer to descendants of Asaph. This particular psalm includes a word of godly wisdom concerning the destinies of both the godly and the wicked. The author addresses one of the most difficult questions which faced the godly man who submitted himself to the covenantal economy: How could the wicked prosper?

1A	THE STUMBLING OF FAITH WHEN OBSERVING THE WICKED	1-14
2A	THE RENEWAL OF FAITH WHEN OBSERVING THE DIVINE PERSPECTIVE	15-28

PSALM 74

The date of this psalm is post-exilic. Israel had been destroyed as a nation, the promised land was devastated and the temple reduced to rubble. Structurally the psalm divides in half with eleven verses each and verse 12 being the center which highlights the theme. The first section begins and ends with the people's question of "Why" (vv. 1 and 11), while the whole psalm is framed by pleas for God to remember (vv. 2 and 22).

1A	THE QUESTION OF WHY GOD WOULD ALLOW SUCH DESTRUCTION	1-11
2A	THE HOPE AND PRAYER OF ISRAEL	12
3A	THE APPEAL FOR HELP FROM THE GOD OF ISRAEL	13-23

PSALM 75

This psalm celebrates an anticipated victory over foreign enemies which threaten Israel's security. It may well date from the time of the Assyrian menace (2 Kings 18:13--19:7). The song is very symmetrical being formed with an introduction and then two stanzas of four lines each.

1A	THANKSGIVING AND PRAISE	1
2A	A REASSURING WORD FROM GOD	2-5
3A	A TRIUMPHANT ECHO FROM THE WORSHIPPERS	6-8

PSALM 76

Asaph exhorts the leaders of Israel to pledge their loyalty to God. This is a celebration of the

Lord's power as demonstrated in the defense of Jerusalem. Tradition teaches that the song was written in commemoration of Hezekiah's victory over Sennacherib.

1A	GOD'S CRUSHING DEFEAT OF THE ENEMY IN DEFENSE OF ZION	1-3
2A	PRAISE OF GOD'S MAJESTY	4-10
3A	EXHORTATION TO SUBMIT TO GOD'S RULE	11-12

PSALM 77

This psalm seems to issue from the experience of an individual. The distress appears to be personal rather than national and a comparison with Habakkuk 3:8-10 could suggest a time late in the monarchy. The psalm is filled with comforting reflections in a time of personal stress.

1A	ANGUISHED BEWILDERMENT	1-9
2A	REASSURING REMEMBRANCE OF GOD'S ACTS IN THE EXODUS	10-20

PSALM 78

This is a didactic psalm which instructs Israel not to repeat Israel's past sins but to remember the mercy of God and keep his covenant. The psalmist recounts the saving acts of God in past to stir loyalty to God in the present. The psalm may have been written around the time of Hosea because of its mention of Israel's unfaithfulness and the abandonment of Shiloh (v. 60). It likewise refers to the election of Judah and Mount Zion (v. 68). The psalm is composed of 72 verses and seven stanzas with an eleven line introduction.

1A	INTRODUCTION: THE TRADITION OF INSTRUCTION AND DISOBEDIENCE OF EPHRAIM	1-11
2A	THE EXTRAORDINARY SAVING ACTS OF GOD WHICH MEN FORGET	12-72

PSALM 79

Like Psalm 74, this psalm dates from the time of the exile. It is a prayer by the nation for God's forgiveness for Israel and for his destruction of the nations that have so cruelly destroyed her in the exile. The psalm recognizes God's chastening hand on Israel and that her chastening was well deserved. It also, however, recognizes that the nations acted out of hatred for Israel and disdain for her God.

1A	THE SIN OF THE NATIONS	1-4
2A	A PRAYER FOR GOD TO DEAL JUSTLY	5-8
3A	A PRAYER FOR GOD TO HELP ISRAEL AND AVENGE HER	9-11
4A	CONCLUDING PRAYER AND VOW TO PRAISE	12-13

PSALM 80

This is a prayer for restoration after Israel had been ravaged by a foreign power. The occasion of the psalm may have been the Assyrian invasion in 722 B. C. which drove many of the northern ten tribes to Judah, fleeing for safety. This would account for the presence of "Ephraim, Benjamin and Manasseh" at the central sanctuary in Jerusalem. It would also fit well the prayer for national restoration of these tribes in particular.

1A	AN APPEAL FOR GOD TO AROUSE HIMSELF ON BEHALF OF ISRAEL	1-3
2A	A LAMENT OVER THE SEVERE PUNISHMENT OF ISRAEL	4-7
3A	ISRAEL, A ONCE FLOURISHING VINE	8-11
4A	A PRAYER FOR GOD TO RENEW HIS CARE FOR THE VINE	12-15
5A	CONCLUDING PRAYER FOR RESTORATION	16-19

PSALM 81

This psalm is a festival song, but the identification of which festival is uncertain. It may have been used at Passover or the Feast of Tabernacles or the Jewish New Year or at all three. Whatever the specific occasion the psalm shows the great significance of Israel's annual religious festivals. As celebrations of God's saving acts on the part of the nation they call the nation to remembrance and recommitment of God.

1A	A CALL TO CELEBRATE THE FEAST	1-5
2A	GOD'S PAST ACTS CALL FOR PRESENT LOYALTY	6-10
3A	THE NEED FOR ISRAEL TO BE LOYAL TO YHWH	11-16

PSALM 82

Asaph calls for a word of judgment on unjust rulers and judges. This psalm is also a warning against those who would judge without an awareness of God's appointment of them. The psalm is framed by the words of the Levite (vv. 1, 6) with the most devastating judgment standing at the center of the psalm (5a).

1A	THE DIVINE JUDGE JUDGES HUMAN JUDGES	1
2A	GOD'S INDICTMENT OF THE JUDGES	2-7
3A	A CALL FOR JUDGMENT	8

PSALM 83

The historical occasion for this psalm is unknown because neither the books of Kings nor Chronicles records such an extensive confederacy against Israel as this psalm would indicate. It could be that some of the nations outlined here were merely passive supporters of others. In any event, the occasion would have to be after the reign of Solomon and before the thrust of Assyria in to the northern kingdom.

1A	AN APPEAL TO GOD TO ACT FOR ISRAEL	1-4
2A	THE ARRAY OF NATIONS AGAINST ISRAEL	5-8
3A	A PLEA FOR GOD TO DESTROY AS IN THE TIME OF THE JUDGES	9-12
4A	A RENEWED PLEA WITH GOD'S POWER IN MIND	13-16
5A	A CLIMACTIC CONCLUSION	17-18

PSALM 84

In tone and outlook this psalm is similar to Psalm 42. It is a prayer of longing for the presence of God and for the house of the Lord. The author may well have been a Levite who was temporarily barred from access to the house of God because of an enemy invasion.

1A	A CONFESSION OF DEEP LONGING FOR THE HOUSE OF GOD	1-4
2A	THE BLESSEDNESS OF THOSE FREE TO MAKE A PILGRIMAGE	5-7
3A	A PRAYER FOR THE KING	8-11
4A	THE CONCLUSION	12

PSALM 85

This psalm is the prayer of the community for the renewal of God's goodness to the nation at a time when they are suffering distress. Some have conjectured that verses 1-3 refer to the return from exile or perhaps the time of Nehemiah and Malachi. Verse 12 may reflect the chastening by drought that occurred in the time of Haggai (Haggai 1:5-11). Structurally, the psalm has two main divisions of seven lines each.

1A	THE PRAYER FOR THE RENEWAL OF GOD'S GOODNESS	1-7
2A	GOD'S COMFORTING ANSWER TO THE PRAYER	8-13

PSALM 86

This prayer, whether composed by David or not, seems to reflect the concerns of the king. It is a prayer for God's help when attacked by enemies. They attacks could come from domestic discontents or foreign adversaries. In any event these onslaughts betray the enemies' disdain for the Lord.

1A	AN INITIAL APPEAL FOR PROTECTION	1-4
2A	AN APPEAL ON THE BASIS OF THE GOD'S CONCERN	5-7
3A	THE GENUINENESS OF YHWH AS GOD	8-10
4A	A PRAYER FOR HOLINESS AND A VOW TO PRAISE	11-13
5A	CONCLUSION: A SUMMARY OF THE PRAYER	14-17

PSALM 87

Like other songs of Zion, this psalm celebrates Jerusalem as the special object of God's love. Unlike other songs, this psalm foresees the ingathering of the nations into Zion as fellow-citizens of the kingdom. This expands on the thought of 86:7 that the nations will one day worship the Lord. Thus this psalm stands in sharpest contrast to the other psalms of Zion (46, 48, 76, 125, 129, 137).

1A	THE GLORY OF THE CITY OF GOD	1-3
2A	THE NATIONS COME TO ZION	4-6
3A	THE RESULTING JOY IN ZION	7

PSALM 88

This psalm has been called one of the saddest of the psalter. It is a cry out of the depths, by one whose life has been lived in the near vicinity of the grave. He laments the terrible and fierce affliction that had brought him to the point of death and yet steadfastly appeals to the Lord to save him based on the logic that he would be useless to the Lord in the grave.

1A	INITIAL APPEAL TO GOD, "THE ONE WHO SAVES"	1-2
2A	LIFE ON THE BRINK OF DEATH	3-5
3A	THE PROVIDENTIAL HAND OF GOD	6-9
4A	APPEAL TO GOD FOR HELP	10-12
5A	CONCLUDING PRAYER	13-14

PSALM 89

This is a prayer that mourns the downfall of the Davidic dynasty. The occasion may have been the deportation of Jehoiachin to Babylon (2 Kings 24:8-17). Faced with the anomaly that the king had been abandoned by God, the psalmist appeals to God's covenant to David as its basis. The psalm affirms that the Messiah, a descendant of David, will sit on David's throne over Israel.

1A	THE FAITHFULNESS OF GOD	1-4
2A	THE NATURE OF THE COVENANT-KEEPING GOD	5-18
3A	THE PROMISES OF THE COVENANT	19-37
4A	AN APPEAL FOR GOD TO REMEMBER HIS COVENANT WITH DAVID	38-52

PSALM 90

This psalm begins book IV of the psalter. In this section of 17 psalms nearly all are anonymous (except 3). Psalm 90 was written by Moses and the superscriptions of Psalms 101 and 103 attribute them to David. This psalm is a prayer to the everlasting God to have compassion on men who live their entire existence under the his sentence of death. It is a plea that He will yet show them his love, give them cause for joy, and bless their work by giving them enduring worth.

1A	MAN'S LIFE IS BUT A VAPOR	1-12
2A	A PRAYER FOR GOD'S COMPASSION	13-17

PSALM 91

This psalm is a glowing testimony the security of the believer before God. Thus it was a natural source for Satan's misquotation to Jesus when on the pinnacle of the Temple. It was probably written by one of the temple personnel as a word of assurance and comfort to godly worshippers. Structurally, the psalm is divided into two halves of eight verses each.

1A	SECURITY IN GOD'S PRESENCE	1-2
2A	DELIVERANCE BY ANGELS	3-13
3A	SECURITY OF GOD'S PRESENCE	14-16

PSALM 92

Psalm 92 celebrates the joys of the righteous rule of God. It is linked thematically with Psalm 91 because of the security found in the righteous reign of God.

1A	AN INTRODUCTION OF PRAISE	1-3
2A	JOY OVER GOD'S SAVING ACTS	4-5
3A	THE FOLLY OF THE WICKED	6-9
4A	JOY OVER GOD'S GOODNESS	10-11
5A	THE SECURITY OF THE RIGHTEOUS	12-15

PSALM 93

This is an enthronement psalm which celebrates God's theocratic reign on the earth. It is a hymn to the eternal, universal and invincible reign of the Lord. This theme is shared with Psalms 47 and 94-100. These psalms were probably composed for a high religious festival in which the kingship of YHWH was celebrated every year.

1A	THE SECURITY OF THE LORD'S REIGN	1-2
2A	THE LORD IS MIGHTY IN HIS REIGN	3-4
3A	THE LORD'S REIGN IS ETERNAL	5

PSALM 94

This psalm recognizes the fact that vengeance belongs to the Lord. The psalmist called upon God to avenge the righteous and to destroy those who insolently and proudly oppress His people. It is an appeal to the Lord as "judge of the earth". The psalm is composed of an introduction and five stanzas of four verses each.

1A	INITIAL APPEAL TO GOD, THE JUDGE	1-3
2A	INDICTMENT OF THE UNGODLY	4-7
3A	WARNING TO THE WICKED	8-11
4A	THE BLESSING OF THOSE WHO OBEY THE LAW	12-15
5A	GOD'S COURT IS THE ONLY SURE COURT	16-19
6A	CONFIDENCE THAT GOD'S JUSTICE WILL PREVAIL	20-23

PSALM 95

This psalm calls all to worship the Lord. It was probably spoken by a priest or levite to people assembled at the Temple. Having exhorted the people to worship the Lord, the writer also warns the people against unbelief such as was demonstrated in the wilderness generation.

1A	A CALL TO PRAISE THE LORD OF ALL	1-5
2A	AN EXHORTATION TO SUBMIT TO GOD WITH OBEDIENT HEARTS	6-11

PSALM 96

A call to all nations to give glory to YHWH as the only God of all the earth anticipates the world mission of God's people. The psalmist not only calls on all people but also on all elements of nature to praise God because He will reign in righteousness and truth.

1A	A CALL TO THE EARTH TO PRAISE GOD	1-3
2A	THE BASIS FOR PRAISE	4-6
3A	A CALL FOR ALL NATIONS TO PRAISE GOD	7-9
4A	A CALL TO PROCLAIM AMONG ALL NATIONS THE REIGN OF GOD	10-13

PSALM 97

This is a psalm of instruction based upon a vision of the Lord. It is a joyful celebration of God's righteous reign over all the earth. Portraying the Lord coming to reign in righteousness and splendor, the writer exhorts all who love God to hate evil and rejoice in the Lord.

1A	A CALL TO THE NATIONS TO REJOICE IN GOD	1-6
2A	JOY TO THE RIGHTEOUS; SHAME TO THOSE WHO TRUST FALSE GODS	7
3A	A DECLARATION OF ZION'S JOY: YHWH REIGNS	8-12

PSALM 98

Once again, this psalm is a call to celebrate joyously the righteous reign of the Lord. Its introduction and conclusion echo that of Psalm 96. Structurally it is composed of three stanzas which progressively extend the call to rejoice to increasingly wider circles.

1A	A CALL TO CELEBRATE GOD'S ACTS ON BEHALF OF ISRAEL	1-3
2A	A CALL TO ALL THE EARTH TO JOIN THE CELEBRATION	4-6
3A	A CALL TO THE WHOLE CREATION TO JOIN THE CELEBRATION	7-9

PSALM 99

The psalmist encourages all to praise YHWH because of his holiness and because of his affinity to mercifully answer the prayers of His people. The poet uses the number seven to demonstrate the idea of completeness in the psalm, referring to the LORD 14 times: 7 by name and 7 by personal pronoun.

1A	LET ALL NATIONS ACKNOWLEDGE THAT YHWH IS GOD	1-3
2A	THE LORD HAS BEEN GRACIOUS TO ZION	4-5
3A	GOD HAS GRACIOUSLY PROVIDED PRIESTS FOR ISRAEL	6-7
4A	GOD HAS BEEN GRACIOUS IN DEALING WITH SIN	8-9

PSALM 100

Psalm 100 is a classic call to praise the Lord. Its placement in the psalter seems to close the series of psalms that begins with Psalm 93. The psalmist exhorts the reader to serve the Lord with gladness because of his goodness.

1A	A CALL TO PRAISE BECAUSE YHWH IS CREATOR	1-3
2A	A CALL TO PRAISE BECAUSE YHWH IS FAITHFUL	4-5

PSALM 101

This psalm serves as the ideal intention and goal of a Davidic king. David says that he is determined to maintain purity in the empire by ridding it of all evil. His hope was that when purity was achieved God would be pleased to dwell in their midst. Because of the lofty goals of the writer, these were conditions which will only be achieved by Messiah.

1A	PRAISE OF GOD'S REIGN	1-2a
2A	THE ESSENTIAL COMMITMENT TO PURITY	2b-3a
3A	DAVID'S PURITY IN THE PALACE	3b-8

PSALM 102

The superscription of this psalm identifies it as the prayer of an individual in a time of great duress. It is also one of the traditional penitential psalms which some believe may have been used for the whole community. The writer hoped that God would speedily answer him as he found himself overwhelmed and alone. His greatest comfort, however, was that the Lord would not forsake him.

1A	INITIAL APPEAL FOR GOD TO HEAR	1-2
2A	DESCRIPTION OF HIS DISTRESS	3-11
3A	COMFORT THAT THE LORD WOULD HEAR	12-17
4A	A CALL FOR GOD'S SAVING ACTS TO BE RECORDED FOR THE PURPOSE OF PRAISE	18-22
5A	A CONCLUDING SUMMARY	23-28

PSALM 103

This psalm may well be the answer to the prayer of the previous psalm. Based upon the mercies of God toward him, David grew confident from the Lord's covenant relationship to his people, despite their sinful frailty. Because of this he calls upon the whole earth to join him in praise of God.

1A	A BASIS FOR PRAISE: MERCIES OF GOD	1-5
2A	A BASIS FOR PRAISE: GOD'S LOVE AND COMPASSION TOWARD ISRAEL	6-18
3A	THE ARTICULATION OF PRAISE	19-22

PSALM 104

This psalm begins with the same words as Psalm 103, "Praise the Lord, Oh my soul." Whereas Psalm 103 called for praise to God on the basis of his mercy and compassion, this psalm calls for praise because of God's marvelous creation. It is in short a hymn to the Creator. It is clearly influenced by Genesis 1. The writer obviously shapes the account to suit his purposes. He only hints at the angelic involvement and mentions man only in passing; his point is the visible creation around him and how it points to the praise of the Creator.

1A	INTRODUCTION	1
2A	THE HEAVENLY REALM	2-3
3A	THE EARTHLY REALM MADE SECURE	5-9

4A	THE EARTH: A FLOURISHING GARDEN OF LIFE	10-18
5A	THE ORDERLY CYCLES OF LIFE	19-23
6A	THE NAUTICAL REALM	24-26
7A	GOD'S CARE OVER HIS CREATION	27-30
8A	CONCLUSION	31-35

PSALM 105

This psalm moves from God's glory in creation to his care of his people. He traces some of the more important aspects of the history of Israel as the Lord moved miraculously to fulfill his covenant promises. The writer praises God for the magnitude of His love for His people. Thus the psalm serves as an exhortation for Israel to worship and trust in the Lord because of all his kept promises to Abraham.

1A	PRAISE FOR GOD'S GREATNESS	1-5
2A	PRAISE FOR GOD'S FAITHFULNESS TO HIS COVENANT	7-41
3A	EXHORTATION TO PRAISE	42-45

PSALM 106

This psalm follows on the heels of Psalm 105. Although God was faithful to his people (105), His people were not faithful to him (106). This is a confessional psalm which traces some of the rebellious activities of Israel and God's punishments on them. Evidently, these sins had elicited the ultimate penalty of exile so the psalmist prayed for deliverance from the captivity. A similar confession is found in Nehemiah 9. It was most likely written by a Levite in Jerusalem sometime after the return of some of the exiles.

1A	INTRODUCTION: PRAISE FOR GOD'S GOODNESS	1-5
2A	ISRAEL'S REBELLION AT THE RED SEA	6-12
3A	ISRAEL'S REBELLION DURING THE WANDERINGS	13-33
4A	ISRAEL'S REBELLION IN THE PROMISED LAND	34-39
5A	GOD'S PUNISHMENT OF ISRAEL'S REBELLION	40-45
6A	PRAYER FOR DELIVERANCE	46-47

PSALM 107

This psalm begins the last section of the psalter, book V. It is an exhortation to praise the Lord because of his faithfulness in hearing the prayers of those in need. It appears to have been used at one of the annual festivals of Israel. It may well have been composed after the exile and thus celebrates God's goodness to the returnees from Babylon. The psalmist directs praise toward the God who delivers his

people from the wilderness, restores the sick, shows His power to men at sea and providentially governs human affairs, the latter aspect in particular, being an emphasis of the postexilic generation (cf. the books of Ezra and Nehemiah).

1A	A CALL TO PRAISE	1-3
2A	GOD'S DELIVERANCE OF THOSE LOST IN THE DESERT	4-9
3A	DELIVERANCE FROM FOREIGN BONDAGE	10-16
4A	DELIVERANCE FROM WASTING DISEASE	17-22
5A	DELIVERANCE FROM MARITIME PERILS	23-32
6A	GOD'S CHASTENING HAND AND COVENANTAL FAITHFULNESS	33-42
7A	CONCLUSION	43

PSALM 108

This psalm seems to be a conflagration of two other passages (57:7-11 and 60:5-12) with a few changes. It is a praise of God's concern for his people and a prayer for help. The theme of the greatness of God's love links this psalm with Psalm 103.

1A	PRAISE FOR GOD'S LOVE	1-5
2A	PRAYER FOR GOD'S HELP	6-13

PSALM 109

The occasion of this psalm is fairly specific. It seems to be a prayer for God to adjudicate the case of one who has been unjustly accused. The number of enemies of the writer is open to question. Whether there was one, or a group, or one person who epitomized the group, is difficult to determine. The psalm is attributed to David and has been traditionally categorized as one of the imprecatory psalms.

1A	AN APPEAL FOR DELIVERANCE FROM FALSE ACCUSERS	1-5
2A	AN APPEAL FOR JUDICIAL REDRESS	6-15
3A	THE RUTHLESS CHARACTER OF DAVID'S ENEMIES	16-20
4A	THE INTENSITY OF DAVID'S SUFFERING	21-25
5A	A CONCLUDING PETITION	26-29
6A	A VOW TO PRAISE GOD FOR HIS DELIVERANCE	30-31

PSALM 110

This psalm is undoubtedly the most thoroughly messianic psalm of the psalter. It is frequently

quoted in the New Testament in reference to Christ. Like Psalm 2 it has the marks of a coronation Psalm, composed for use at the coronation of a new Davidic king. The King in this psalm is also a priest, a truth otherwise unrevealed until much later passages such as Zechariah 6:12-13.

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|----|---|-----|
| 1A | THE LORD'S DECREE CONCERNING THE ANOINTED ONE | 1-3 |
| 2A | THE LORD'S OATH ESTABLISHING THE KING AS PRIEST | 4-7 |

PSALM 111

This psalm is similar in structure and message to Psalm 112. This one, however focuses more upon the praise of God because of his righteousness, while Psalm 112 considers the blessings of the one who is faithful to Him. Both psalms are likely postexilic. They serve to introduce a series of Hallelujah psalms (112-118). Structurally, both psalms are alphabetic acrostics.

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|----|----------------------------------|-----|
| 1A | PRAISE IN THE CONGREGATION | 1-3 |
| 2A | PRAISE FOR GOD'S MARVELOUS WORKS | 4-9 |
| 3A | CONCLUSION OF WISDOM | 10 |

PSALM 112

This psalm, though similar to Psalm 111, focuses upon the blessings of the godly man. It resembles Psalm 1 in its emphasis but is, again, an alphabetic acrostic after the pattern of its companion, Psalm 111.

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|----|--|-----|
| 1A | INTRODUCTION: THE BLESSINGS OF THE GODLY | 1 |
| 2A | THE BLESSINGS OF THE RIGHTEOUS | 2-9 |
| 3A | CONCLUSION: THE ANXIETY OF THE WICKED | 10 |

PSALM 113

Psalm 113 is a celebration of the high dignity of God and his condescension to the lowly. The psalmist thus calls on God's servants everywhere to praise him. The psalm also describes the nature of the Lord in a way that anticipates the great compassion and condescension demonstrated by Jesus in His own emptying (Philippians 2:7). This is the first psalm in the great collection (113-118) of the Hallel, which were sung at the three great nationwide festivals of Israel, Passover, Pentecost, and Tabernacles.

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|----|--|-----|
| 1A | A FOURFOLD CALL TO PRAISE | 1-3 |
| 2A | THE LORD IS HIGH IN MAJESTY | 4-6 |
| 3A | THE LORD IS CONDESCENDING TOWARD THE LOWLY | 7-9 |

PSALM 114

This poem is a hymnic celebration of the Exodus. It probably dates from the monarchy and was probably composed for use at the Temple during one of the annual religious festivals. It would be most fitting as a celebration at the Passover. The psalmist recalls how the mountains and sea trembled at the presence of the Lord and then exhorts all the earth to react in like manner.

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|----|--|-----|
| 1A | THE FLEEING OF THE SEA AND MOUNTAINS AT THE EXODUS | 1-6 |
| 2A | THE CALL FOR THE EARTH TO TREMBLE | 7-8 |

PSALM 115

This psalm is a praise of the one true God as opposed to false idols who blesses his people with life and love. The author calls on God to vindicate His honor among the nations and invites all people to trust in the One who is worthy of trust.

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|----|---|-------|
| 1A | PRAISE OF GOD'S LOVE AND FAITHFULNESS TO HIS PEOPLE | 1-8 |
| 2A | A CALL TO TRUST IN THE LORD | 9-11 |
| 3A | THE PEOPLE'S CONFESSION OF TRUST | 12-13 |
| 4A | THE PRIEST'S BLESSING | 14-15 |
| 5A | THE PEOPLE'S CONCLUDING DOXOLOGY | 16-18 |

PSALM 116

Psalm 116 is similar to 115 except that it seems to be more personal. The writer remembers how God saved him and enabled him to enjoy a full life and because of this vows to acknowledge the Lord in His temple. It may have been written by a king.

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|----|---|-------|
| 1A | LOVE TO THE LORD FOR HIS REDEMPTION | 1-6 |
| 2A | THE LORD'S GOODNESS AND THE PROPER RESPONSE | 7-14 |
| 3A | PRAISE TO GOD FOR HIS GOODNESS | 15-19 |

PSALM 117

This, the shortest psalm in the psalter, is simply an expanded Hallelujah. It is an invitation to God's people everywhere to praise Him for his love and faithfulness.

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|----|----------------------|---|
| 1A | A CALL TO PRAISE | 1 |
| 2A | THE BASES FOR PRAISE | 2 |

PSALM 118

This psalm completes the group of the Hallel psalms. It is at least a hymn of thanksgiving for deliverance from enemies. It may have been written for the Feast of Tabernacles when the people returned from the exile. It suggests that God triumphed over the nations when He reestablished his people in the land.

1A	A CALL TO PRAISE FOR GOD'S COVENANTAL LOYALTY	1-4
2A	THE KING'S SONG OF THANKSGIVING FOR TRIUMPH	5-21
3A	THE PEOPLE'S EXULTATION IN GOD	22-27
4A	THE CONCLUSION OF PRAISE	28-29

PSALM 119

Psalm 119 is a devotional, *par excellence*, on the word of God. The author was an Israelite of exemplary religious devotion to both the word of God and the God of the word. He acknowledged his love for the word, his own weakness and knew the pain of corrective discipline. He suffered at the hands of his enemies and turned to the word when in distress. The psalm is largely a collection of prayers and reflections on the word of God, referred to in a variety of ways. It is unparalleled in its composition being an extended alphabetic acrostic. It is composed of 22 stanzas of eight verses each. Each verse in a particular stanza begins with the same letter of the Hebrew alphabet. This gives poetic expression to the exhaustive nature of the word of God.

1A	THE BLESSING OF THE OBEDIENT	1-8
2A	THE CLEANSING OF THE WORD	9-16
3A	ADMIRATION OF THE WORD	17-24
4A	APPEAL FOR INSIGHT	25-32
5A	COVENANT LOYALTY TO THE WORD	33-40
6A	SALVATION THROUGH THE WORD	41-48
7A	PROMISE FROM GOD'S WORD	49-56
8A	ALLEGIANCE TO THE WORD	57-64
9A	RELIANCE UPON GOD'S WORD	65-72
10A	BELIEF IN GOD'S WORD	73-80
11A	THE STEADFASTNESS OF GOD'S WORD	81-88
12A	THE STABILITY OF GOD'S WORD	89-96
13A	THE PLEASING NATURE OF GOD'S WORD	97-104
14A	THE ILLUMINATION OF GOD'S WORD	105-112

15A	THE MAJESTY OF GOD'S WORD	113-120
16A	JUSTIFICATION FROM GOD	121-128
17A	THE WONDER OF GOD'S WORD	129-136
18A	THE BLAMELESSNESS OF GOD'S WORD	137-144
19A	THE RELIABILITY OF GOD'S WORD	145-152
20A	LOVE FOR THE WORD OF GOD	153-160
21A	CELEBRATION OF GOD'S WORD	161-168
22A	SANCTIFICATION BY GOD'S WORD	169-176

PSALM 120

As it is grouped today, this psalm is the first of 15 psalms (120-134) which are entitled "A Song of Ascents" presumably used by the pilgrims contemplating their journey up to Jerusalem. These would traditionally be sung along the journey to the annual feasts. Of course, this usage does not preclude their regular usage in the Temple. This particular psalm is a prayer for deliverance from false accusers.

1A	DELIVERANCE FROM LIARS	1-2
2A	DESTRUCTION OF THE LIARS	3-4
3A	ASSURANCE CONCERNING UNFAILING PROTECTION	5-6
4A	ASSURANCE CONCERNING EVERY AREA OF LIFE	7-8

PSALM 121

This psalm is a confession of assurance and must be understood from the perspective as a song of ascents to appreciate its meaning fully. The caravan on its way up to Jerusalem would not be looking to just any hills for their strength, but the one of Zion where God's presence was manifest. The psalm is symmetrically balanced with four couplets.

1A	A CONFESSIOIN OF TRUST IN THE LORD	1-2
2A	ASSURANCE IN THE EVER ALERT GUARDIAN OF ISRAEL	3-4
3A	ASSURANCE OF UNFAILING PROTECTION	5-6
4A	A CONFESSIOIN OF TRUST FOR ALL OF LIFE	7-8

PSALM 122

On the way up to Jerusalem, the psalmist exhorts all to pray for the security of the city. It is a hymn of joy over the city, expressing the excitement of the pilgrim over the city. The setting of the psalm

locates the worshipper in the city of his joy (v. 3).

1A	JOY AMONG THE PILGRIMS	1-2
2A	JERUSALEM'S MEANING FOR THE RIGHTEOUS	3-5
3A	A PRAYER FOR JERUSALEM'S PEACE	6-9

PSALM 123

This is a prayer for God to show mercy to the humble and so foil the efforts of the proud and scornful. The pilgrim "lifts up his eyes" not only to the mountains but now to heaven.

1A	TRUST IN THE LORD EXPRESSED	1-2
2A	TRUST IN THE LORD REWARDED	3-4

PSALM 124

This psalm forms an appropriate sequel to the Psalm 123. It expresses appreciation to God for his deliverance from overwhelming enemies. It seems that a Levite speaks in 1-5 while the people answer in 6-8.

1A	DELIVERANCE IS FROM THE LORD	1-5
2A	PRAISE FOR DELIVERANCE	6-8

PSALM 125

This psalm exults that the faithful are secure in the Lord. God will not allow them to be shaken but the unrighteous will be banished from the land.

1A	THE SECURITY OF GOD'S PEOPLE	1-2
2A	GOD'S JUDGMENT ON THE WICKED	3
3A	GOD'S REWARD FOR THE RIGHTEOUS AND THE WICKED	4-5

PSALM 126

This song was most likely composed after the exile for it celebrates the restoration to Zion. In any event it certainly would have been appropriate for the postexilic community. The psalmists only request was for the full restoration of the city.

1A	PRAISE FOR PAST RESTORATION	1-3
2A	PETITION FOR FULL RESTORATION	4-6

PSALM 127

Psalm 127 teaches godly wisdom concerning the home. It was a reminder for the pilgrim that all of life's blessings are in reality gifts from God. The epitome of blessing in this psalm, and in any generation or culture, is that of children.

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| 1A | THE SOURCE OF SECURITY | 1-2 |
| 2A | THE SIGN OF BLESSING | 3-5 |

PSALM 128

This psalm, like 127, is a celebration of the godly home. The psalm may originally have been used as a priestly word of instruction to those assembled from their homes to worship in Jerusalem.

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| 1A | PREDICTION OF BLESSINGS | 1-4 |
| 2A | PRAYER FOR BLESSINGS | 5-6 |

PSALM 129

This psalm celebrates a rescue from exile and prays for the continued fading of Israel's enemies. Against the blessings which accrue to the godly in Psalms 124-128, the prayer for God to withhold his blessings is particularly set in sharp relief.

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| 1A | THE FAILURE OF WICKED OPPRESSORS | 1-4 |
| 2A | THE PRAYER FOR CONTINUED FAILURE OF OPPRESSORS | 5-8 |

PSALM 130

This is the sixth of the seven penitential psalms. The language suggests a postexilic date. The writer expresses confidence that God will hear his cry even though he acknowledges that he is a sinner. Structurally, the psalm divides into two halves of two couplets each.

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| 1A | AN APPEAL FOR MERCY | 1-4 |
| 2A | AN EXHORTATION FOR OTHERS TO WAIT FOR MERCY | 5-8 |

PSALM 131

This short psalm is a confession of humble trust. It is appropriately placed after Psalm 130. This is a classic expression of childlike trust in YHWH.

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| 1A | DAVID'S HUMILITY | 1-2 |
| 2A | ISRAEL'S HOPE | 3 |

PSALM 132

This is a prayer for God's mercy and favor to the Davidic king. Its language suggests a date early in the monarchy. The specific request is that the Lord would remember David's vow concerning the dwelling place for the ark. They were then reminded that God would be faithful to His promises to David, i.e, his line would continue and the Messiah would come.

1A	PRAYER TO REMEMBER DAVID	1-5
2A	AN EXHORTATION TO WORSHIP AT THE TEMPLE	6-10
3A	A RECOLLECTION OF THE LORD'S COVENANT TO DAVID AND ZION	11-16
4A	A CONCLUDING WORD OF ASSURANCE	17-18

PSALM 133

Psalm 133 is a song in praise of brotherly unity. If written by David, it may have been composed when all Israel came to Hebron to anoint him king.

1A	THE GOODNESS OF UNITY	1
2A	A DESCRIPTION OF UNITY	2-3

PSALM 134

This psalm concludes the psalms of ascent. It seems to reflect the closing words between the congregation and a Levite as they leave the Temple area.

1A	WORDS OF THE DEPARTING WORSHIPPERS	1-2
2A	THE BENEDICTION OF A RESPONDING LEVITE	3

PSALM 135

This is a call to praise the one true God. It is framed with Hallelujahs at beginning and end. The basis for praise is God's greatness and his faithfulness to His people.

1A	AN INITIAL CALL TO PRAISE	1-2
2A	A PRIMARY BASIS FOR PRAISE	3-4
3A	THE LORD IS LORD OVER ALL CREATION	5-7
4A	THE LORD'S TRIUMPH OVER EGYPT	8-12
5A	A PRIMARY BASIS FOR PRAISE	13-14
6A	THE IMPOTENCE OF FALSE GODS	15-18

7A	A CONCLUDING CALL TO PRAISE	19-21
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PSALM 136

This work is a liturgy of praise to the Lord especially as Israel's Redeemer. The key and resounding element is God's covenant loyalty. Because of his loyalty he put armies to flight and kings to the sword. In fidelity to his covenant His love endures forever.

1A	AN INITIAL CALL TO PRAISE	1-3
2A	PRAISE TO GOD FOR HIS CREATION	4-9
3A	PRAISE TO GOD FOR HIS DELIVERANCE FROM EGYPT	10-15
4A	PRAISE TO GOD FOR HIS SUSTENANCE IN THE DESERT	16
5A	PRAISE TO GOD FOR HIS CONQUEST OF CANAAN	17-22
6A	A SUMMARY AND CONCLUSION OF PRAISE	23-26
1B	<u>For God's Action In History</u>	23-24
2B	<u>For God's Action In Creation</u>	25
3B	<u>A Closing Call to Praise</u>	26

PSALM 137

This work contains some of the strongest imprecations against Israel's enemies in the Old Testament. The psalmist bemoans those exiled Israelites who wept in a foreign land. His intense love for Zion and his equally intense hatred of the destroyers of Zion both are evident here. It was certainly composed during the exile and perhaps towards its end. Perhaps the writer felt that the humane treatment of the Babylonians by the conquering Persians was an inexact requiting of justice.

1A	WEEPING OVER ZION'S DESTRUCTION	1-4
2A	FAITHFULLY REMEMBERING JERUSALEM	5-6
3A	IMPRECATING ZION'S DESTROYERS	7-9

PSALM 138

Psalm 138 seems to be a royal song of praise for God's saving help. David vowed to praise the Lord's love and goodness for answering his prayer. He then expressed his desire that other kings such as himself would praise the one true God.

1A	PRAISE FOR GOD'S FAITHFUL LOVE SHOWN IN ANSWERED PRAYER	1-3
2A	A WISH THAT ALL KINGS WOULD PRAISE YHWH	4-5

3A	A TESTIMONY TO GOD'S LOVE	6-8
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PSALM 139

David's meditation in this psalm concerns the attributes of God, specifically his omniscience, omnipresence and his omnipotence. The psalm has four stanzas of six verses each. As David's thought progresses from one attribute of God to another he finally affirms his loyalty to God and asked that God would prove him by examining him.

1A	THE OMNISCIENCE OF GOD	1-6
2A	THE OMNIPRESENCE OF GOD	7-12
3A	THE OMNIPOTENCE OF GOD	13-18
4A	THE FINITENESS OF MAN	19-24
1B	<u>David's Hatred of the Wicked</u>	19-22
2B	<u>David's Desire Blamelessness Before God</u>	23-24

PSALM 140

This psalm is a prayer for deliverance from the plots and slander of unethical enemies. The psalmist also utters a harsh imprecation against the wicked who sought his hurt. This prayer is uttered in full confidence that the Lord would answer.

1A	DAVID'S REQUESTS FOR DELIVERANCE OF HIMSELF	1-8
2A	DAVID'S REQUESTS FOR DESTRUCTION OF THE WICKED	9-11
3A	DAVID'S CONFIDENCE IN GOD	12-13

PSALM 141

The superscriptions of Psalms 141-145 attribute them to David. The first psalm of this grouping is an evening prayer where David asks that he not be swayed into the lifestyle of the wicked. Like Psalm 140, this psalm is filled with allusions to the body: heart, hands, mouth, lips, head, bones, eyes. It is basically a prayer for deliverance from the evil and their wicked ways.

1A	AN INITIAL APPEAL FOR GOD TO HEAR	1-2
2A	A PLEA FOR GOD'S DELIVERANCE OF DAVID FROM THE TEMPTATION TO EMULATE THE EVIL WAYS OF THE WICKED	3-4
3A	A PLEA FOR CHASTENING	5
4A	THE DESTINY OF THE WICKED	6-7
5A	A PLEA FOR DELIVERANCE FROM THE DESIGNS OF THE WICKED	8-9

PSALM 142

Psalm 142 is a plea for deliverance from powerful enemies when David was powerless and vulnerable. Not only was David helpless, but no one seemed to care for his life.

1A	AN INITIAL APPEAL TO BE HEARD	1-2
2A	A DESCRIPTION OF DAVID'S NEED	3-4
3A	A PRAYER FOR DELIVERANCE	5-7

PSALM 143

This is the seventh and final penitential psalm. It is a prayer for deliverance from enemies and for God's guiding hand in David's life. In this psalm David develops the idea of his spirit fainting (vv. 4, 7) from the previous psalm (142:3).

1A	INITIAL APPEAL FOR HEARING DAVID'S PRAYER	1-2
2A	THE DISTRESS HE SUFFERS	3-4
3A	THE ENCOURAGEMENT OF GOD'S PAST ACTIONS	5-6
4A	DAVID'S PRAYER FOR DIVINE INTERVENTION	7-10
5A	THE CONCLUDING SUMMARY	11-12

PSALM 144

After praising God for past victories, David requests that God show Himself strong in combat on David's behalf. He is confident that the nation will experience peace and prosperity. The main body of the prayer (1-10) is typical of the book, but the conclusion (12-15) is unique in its immediately positive approach.

1A	PRAISE FOR PAST VICTORIES	1-2
2A	PRAYER FOR DIVINE INTERVENTION	3-11
3A	ASSURANCE OF PEACE AND PROSPERITY	12-15

PSALM 145

The superscription of this psalm is "A Psalm of praise of David" which is unique in the book. This psalm begins the grand doxology of the book in which the theme of praise is fully expressed. Indeed, this psalm, being an alphabetic acrostic, is designed to fully express the praise which is due to YHWH. The word "praise" occurs 46 times in these six psalms. In this particular psalm David praises the Lord for his righteousness, faithfulness and the manner in which he responds to his faithful.

1A	INITIAL COMMITMENT TO PRAISE	1-2
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2A	PRAISE FOR GOD'S MIGHT ACTS	3-7
3A	PRAISE FOR GOD'S CHARACTER	8-13a
4A	PRAISE FOR GOD'S FAITHFULNESS	13b-16
5A	PRAISE FOR GOD'S RIGHTEOUSNESS	17-20
6A	A FINAL COMMITMENT TO PRAISE	21

PSALM 146

This is the first of five Hallelujah psalms with which the psalter closes. It is an exhortation for all to trust in the Lord, Zion's King. This and the remaining four psalms of the book begin and end with Hallelujah's.

1A	INITIAL VOW TO PRAISE	1-2
2A	A CALL TO TRUST THE LORD	3-4
3A	AN EXHORTATION TO TRUST IN THE GOD OF JACOB	5-9
4A	CONCLUDING TESTIMONY OF THE PEOPLE	10

PSALM 147

This work is one of special praise to the Creator for his goodness to Jerusalem. The psalmist calls the congregation to join him in praise for the many benefits which they have received.

1A	GOD HEALS THE HUMBLE AND BROKENHEARTED	1-6
2A	GOD DELIGHTS IN THOSE WHO ARE GOD-CONFIDENT	7-11
3A	GOD SECURES JERUSALEM'S DEFENSES	12-18
4A	GOD'S MOST UNIQUE GIFT IS HIS REDEMPTIVE WORD	19-20

PSALM 148

This psalm is comprehensive in its call for all creatures to praise the Lord. Its structure includes two balanced stanzas of six verses each followed by a two verse conclusion. The first section calls for everything in the heavens to praise God, while the second stanza calls for everything under the heavens to praise God. The conclusion focuses upon the proper motivation for praise.

1A	A CALL FOR ALL CREATURES IN THE HEAVENS TO PRAISE	1-6
2A	A CALL FOR ALL CREATURES BELOW THE HEAVENS TO PRAISE	7-12
3A	THE MOTIVATION OF PRAISE: GOD'S CHARACTER AND SALVATION	13-14

PSALM 149

The uniqueness of this psalm when compared to the previous psalm is the basis which it presents for the praise of God. It is a call for praise because of the honor which God has given to his people and for enabling them to execute vengeance upon the nations.

1A	A CALL TO PRAISE	1
2A	PRAISE THE LORD BECAUSE OF HIS SALVATION	2-5
3A	PRAISE THE LORD BECAUSE OF HIS VENGEANCE ON ISRAEL'S ENEMIES	6-9

PSALM 150

This is the final great Hallelujah psalm. It forms a perfect end for the book. This final call to praise moves from places of praise to themes of praise, all of which are framed by calls to give praise to God.

1A	WHERE GOD SHOULD BE PRAISED	1
2A	WHY GOD SHOULD BE PRAISED	2
3A	HOW GOD SHOULD BE PRAISED	3-5
4A	WHO SHOULD PRAISE GOD	6

REDACTED

¹Gregory Parsons, "A Biblical Theology of Job 38:1–42:6", Th.D. Dissertation, Dallas Theological Seminary, 1980, p. 61.