

## Studying the Psalms

In the past I felt that the Psalms, while wonderful expressions of adorations to God, were apparently disjointed and unassociated one with the other. Most were magnificent praises that David, and others, expressed to Almighty God, while others expressed confession, repentance, regret, even, prayers of retribution upon enemies.

After searching inquisitively, taking a closer look into each Psalm, I found what others must have known down through the years. I learned that each Psalm had a message to teach and that there was far more connection and relationship between the Psalms than I realized. I discovered that the Psalms were actually “songs” written to be sung by the Old Testament Hebrew saints, and the early New Testament Church. In fact, they were the songs Jesus sang when He lived on earth.

The purpose of this study is to provide a brief summation of each Psalm, an annotation for each chapter, to be read prior to the reading of a Psalm. Hopefully each synopsis will provide a deeper understanding of why a certain Psalm was written – under what circumstance was it penned – and what message it has for the Church – and us, personally – today!

The Psalms were written in Palestine and Babylon from about 1,500 to 450 B.C. 100 of the Psalms have names prefixed to them. They are: Moses (1); David (73); Solomon (2), Asaph (12); Heman (1) Ethan (1), and the sons of Korah (10). David and Solomon wrote several of the remaining 50 without authors’ names, as is shown in the notes. Authorship of others cannot be determined. Ezra is perhaps the collector and compiler of the Psalms in their present form.

The Hebrew title of Psalms is “*Sepher Tehillim*,” meaning, “*The book of Praises*.” The English Psalms is from the Greek title “*Psalmoi*,” meanings, “*songs*.” This word is translated “psalms” 7 times in the New Testament – (Luke 20:42; 24:44; Acts 1:20; 13:33; 1 Corinthians 14:26; Ephesians 5:19 and Colossians 3:16). The word “*Psalter*” is from the Greek, “*Psalterion*,” meaning “*a harp*,” or other stringed instruments.

The 150 Psalms are divided into 5 books in the Hebrew Bible for some unknown reason, if not to correspond with the 5 books of Moses or the Pentateuch. Psalms as we have it today is just like it was when Christ used the book.

### **Book 1** – called the Genesis book of Psalms (chapters 1 through 41)

Its general theme concerns man – God’s counsels from the beginning to the end in relation to man. It begins, like Genesis, with God’s blessing upon man (Genesis 1-2 with psalm 1), showing him that his blessedness consists in obedience to and occupation with God’s word. It continues with man’s fall and rebellion (Genesis 3-11 with Psalms 2-15). It ends with hope of redemption through Christ (Genesis 12-50 with Psalms 16-41), concluding with a benediction and a double “*Amen*” (Psalm 41:13).

### **Book 2** – called the Exodus book of 31 Psalms (chapters 42 through 72)

Its general theme concerns Israel as a nation – Israel’s ruin, Redeemer, and redemption. It begins, like Exodus, with a cry from the depth of ruin and despair (Exodus 1-3 with psalm 41-42). It continues with God’s mighty works of deliverances (Exodus 4-15 with psalm 44-50) and with backslidings, defeats by enemies, and hardships (Exodus 16-27 with Psalms 51-55). It ends with God’s redemptive work for Israel and His reign over them (Exodus 19-40 with psalm 56-72). It concludes with a benediction and a double “*Amen*” (Psalm 72:19).

**Book 3** – called the Leviticus book of 17 Psalms (73 through 89)

Its general theme concerns the Sanctuary and its purpose concerning God and man. The book begins with the Sanctuary as related to man, revealing the basis of fellowship with God, (Leviticus 1-7 with psalms 73-83). It continues with the Sanctuary as related to God, showing the walk and relationship of the redeemed before God (Leviticus 8-27 with Psalms 84-89). In nearly every psalm of this book the Sanctuary, and man's relation to it are mentioned. It concludes with a benediction and a double "Amen" (Psalm 89:52).

**Book 4** – called the Numbers book of 17 Psalms (chapters 90 through 106)

Its general theme concerns Israel and the Gentiles on earth – the counsels of God revealing no hope for man in the earth apart from God. It records the walk of man in his earthly pilgrimage to a better world and a better life. It begins with Israel in the wilderness taking account of themselves (Numbers 1-8 with Psalms 91). It continues with proper order, and instructions for the future (Numbers 9-14 with Psalms 91-94), rest anticipated (Numbers 15-26 with psalms 95-100), and the basis for entering into rest (Numbers 27:36 with Psalms 101-106). It concludes with a benediction, one "Amen," and one "Hallelujah" (Psalm 106:48).

**Book 5** – called Deuteronomy book of 44 Psalms (chapters 107 through 150)

It concerns God and His Word, showing that all blessings of man (Book 1), of Israel (Book 2), of the Sanctuary (Book 3), and of the earth and all men (Book 5), are based upon obedience to the Word of God (Deuteronomy 8:3). Disobedience brought man's sorrows, Israel's dispersion, the Sanctuary's ruin, and earth's miseries; and it is only by obedience to God's Word that these curses will be removed. While several divisions distinguish the other books, this book is, like God's Word itself, a perfect whole. It is the only one of the 5 books with an even number of Psalms.

Keep in mind as you read through the Psalms, as I stated earlier, that the book of Psalms was what we would refer to as a, "hymn book" for the Old Testament saints – and the early Church. Each Psalm was written to be *sung!*

**The 1<sup>st</sup> Book of Psalms**

The "Genesis" Book: Concerning Man (Psalms 1 through 41)

**Psalm 1**

First Psalm of the Righteous (godly and ungodly contrasted)

**The Happy Man.**

This is a Psalm of instruction concerning good and evil, setting before us life and death, the blessing and the curse, that we may take the right way that leads to happiness and avoid that which will certainly end in our misery and ruin. The different character and condition of godly people and wicked people, those that serve God and those that serve Him not, is here plainly stated in a few words; so that every man, if he will be faithful to himself, may here see his own face and then read his own doom. That division of the children of men into saints and sinners, righteous and unrighteous, the children of God and the children of the wicked one, as it is ancient, ever since the struggle began between sin and grace, the seed of the woman and the seed of the serpent, so it is lasting, and will survive all other divisions and subdivisions of men into high and low, rich and poor, bond and free; for by this men's everlasting state will be determined, and the distinction will last as long as heaven and hell. This Psalm shows us, **(I)** The holiness and happiness of a godly man, verses 1-3. **(II)** The sinfulness and misery of a wicked man, verses 4-

5. **(III)** The ground and reason of both, verse 6. Whoever collected the Psalms of David (probably it was Ezra) with good reason put this Psalm first, as a preface to the rest, because it is absolutely necessary to the acceptance of our devotions that we be righteous before God (for it is only the prayer of the upright that is His delight), and therefore that we be right in our notions of blessedness and in our choice of the way that leads to it. Those are not fit to put up good prayers who do not walk in good ways.

#### Outline for Psalm 1

Verses 1-2 – **(1) Five conditions of blessing**

(Also see Psalm 84:11; Isaiah 58; Colossians 1:12 and 2 Timothy 2:12-13)

Verse 3 – **(2) Four blessings of the righteous** (Also see Psalm 32:3 and 33:18)

Verse 4 – **(3) Ungodly opposite of godly** (Also see psalm 15:2; 24:3 and 37:16)

Verses 5-6 – **(4) The end of both** (Also see Psalm 9:17; Matthew 25:46 and Daniel 12:2)

### Psalm 2

First Messianic Psalm

#### The Enemies of Messiah.

As the foregoing Psalm was moral, and showed us our duty, so this is evangelical, and shows us our Savior. Under the type of David's kingdom (which was of divine appointment, met with much opposition, but prevailed at last) the kingdom of the Messiah, the Son of David, is prophesied of, which is the primary intention and scope of the Psalm. There is less in it of the type, and more of the anti-type, than in any of the gospel psalms, for there is nothing in it but what is applicable to Christ, but some things that are not at all applicable to David (verses 6-7): "*Thou art My Son*" (verse 8), "*I will give Thee the uttermost parts of the earth,*" and (verse 12), "*Kiss the Son.*" It is interpreted of Christ Acts 4:24; 13:33; Hebrews 1:5. The Holy Spirit here foretells, **(I)** The opposition that should be given to the kingdom of the Messiah, verses 1-3. **(II)** The baffling and chastising of that opposition, verses 4-5. **(III)** The setting up of the kingdom of Christ, notwithstanding that opposition, verse 6. **(IV)** The confirmation and establishment of it, verse 7. **(V)** A promise of the enlargement and success of it, verses 8-9. **(VI)** A call and exhortation to kings and princes to yield themselves the willing subjects of this kingdom, verses 10-12. Or thus: We have here, **(A)** Threatenings denounced against the adversaries of Christ's kingdom, verses 1-6. **(B)** Promises made to Christ Himself, the head of this kingdom, verses 7-9. **(C)** Counsel given to all to take up the interests of this kingdom, verses 10-12. This Psalm, as the previous Psalm, is perfectly placed in this book of devotions, because, as it is necessary to our acceptance with God that we are subject to the precepts of His law, so it is that we are subject to the grace of His gospel, and come to Him in the name of a Mediator.

#### Outline for Psalm 2

Verses 1-3 – **(1) Messiah rejected of men** (Also see Isaiah 53; Matthew 21:42 and 27:15)

Verses 4-6 – **(2) Tribulation and Millennium** (Also see Jeremiah 30:4 and Isaiah 1:2)

Verses 7-8 – **(3) Messiah's birth and ministry** (Also see Isaiah 7:14; 9:6-7 and Matthew 18)

Verses 9-12 – **(4) Millennial reign of Messiah** (Also see Isaiah 2:1; and Revelation 20)

### Psalm 3

First Prayer of distress

A Psalm of David, when he fled from Absalom, his son (2 Samuel 15:13)

#### Distress and Confidence

As the previous Psalm, in the type of David's advancement, show us the royal dignity of the Redeemer, so this, by the example of David in distress, shows us the peace and holy security of the redeemed, how safe they really are, and think themselves to be, under divine protection. David, being now driven out from his palace, from the royal city, from the holy city, by his rebellious son Absalom, (I) Complains to God of his enemies, verses 1-2. (II) Confides in God, and encourages himself in Him as his God, notwithstanding, verse 3. (III) Recollects the satisfaction he had in the gracious answers God gave to his prayers, and his experience of His goodness to him, verses 4-5. (IV) Triumphs over his fears (verse 6) and over his enemies, whom he prays against, verse 7. (V) Gives God the glory and takes to himself the comfort of the divine blessing and salvation which are sure to all the people of God, verse 8. Those speak best of the truths of God who speak experimentally. David here speaks of the power and goodness of God, and of the safety and tranquility of the godly.

### Outline for Psalm 3

Verses 1-2 – (1) David's compliant to God (Also see Psalm 74:1 & 3; 80:4 & 12 and 89:38)

Verses 3-6 – (2) David's trust in trouble (Also see Psalm 20:1; 61:3; 62:1 & 5 and 63:1)

Verses 7-8 – (3) David's prayer in trouble

## Psalm 4

Second Prayer of Distress. To the chief Musician on Neginoth (stringed instruments.)

A Psalm of David

### Expostulation with Sinners

David was a preacher, a royal preacher, as well as Solomon – many of his Psalms are doctrinal and practical as well as devotional. The greatest part of this Psalm is so, in that Wisdom cries to men, to the sons of men (as Proverbs 8:4-5), to receive instruction. The title does not tell us, as the previous Psalm did, that it was penned on any particular occasion. We should not think that all the Psalms were penned on some special occasion, though some were, but many of them were designed in general for the instruction of the people of God, who attended in the courts of his house. They were written to assist their devotions, and direct their conversations. Such a one is this Psalm. We must not make the prophecy of Scripture of private interpretation, 2 Peter 1:20. Here (I) David begins with a short prayer (verse 1) a prayer that preaches. (II) He directs his speech to the children of men, and, (A) In God's name reproves them for dishonoring God and damaging their own souls, verse 2. (B) He sets before them the happiness of godly people for their encouragement to be devout, verse 3. (C) He calls upon them to consider their ways, verse 4. (III) He exhorts them to serve God and trust in Him, verse 5. (IV) He gives an account of his own experiences of the grace of God working in him, (A) Enabling him to choose God's favor for his contentment, verse 6. (B) Filling his heart with joy, verse 7. (C) Quieting his spirit in the assurance of divine protection he was under, night and day, verse 8.

### Outline for Psalm 4

Verse 1 – (1) Three requests: one blessing

Verse 2 – (2) God's two great questions

Verses 3-5 – (3) Seven secrets of peace: five commands and two blessings

Verses 6-8 – (4) Man's great questions; one request and two blessings

## Psalm 5

First Prayer for Judgment. To the chief Musician upon Nehiloth (inheritances) A Psalm of David

## Prayer for Guidance and Protection

The Psalm is a prayer, a solemn address to God, at a time when the Psalmist was brought into distress by the malice of his enemies. Many such times passed over David. There was scarcely any time of his life to which this Psalm may not be accommodated, for in this he was a type of Christ, in that he was continually overwhelmed with enemies, and his powerful and prevailing appeals to God, when he was so overwhelmed, pointed to Christ's dependence on His Father and triumphs over the powers of darkness in the midst of His sufferings. In this Psalm, (I) David settles a connection between his soul and God, promising to pray, and promising himself that God would certainly hear him, verses 1-3. (II) He gives to God the glory, and takes to himself the comfort, of God's holiness, verses 4-6. (III) He declares his resolution to keep close to public worship of God, verse 7. (IV) He prayed, (A) For himself, that God would guide him, verse 8. (B) Against his enemies, that God would destroy them, verses 9-10. (C) For all the people of God, that God would give them joy, and keep them safe, verses 11-12. And this is all of great use to direct us in prayer.

### Outline for Psalm 5

Verses 1-3 – (1) Prayer to Jehovah: three requests; daily consecration

Verses 4-6 – (2) Six reasons to pray; God's character revealed

Verses 7-8 – (3) David's character: two requests of God

Verses 9-10 – (4) Fourfold character of the enemies of God; three requests for their destruction

Verses 11-12 – (5) Three requests: five blessings for the righteous

## Psalm 6

Third Prayer of Distress –

To the chief Musician on Neginoth (stringed instruments) upon Sheminith (eighth octave).

A Psalm of David

### David's Complaints

David was a weeping prophet as well as Jeremiah, and this Psalm is one of his lamentations: either it was penned in a time, or at least calculated for a time, of great trouble, both outward and inward. Is any afflicted? Is any sick? Let him sing this Psalm. The method of this psalm is very observable, and what we often meet with. He begins with doleful complaints, but ends with joyful praises; like Hannah, who went to prayer with a sorrowful spirit, but, when she had prayed, went her way, and her countenance was no more sad. Three things the Psalmist is here complaining of: - **1.** Sickness of body. **2.** Trouble of mind, rising from the sense of sin, the theory and question of the cause of pain and sickness. **3.** The abuse of his enemies upon occasion of both. Now here, (I) He pours out his complaints before God expresses His wrath, and begs earnestly for the return of His favor, verses 1-7. (II) He assures himself of an answer of peace, shortly, to his full satisfaction, verses 8-10. [This psalm is much like the book of Job.]

### Outline for Psalm 6

Verses 1-7 – (1) Prayer: 7 petitions; 10 reasons for an answer

Verses 8-10 (2) Answer to prayer: 3 demands to enemies; 3 reasons

## Psalm 7

Second Prayer for judgment Shiggaion (praise) of David, which he sang-unto the Lord, concerning the words of Cush the Benjamite.

**David Prays Against His Enemies; Prayer for Sinners and Saints.**

It appears by the title that this Psalm was penned with a particular reference to the malicious imputations that David was unjustly laid under by some of his enemies. Being thus wronged, **(I)** He applies to God for favor, verses 1-2. **(II)** He appeals to God concerning his innocency as to those things he was accused, verses 3-5. **(III)** He prays to God to plead his cause and judge for him against his persecutors, verses 6-9. **(IV)** He expresses his confidence in God that He would do so, and would return the mischief upon the head of those that designed harm against him, verses 10-16. **(V)** He promises to give God the glory of his deliverance, verse 17. In this David was a type of Christ, who was Himself, and still is in His members, thus injured, but will certainly be perfected at last.

#### Outline for Psalm 7

Verses 1-9 – **(1) Prayer: 8 requests; 12 reasons for an answer**

Verses 11-16 – **(2) God and wicked: 7 sins fo the wicked; 6 ways of God**

Verse 17 – **(3) David's praise to God**

### Psalm 8

Second Messianic Psalm. To the chief Musician upon Gittith (Gittite harp), A Psalm of David  
**Glory of God in His Works.**

This Psalm is a solemn meditation on, and admiration of, the glory and greatness of God, of which we are all concerned to think highly and honorably. It begins and ends with the same acknowledgment of the transcendent excellency of God's name. It is proposed for proof (verse 1) that God's name is excellent in all the earth, and then repeated as proof with what is demonstrated in the last verse. For the testimony of God's glory the Psalmist gives instances of His goodness to man; for God's goodness is His glory. God is to be glorified, **(I)** For making known Himself and His great name to us, verse 1. **(II)** For making use of the weakest of the children of men, by them to serve His own purposes, verse 2. **(III)** For making even the heavenly bodies useful to man, verses 3-4. **(IV)** Making man to have dominion over the creatures in this lower world, and thereby placing him “*but little lower then the angels,*” verses 5-8. This Psalm is, in the New Testament, applied to Christ and the work of our redemption which He wrought out the honor given by the children of men to Him (verse 2 compared with Mathew 21:16) and the honor put upon the children of men by Him, both in His humiliation, when He was made a little lower then the angels, and in His exaltation, when He was crowned with glory and honor. Compare verses 5-6 with Hebrews 2:6-8 and 1 Corinthians 15:27. When we are observing the glory of God in the kingdom of nature and providence we should be led by that, and through that, to the contemplation of His glory in the kingdom of grace.

#### Outline for Psalm 8

Verses 1-2 – **(1) First advent of Messiah** (Also see Matthew 21:16)

Verses 3-9 – **(2) Second advent of messiah** (See Hebrews 2:6-8 and 1 Corinthians 15:24-28)

### Psalm 9

First “*Prayer–Praise*” Psalm. To the chief Musician upon Muth-labben (to die for the son).  
 A Psalm of David

#### Devout Acknowledgments.

In this Psalm, **(I)** David praises God for pleading his cause, and giving him victory over his enemies and the enemies of his country (verses 1-6), and calls upon others to join with him in his songs of praise, verses 11-12. **(II)** He prays to God that he might have still further occasion to praise Him, for his own deliverances and the confusion of his enemies, verses 13-14 and 19-20. **(III)** He triumphs in the assurance he had of God's judging the world (verses 7-8), protecting His oppressed people (verses 9-10 and 18), and bringing His and their cruel enemies to ruin, verses

15-17. This is applicable to the kingdom of the Messiah, the enemies of which have been in part destroyed already, and shall be yet more and more till they all be made His footstool, which we are to assure ourselves of, that God may have the glory and we may take the comfort.

#### Outline for Psalm 9

Verses 1-2 – (1) *Fourfold praise to God*  
 Verses 3-6 – (2) *Tenfold destruction of the wicked*  
 Verses 7-10 – (3) *The Lord: judge of world; refuge of the righteous*  
 Verses 11-12 – (4) *Praise: reasons for praise*  
 Verses 13-14 – (5) *Prayer and reason for prayer*  
 Verses 15-16 – (6) *The wicked are snared in their own nets*  
 Verses 17-18 – (7) *The destiny of the righteous and the wicked*  
 (Also see Matthew 25:46; Revelation 20:11-15 and Isaiah 66:22-24)  
 Verses 19-20 – (8) *Prayer: 4 reasons and the reason*

### Psalm 10

First Psalm of the Wicked – appeal to God to punish the wicked

#### The Character of the Wicked; The Character of Persecutors

The Septuagint translation – [The oldest Greek version of the Old Testament, translated by 70 or 72 A.D. by Jewish Scholars at the request of Ptolemy II] – joins this Psalm with the 9<sup>th</sup> Psalm, and makes them but one, however, the Hebrew makes it a separate Psalm, and the scope and style are certainly different. In this Psalm, (I) David complains of the sinfulness of the wicked, describes the dreadful tone of immorality at which they had arrived (to the great dishonor of God and the intolerance of Israel), and notices the delay of God's fury against them, verses 1-11. (II) He prays to God to emerge against them and give relief to His people and David comforts himself with hopes that God would do so in due time, verses 12-18.

#### Outline for Psalm 10

Verses 1-11 – (1) *First appeal to Jehovah to punish the wicked: 22 sins of the wicked*  
 Verses 12-18 – (2) *Second appeal to Jehovah to punish the wicked and help the righteous in his oppressions*

### Psalm 11

First Psalm of Trust. To the chief Musician. A Psalm of David

#### Confidence in God.

In this Psalm we have David's struggle with and triumph over a strong temptation to distrust God and begin to seek other means for his own safety in a time of danger. It is believed this Psalm was penned when David began to feel the resentment of Saul's envy, and had the javelin thrown at him once and again. He was advised to begin to take over his country. He answers, "No, I trust in God, and therefore will leave the future to Him." Observe, (I) How he represents the temptation, and discusses with it, verse 1-3. (II) How he answers it, and puts it to silence with the thought of God's dominion and providence (verse 4), His favor to the righteous, and the wrath that the wicked are reserved for, verses 5-7. In times of public fear, when the abuse of our enemies are daring and threatening, it will be profitable to meditate on this Psalm.

#### Outline for Psalm 11

Verses 1-2 – (1) *Reasons to trust in God*  
 Verses 4-5 – (2) *The righteous are tested*  
 Verses 6-7 – (3) *The wicked are punished and the righteous preserved*

## Psalm 12

Fourth Prayer of Distress. To the chief musician upon Sheminith (eighth octave).

A Psalm of David

### Complaints of the Times

It is believed that David penned this Psalm during Saul's reign, when there was a general decay of honesty and holiness both in court and country. David here complains of this to God, with much feeling – for he himself suffered by the treachery of false friends and the boldness of his enemies. **(I)** He pleads help of God, because there were none among men whom he trusted, verses 1-2. **(II)** He foretells the destruction of his proud and bullying enemies, verses 4-5. **(III)** He assures himself and others that, no matter how unpleasant things went now (verse 8), God would preserve and secure to Himself His own people (verses 5,7), and would certainly make good His promises to them, (verse 6). Whether this Psalm was penned in Saul's reign or not, it is certainly intended for a bad reign. Perhaps David, in spirit foresaw that some of his successors would bring things to as bad an end as is here described, and prescribed this Psalm.

#### Outline for Psalm 12

Verses 1-2 – **(1) Prayer: 3 sins of the wicked**

Verses 3-8 – **(2) Fivefold judgments: 5 sins of the wicked; words of God and the wicked contrasted**

## Psalm 13

Fifth Prayer of Distress. To the chief Musician. A Psalm of David

### David's Complaints and Prayers Turned into Praises.

This Psalm presents a case and cure for a forsaken soul. Whether it was penned upon any particular occasion is not known, but seems to be from general use, **(I)** David sadly complains that God had long withdrawn from him and delayed to stand in for him, verses 1-2. **(II)** He earnestly prays to God to consider his case and comfort him, verses 3-4. **(III)** He assures himself of an answer of peace, and therefore concludes the Psalm with joy and triumph, because he concludes his deliverance to be as good as accomplished, verses 5-6.

#### Outline for Psalm 13

Verses 1-2 – **(1) Five complaints of David**

Verses 3-4 – **(2) Three requests; 3 reasons**

Verses 5-6 – **(3) Three secrets of answered prayer**

## Psalm 14

First Psalm of Instruction (about the wicked) To the chief Musician. A Psalm of David

### Human Depravity.

It does not appear upon what occasion this Psalm was penned nor whether upon any particular occasion. Some say David penned it when Saul persecuted him – others, when Absalom rebelled against him. But they are mere guesses that have no certainty to warrant knowing which is correct. The apostle, in quoting part of this Psalm, in Romans 3:10, to prove that Jews and Gentiles are all under sin (verse 9) and that all the world is guilty before God (verse 19), leads us to understand it, in general, as a description of the depravity of human nature, the sinfulness of the sin we are conceived and born in, and the terrible corruption of a great part of mankind, even of the world that lies in wickedness, 1 John 5:9. But as in those Psalms that are designed to discover our remedy in Christ there is commonly an allusion to David himself, yea, and some passages that are to be understood primarily of him (as in Psalm 2, 16, 22, and others), so in this Psalm, that is designed to discover our damage by sin, there is an



allusion to David's enemies and persecutors, and other oppressors of good men at that time. Some passages have an immediate reference to them. In all the Psalms from the 3rd to this (except the 8th) David had been complaining of those that hated and persecuted him, hurt and abused him, here he traces all those bitter streams to the fountain, the general corruption of nature, and sees not only his enemies, but all the children of men, were corrupted. Here is, **(I)** A charge exhibited against a wicked world, verse 1. **(II)** The proof of the charge, verses 2-3. **(III)** A serious reckoning of sinners will occur verses 4-6. **(IV)** A believing prayer for the salvation of Israel and a joyful expectation of it, verse 7.

#### Outline for psalm 14

Verse 1 – **(1)** Words and deeds of fools (Also see Psalm 53:1)

Verse 2 – **(2)** God's search to find godly men on earth (Also see Psalm 53:2)

Verses 3-6 – **(3)** God's discovery: all men are ungodly (Also see Psalm 53:3)

Verse 7 – **(4)** God's ultimate purpose: men on earth to be godly (Also see psalm 53:6)

### Psalm 15

Second Psalm of the Righteousness. A Psalm of David

#### The Citizen of Zion.

The scope of this short but excellent Psalm is to show the way to heaven, and to convince us that, if we would be happy, we must be holy and honest. Christ, who is Himself the **Way**, and in whom we must walk as our **Way**, has also shown us the same **Way** that is here prescribed, Matthew 19:17. "*If thou wilt enter into life, keep the commandments.*" In this Psalm, **(I)** By the question (verse 1) we are directed and encouraged to enquire for the **Way**. **(II)** By the answer to that question, in the rest of the Psalm, we are directed to walk in that **Way**, verses 2-5. **(III)** By the assurance given in the close of the Psalm of the safety and happiness of those who answer these characters we are encouraged to walk in that **Way**, verse 5.

#### Outline for Psalm 15

Verse 1 – **(1)** The great question of man

Verses 2-5 – **(2)** God's answer: the perfect man;

12 characteristics of a righteous and perfect man

### Psalm 16

Third Messianic Psalm. Michtam (graven, a permanent writing) of David

#### Believing Confidence; Consecration to God.

This Psalm has something of David in it, but much more of Christ. It begins with such expressions of devotion that can be applied to Christ; but concludes with such confidence of a resurrection (and so timely a one as to prevent corruption) as must be applied to Christ, to Him only, and cannot be, in any way, speaking of David, as both Peter and Paul observed, Acts 2:24 & 8:36. For David died, and was buried, and saw corruption. **(I)** David speaks of himself as a member of Christ, and so he speaks the language of all good Christians, professing his confidence in God (verse 1), his consent to Him (verse 2), his affection to the people of God (verse 3), his adherence to the true worship of God (verse 4), and his entire satisfaction in God and the interest he had in Him, verses 5-7. **(II)** He speaks of himself as a type of Christ, and so he speaks the language of Christ Himself, to whom all the rest of the Psalm is expressly and largely applied (Acts 2:25 etc.). David speaks concerning Christ, not himself, "*I foresaw the Lord always before my face,*" etc. And this he spoke, being a prophet, verses 30-31. He spoke, **(A)**. Of the special presence of God with the Redeemer in His ministry and sufferings, verse 8. **(B)** Of the prospect that the Redeemer had of His own resurrection and the glory that should follow, which carried Him cheerfully through His undertaking, verses 9-11.

### Outline for Psalm 16

Verses 1-4 – (1) Concerning David, saints, and apostates

Verses 5-11 – (2) Concerning the messiah [Verses 8-11 quoted in Acts 2:25-28 and 13:35]

### Psalm 17

Sixth Prayer of Distress. A prayer of David

#### Sincere and Importunate Prayer.

David, in great distress and danger by the malice of his enemies, address God in a prayer in this Psalm. He seeks refuge and shelter in Him. (I) He appeals to God concerning his integrity, verses 1-4. (II) He prays to God to be upheld in his integrity and preserved from the malice of his enemies, verses 5-8, 13. (III) He tells the character of his enemies, using that as a plea with God for his preservation, verses 9-12, 14. (IV) He comforts himself with the hopes of his future happiness, verse 15. David is here a type of Christ, who was perfectly innocent, and yet was hated and persecuted, but, like David, committed Himself and His cause to Him that judges righteously (1 Peter 2:23).

### Outline for Psalm 17

Verses 1-6 – (1) Eight requests for God to hear: David's test and integrity

Verses 7-12 – (2) Three requests for preservation from the wicked: 5 sins of the wicked

( See also Psalm 7:7; 10:1; 12:1; 35:17 and 50:14)

Verses 13-14 – (3) Four requests for deliverance from the wicked:

Six-fold state of men of the world

Verse 15 – (4) David's threefold hope

### Psalm 18

First Psalm of Deliverance (See 2 Samuel 23)

#### David's Triumphs in God; Devout Confidence

The story of this Psalm we have seen in the history of David's life, 2 Samuel 22. That was the first edition of it, here we have it revived, altered a little, and fitted for the service. It is David's thanksgiving for the many deliverances God had wrought for him; these he desired always to safeguard and preserve, keeping it fresh in his own memory, to scatter and absorb the knowledge of them for the benefit of others. It is an admirable masterpiece. The poetry is very fine, the images are bold, the expressions lofty, and every word is proper and significant! However, the devoutness far exceeds the poetry. Holy faith, and love, and joy, and praise, and hope, are extremely active. (I) He triumphs in God, verses 1-3. (II) He magnifies the deliverances God had wrought for him, verses 4-19. (III) He takes the comfort of his integrity, that God had thereby cleared up, verses 20-28. (IV) He gives to God the glory of all his achievements, verses 29-42. (V) He encourages himself with the expectation of what God would further do for him, verse 43-50.

### Outline for Psalm 18

Verses 1-2 – (1) David's God: 9 things of God (Also read 2 Samuel 22)

Verses 3-6 – (2) David's prayer of distress (See 2 Samuel 22:4-7)

Verses 7-20 – (3) God's answer: 35 miraculous manifestations (See 2 Samuel 22:8-21)

Verses 21-24 – (4) Testimony: 5 practices (See 2 Samuel 22:22-25)

Verses 25-31 – (5) God's fifteen-fold character (See 2 Samuel 22:26-28)

Verses 32-50 – (6) God's 21 blessings (See 2 Samuel 22:33-51)

### Psalm 19

Second "Prayer-Praise" Psalm. To the chief Musician. A Psalm of David

### God's Glory Seen in the Creation.

There are two excellent books that the great God has published for the instruction and edification of men. This Psalm treats them both, and recommends them both to our diligent study. **(I)** The book of the creatures, in which we may easily read the power and godhead of the Creator, verses 1-6. **(II)** The Scriptures, that make known the will of God concerning our duty. He shows the excellency and usefulness of that book verses 7-11) and then teaches us how to appropriate it, verses 12-14.

#### Outline for Psalm 19

Verses 1-6 – **(1) The heavens: 6 blessings**  
 Verses 7-11 – **(2) The Word: 6 titles and 6 blessings**  
 Verses 12-14 – **(3) Prayer: 5 requests and 6 blessings**

### Psalm 20

Second Psalm of Trust. To the chief musician. A Psalm of David

#### Petitions against Sin.

It is the will of God that prayers, intercessions, and thanksgivings, should be made, in special manner, for kings and all in authority (1 Timothy 2:1-3). This Psalm is a prayer, and the next a thanksgiving, for the king. David was a military prince, much in war. Either this Psalm was penned upon occasion of some particular expedition of his, or, in general, as a form to be used in the daily services of Israel. In this Psalm we can observe, **(I)** What it is they implore God for the king, verses 1-4. **(II)** With what assurance they declare it. The people triumph (verse 5), the prince (verse 6), both together (verses 7-8), and so he concludes with a prayer to God for audience, verse 9. In this, David may well be looked upon as a type of Christ, to whose kingdom and its interests among men the Church has been a hearty supporter.

#### Outline for Psalm 20

Verses 1-6 – **(1) Six things in which we may trust:**  
**God's name, the sanctuary, sacrifice, salvation, prayer, and power**  
 (See Psalm 3:3; 61:3; 62:1 and 63:1)  
 Verses 7-9 – **(2) Contrasted trusts: results**

### Psalm 21

Fourth Messianic Psalm. To the chief Musician. A Psalm of David

#### The Subject's Thanksgiving.

As the Previous Psalm was a *prayer* for the king that God would protect and prosper him, so this Psalm is a *thanksgiving* for the success God had blessed him with. Those whom we have prayed for we ought to give thanks for, and particularly for kings, [leaders] in whose prosperity we share. We are here taught, **(I)** To congratulate them on their victories, and the honor achieve, verses 1-6. **(II)** To trust in the power of God for the finishing of the ruin of their enemies of his kingdom, verses 7-13. In this there is an eye to Messiah the Prince, and the glory of His kingdom; for to Him several passages in this Psalm are more applicable than to David.

#### Outline for Psalm 21

Verses 1-7 – **(1) The coronation: 8 things God has done for the Messiah**  
 Verses 8-13 – **(2) The reign: 8 things God will do for the king**

### Psalm 22

Fifth Messianic Psalm. To the chief Musician upon Aijeletth Shahaar (hind of the morning)  
 A Psalm of David

### Sorrowful Complaints.

The Spirit of Christ that was in the prophets testifies in this Psalm, as clearly and fully as anywhere in all the Old Testament, "*the sufferings of Christ and the glory that should follow*" (1 Peter 1:11). Of Christ, no doubt, David here speaks, and not of himself, or any other man. Much of it is expressly applied to Christ in the New Testament, all of it can be applied to Him, and some of it must be understood of Him *only*. The providences of God concerning David were so very extraordinary that we may suppose there were some wise and good men who then could not but look upon him as a figure of Him that was to come. But the composition of his Psalms especially, in which he found himself wonderfully carried out by the spirit of prophecy far beyond his own thought and intention, was an abundant satisfaction to himself that he was not only a father of the Messiah, but a figure of Him. In this Psalm he speaks, **(I)** Of the humiliation of Christ (verse 1-21), where David, as a type of Christ, complains of the very devastating condition he was in upon many accounts. **(A)** He complains, and mixes comforts with his complaints; he complains (verses 1-2), but comforts himself (verses 3-5), complains again (verses 6-8), but comforts himself again, verses 9-10. **(B)** He complains, and mixes prayers with his complaints; he complains of the power and rage of his enemies (verses 12-13, 16, 18), of his own bodily weakness and decay (verses 14-15, 17); but prays that God would not be far from him (verses 11, 19), that he would save and deliver him, verses 19-21. **(II)** Of the exaltation of Christ, that His undertaking should be for the glory of God (verse 22-25), for the salvation and joy of His people (verses 26-29), and for the perpetuating of His own kingdom, verses 30-31. In singing this Psalm the Church must keep its thoughts fixed upon Christ, and be so affected with His sufferings as to experience the fellowship of them, and so affected with His grace as to experience the power and influence of it.

#### Outline for Psalm 22

Verses 1-18 – **(1) Twenty-seven sufferings of the Messiah**

Verses 19-21 – **(2) Fivefold prayer of the Messiah**

Verses 22-31 – **(3) Twenty-fold glory and exaltation of the Messiah**

### Psalm 23

Sixth Messianic Psalm. A Psalm of David

#### The Divine Shepherd.

Many of David's Psalms are full of complaints, but this is full of comforts, and the expressions of delight in God's great goodness and dependence upon him. It is a Psalm that has been sung by many, and will be as long as the world stands – sung with a great deal of pleasure and satisfaction. **(I)** The Psalmist here claims relation to God, as his Shepherd, verse 1. **(II)** He recounts his experience of the kind things God had done for him as his Shepherd, verses 2-3, 5. **(III)** Hence he infers that he should want no good (verse 1), that he needed to fear no evil (verse 4), that God, because of His mercy, would never leave nor forsake him. Therefore he resolves never to leave nor forsake God in a way of duty, verse 6. In this he had certainly an eye, not only on the blessings of God's providence, which made his outward condition prosperous, but to the blessings of God's grace, received by a lively faith, and returned in a warm devotion, that filled his soul with joy unspeakable. In the previous Psalm David represented Christ dying for his sheep, so here, in this Psalm, he represents Christians receiving the benefit of all the care and tenderness of that great and good Shepherd.

#### Outline for Psalm 23

Verses 1-6 – **(1) Sevenfold ministry: 14 blessings of the Messiah**

## Psalm 24

First Psalm of God. A Psalm of David

### God's Absolute Propriety.

This Psalm concerns the kingdom of Jesus Christ, **(I)** His providential kingdom, by which He rules the world, verses 1-2. **(II)** The kingdom of His grace, by which He rules in His church. **(A)** Concerning the subjects of that kingdom; their character (verses 4-6), their charter, verse 5. **(B)** Concerning the King of that kingdom; and a summons to all to give Him admission, verses 7-10. It is believed this Psalm was penned on the occasion of David's bringing up the Ark to the place prepared for it, and that the intention of it was to lead the people above the pomp of *outward* and *external* ceremonies to a holy life and faith in Christ, of whom the Ark was a type.

#### Outline for Psalm 24

Verses 1-2 – **(1)** God's right to the earth

Verses 3-6 – **(2)** Character of God's people

Verses 7-10 – **(3)** Earth's future ruler revealed (See Revelation 22:4-5)

## Psalm 25

Seventh Prayer of Distress. A Psalm of David

### Earnest Supplications.

This Psalm is full of devout affection to God, the offering of holy desires toward His favor and grace and the lively acting of faith in His promises. We may learn out of it, **(I)** What it is to pray, verses 1, 15. **(II)** What we must pray for – the pardon of sin (verses 6-7, 18), direction in our duty (verses 4-5), the favor of God (verse 16), deliverance out of our troubles (verses 17-18), protection from our enemies (verses 20-21), and the salvation of the people of God, verse 22. **(III)** What we may plead in prayer, our confidence in God (verses 2-3, 5, 20-21), our distress and the malice of our enemies (verses 17, 19), our sincerity, verse 21. **(IV)** What precious promises we have to encourage us in prayer for guidance and instruction (verses 8-9, 12), the benefit of the covenant (verse 10), and the pleasure of communion with God, verses 13-14. It is easy to apply the several passages of this Psalm to ourselves in the singing of it; for we have often troubles, and always sins, to confess at the throne of grace.

#### Outline for Psalm 25

Verses 1-7 – **(1)** Twelve requests of God

Verses 8-11 – **(2)** Six-fold instruction and prayer for sinners

Verses 12-15 – **(3)** Six-fold blessing to those who repent and fear God

Verses 16-22 – **(4)** Twelve requests of God

## Psalm 26

First "Prayer-Testimony" Psalm. A Psalm of David

### Devout Appeals.

David is in this Psalm putting himself upon a solemn trial, not by God and his country, but by God and his own conscience. Both of these he appeals to his integrity (verses 1-2, for the proof of which he presents, **(I)** His constant regard to God and His grace, verse 3. **(II)** His rooted dislike to sin, verses 4-5. **(III)** His sincere affection to the ordinances of God, and his care about them, verses 6-8. Having thus proved his integrity, **(A)** He deplores the doom of the wicked, verses 9-10. **(B)** He casts himself upon the mercy and grace of God, with a resolution to hold fast his integrity, and his hope in God, verses 11-12. In singing this Psalm the Church must teach and admonish itself what it must be and do that it will have the favor of God, and comfort in its own consciences, comforting itself with God's favor, as David does. If we can say that in any

measure we have, through grace, answered to these qualities, we do well. This Psalm seems to suggest that David, by the spirit of prophecy, speaks of himself as a type of Christ, of whom he here speaks of His spotless innocence, was fully and exceedingly true, and of Him only, and to Him we may apply it in singing this Psalm – "*We are complete in Christ!*"

### Outline for Psalm 26

Verse 1-12 – (1) *Nine requests: ten-fold testimony; eight-fold vow*

## Psalm 27

Eighth Psalm of Distress. A Psalm of David

### Devout Confidence; Encouragement in Prayers.

Some believe David penned this Psalm before his coming to the throne, when he was in the midst of his troubles, and perhaps upon occasion of the death of his parents. However, the Jews think he penned it when he was old, on occasion of the wonderful deliverance he had from the sword of the giant, when Abishai assisted him (2 Samuel 21:16-17) and his people thereupon resolved he should never venture his life again into battle, lest he should quench the light of Israel. Perhaps it was not penned upon either particular occasion, but it is very expressive of the religious and devout affections that gracious souls have had toward God at all times, especially in times of trouble. Here is, (I) The courage and holy bravery of his faith, verses 1-3. (II) The satisfaction he took in communion with God and the benefit he experienced by it, verses 4-6. (III) His desire toward God, and his favor and grace, verses 7-9 & 11-12. (IV) His expectations from God, and the encouragement he gives to others to hope in Him, verses 10 & 13-14. And let the Church's heart be thus affected in singing this Psalm.

### Outline for Psalm 27

Verses 1-3 – (1) *Ten-fold confidence; basis of answered prayer*

Verses 4-6 – (2) *Eight blessings of answered prayer and confidence in God*

Verses 7-14 – (3) *Ten requests: fivefold confidence in God*

## Psalm 28

Third Prayer for Judgment. A Psalm of David

### Prayer for Deliverance.

The first part of this Psalm is the prayer of a saint militant, now in distress (verses 1-3), to which is added the doom of God's relentless enemies, verses 4-5. The last part of this Psalm is the thanksgiving of a saint triumphant, delivered out of his distresses (verses 6-8), then is added a prophetic prayer for all God's faithful loyal subjects, verse 9. So that it is hard to say which of these two conditions David was in when he penned it. Some think he was now in trouble seeking God, at the same time preparing to praise Him for his deliverance, and by faith giving Him thanks for it, before it came to pass. Others think he was now in triumph, remembering, and recording for others' benefit, teaching us to pray in affliction for mercy, also, pray a prayer of thanksgiving after the answer comes.

### Outline for Psalm 28

Verses 1-2 – (1) *Two requests fro God to hear*

Verses 3-5 – (2) *Four requests for judgment on the wicked; tenfold reason*

Verses 6-9 – (3) *Praise for seven blessings*

## Psalm 29

First Psalm of Praise. A Psalm of David

## The Glory of the Lord.

It is the probable guess of some very good interpreters that David penned this Psalm upon an occasion at the time of a great storm of thunder, lightning, and rain, as the 8<sup>th</sup> psalm was his meditation in a moon-light night and the 19<sup>th</sup> on a sunny morning. It is good to take occasion from the conscious procedures of God's power in the kingdom of nature to give glory to Him. So composed was David, and so cheerful, even in a dreadful tempest, when others trembled, that then he penned this Psalm; for, "*though the earth be removed, yet will we not fear.*" (I) He calls upon the great ones of the world to give glory to God, verses 1-2. (II) To convince them of the goodness of the God whom they were to adore, he takes notice of His power and terror in the thunder, and lightning, and thundershowers (verses 3-9), His sovereign dominion over the world (verse 10), and His special favor to His people, verse 11. Great and high thoughts of God should fill the Church in singing this Psalm.

### Outline for Psalm 29

Verses 1-2 – (1) *Four commands to praise God*

Verses 3-11 – (2) *Twenty reasons to praise; description of God's voice and great power*

## Psalm 30

Third "*Prayer-Praise*" – A Psalm of David

### Thanksgiving and Praise.

This is a Psalm of thanksgiving for the great deliverances that God had wrought for David, penned upon the occasion of the dedicating of his house of cedar, and sung in that devout earnestness, though there is not any thing in it that has particular reference to that occasion. Some collect from several passages in the Psalm itself that it was penned upon David's recovery from a dangerous sickness, which might happen to be about the time of the dedication of his house. (I) He praises God for the deliverances He had wrought for him, verses 1-3. (II) He calls upon others to praise Him too, and encourages them to trust in Him, verses 4-5. (III) He blames himself for his former security, verses 6-7. (IV) He recollects the prayers and complaints he had made in his distress verses 8-10. With them he stirs himself up to be thankful to God for the present comfortable change, verses 11-12. In singing this Psalm the Church ought to remember with thankfulness any like deliverances wrought for it, for which it must stir up itself to praise God and by which it must depend upon Christ.

### Outline for Psalm 30

Verses 1-3 – (1) *Five personal reasons to praise God*

Verses 4-5 – (2) *Two commands to praise and two reason for praise*

Verses 6-9 – (3) *Prayer: confidence in blessing and distress in adversity*

Verses 10-11 – (4) *Prayer: two requests and the threefold answer*

Verse 12 – (5) *The chief end of all prayer* ( See John 14:13 and Revelation 3:11)

## Psalm 31

Ninth Prayer of Distress. To the chief Musician. A Psalm of David

### Prayer for Deliverance; Profession of Confidence in God.

It is probable that David penned this Psalm when he was persecuted by Saul. Some passages in it agree particularly to the narrow escapes he had, at Keilah (1 Samuel 23:13), then in the wilderness of Maon, when Saul marched on one side of the hill and he on the other, and, soon after, in the cave in the wilderness of En-gedi. However, that it was penned upon any of those occasions Scripture does not say. It is a mixture of prayers, and praises, and professions of confidence in God, all which go well together and are helpful to one another. (I) David professes

his cheerful confidence in God, and, in that confidence, prays for deliverance out of his present troubles, verses 1-8. **(II)** He complains of the very appalling condition he was in, and, in the sense of his calamities, prays that God would graciously appear for him against his enemies, verses 9-18. **(III)** He concludes the Psalm with praise and triumph, giving glory to God, and encouraging himself and others to trust in God, verses 19-24.

#### Outline for Psalm 31

Verses 1-8 – **(1) 8 requests: 8 secrets of answered prayer; 16 blessings to those who pray**

Verses 9-13 – **(2) Fifteen-fold distress of king David**

Verses 14-18 – **(3) Eight requests: eight reasons for an answer**

Verses 19-24 – **(4) Praise for nine great blessings for those who pray**

### Psalm 32

Second Psalm of Instruction (on chastening of God) A Psalm of David

#### Who Are Blessed.

This Psalm, though it speaks not of Christ, as many of the Psalms we have met, yet it has a great deal of Gospel in it. The apostle tells us that David, in this Psalm, describes, "*the blessedness of the man unto whom God imputes righteousness without words,*" Romans 4:6. We have here a summary, **(I)** Of grace to pardon of sin (verses 1-2), in divine protection (verse 7), and divine guidance, verse 8. **(II)** Duty to confess sin (verses 3-5), to pray (verse 6), to govern our self (verses 9-10), and to rejoice in God, verse 11. The way to obtain these privileges is to make conscience these duties, that we ought to think of. We need to think of the former for our comfort and of the latter for our quickening, as we sing this Psalm, designed to be sung by Israel on the Day of Atonement.

#### Outline for Psalm 32

Verses 1-2 – **(1) Four things which constitute a blessed man**

Verses 3-4 – **(2) Four evidences of chastening**

Verse 5 – **(3) Four results in chastening**

Verses 6-7 – **(4) Four blessings after chastening**

Verses 8-10 – **(5) Four blessings of instruction: illustration of ignorance**

Verse 11 – **(6) Final instructions to the chastened**

### Psalm 33

Fourth "Prayer-Praise" Psalm

#### An Exhortation to Praise God.

This is a Psalm of praise was probably penned by David, however we are not told so, because God would have us look above the penmen of sacred writ, to that blessed Spirit that moved and guided whoever the writer. The Psalmist, in this Psalm, **(I)** Calls upon the righteous to praise God, verses 1-3. **(II)** Furnishes the subject of praise. We must praise God, **(A)** For His justice, goodness, and truth, appearing in His Word, and in all His works, verses 4-5. **(B)** For His power appearing in the work of creation, verses 6-9. **(C)** For the sovereignty of His providence in the governments of the world (verses 10-11) and again, verses 13-17. **(D)** For the peculiar favor that He bears to His own chosen people that encourages them to trust in Him (verse 12) and again, verses 18-22. The Church need not be at a loss for proper thoughts in singing this Psalm that so naturally expresses the devout affections of a dedicated soul toward God.



### Outline for Psalm 33

Verses 1-2 – (1) *Five commands to praise*  
 Verses 4-7 – (2) *Eight reasons to praise*  
 Verse 8 – (3) *Two commands to fear God*  
 Verses 9-11 – (4) *Five reasons to fear God*  
 Verse 12 – (5) *What constitutes a blessed nation*  
 Verses 13-17 – (6) *Ten blessings upon a blessed nation*  
 Verses 18-19 – (7) *Four blessings to those who fear God*  
 Verses 20-22 – (8) *Prayer and confidence of the righteous*

### Psalm 34

Second Psalm of Deliverance. A Psalm of David, when he changed his behavior before Abimelech, who drove him away, and he departed (1 Samuel 21)

#### Praise and Thanksgiving.

This Psalm was penned upon a particular occasion, and yet there is little in it peculiar to that occasion, but that which is general, both by way of thanksgiving to God instruction to us. (I) He praises God for the experience that he and others also of His goodness, verses 1-6. (II) He encourages all good people to trust in God and to seek to Him, verses 7-10. (III) He gives good counsel to us all, as unto children, to take heed of sin, and to make conscience our duty both to God and man, verses 11-14. (IV) To enforce this good counsel he shows God's favor to the righteous and His displeasure against the wicked, in which He sets before us good and evil, a blessing and curse, verses 15-22. So that, in singing this Psalm, the Church is both to give glory to God and to teach and admonish one another.

### Outline for Psalm 34

Verses 1-3 –(1) *Sevenfold praise for deliverance*  
 Verses 4-6 – (2) *Sevenfold testimony of deliverance*  
 Verses 7-10 (3) *Sevenfold promise of deliverance*  
 Verses 11-14 – (4) *Tenfold condition of deliverance*  
 Verses 15-22 – (5) *Fifteen-fold ministry of the Great Deliverer*

### Psalm 35

Fourth Prayer for judgment. A Psalm of David

#### Prayer for Divine Protection.

David, in this Psalm, appeals to the righteous Judge of heaven and earth against his enemies that hated and persecuted him. It is believed Saul and his party are the persons David refers to here, because he had his greatest struggles with them. (I) He complains to God of the injuries they did him; they hunted him, fought against him (verse 1), persecuted him (verse 3), sought his ruin (verses 4, 7), accused him falsely (verse 11), abused him basely (verses 15-16), and all his friends (verse 20), and triumphed over him,, verses 21, 25-26. (II) He pleads his own innocency, that he never gave any provocation to them (verses 7, 19), on the contrary, had deliberately sought their favor, verses 12-14. (III) He prays to God to protect and deliver him, and appear for him (verses 1-2), to comfort him (verse 3), to be nigh to him and rescue him (verses 17, 22), to plead his cause (verses 23-24), to defeat all the designs of his enemies (verses 3-4), to disappoint their expectations of his fall (verses 19, 25-26), and, lastly, to abide with all his friends, and encourage them (verse. 27). (IV) He prophesies the destruction of his persecutors, verses 4-6, 8. (V) He promises himself that he shall yet see better days (verses 9-10), and promises God that he will then attend Him with his praises, verses 18, 28. In singing this Psalm, and praying over it, the Church must take heed of applying it to any little peevish quarrels

and enmities of its own, and of expressing by it any uncharitable revengeful resentments of injuries done to it; for Christ has taught us to forgive our enemies and not to pray against them, but to pray *for* them, as He did. **(A)** We can comfort ourselves with the testimony of our consciences concerning our innocency, with reference to those who are in any way injurious to us, with hopes that God will, in His own way and time, right us, and, in the mean time, support us. **(B)** The Church ought to apply it to the public enemies of Christ and His kingdom, typified by David and his kingdom, to resent the indignities done to Christ's honor, to pray to God to plead the just and injured cause of Christianity and serious godliness, and to believe that God will, in due time, glorify His own name in the ruin of all the opposing enemies of His Church, that will not repent to give Christ glory.

#### Outline for Psalm 35

Verses 1-8 – **(1)** *Eighteen requests for judgment upon the wicked*

Verses 9-10 – **(2)** *Praise for judgment on the wicked*

Verses 11-16 – **(3)** *Contrasted character of the righteous and wicked: ten sins of the wicked; six good deeds of the righteous*

Verses 17-26 – **(4)** *Sixteen requests to judge the wicked and vindicate the righteous: ten more sins of the wicked*

Verses 27-28 – **(5)** *Praise from the righteous*

### Psalm 36

Second Psalm of the Wicked. To the chief Musician. A Psalm of David

#### The Character of the Wicked.

It is uncertain when, and upon what occasion, David penned this Psalm, probably it was when he was struck at either by Saul or Absalom, because in it he complains of the malice of his enemies against him, however, was able to triumph in the goodness of God. We are led to consider, and it is good to consider seriously, **(I)** The sinfulness of sin, and how cruel it is, verses 1-4. **(II)** The goodness of God, and how gracious He is, **(A)** To all His creatures in general, verses 5-6. **(B)** To His own people in a special way, verses 7-9. By this the Psalmist is encouraged to pray for all the saints (verse 10), for himself in particular and his own preservation (verse 11), and to triumph in the certain collapse of his enemies, verse 12. In singing this Psalm, the Church's heart is duly affected with the hatred of sin and satisfaction in God's lovingkindness, and with grace and understanding.

#### Outline for Psalm 36

Verses 1-4 – **(1)** *Ten sins of the wicked*

Verses 5-9 – **(2)** *Ten characteristics of God and blessings on the righteous*

Verses 10-11 – **(3)** *Four requests for the righteous* (See Psalm 32:1& 7; 3:18 40:11; 43:1)

Verse 12 – **(4)** *The end of the wicked* (See Matthew 13:40 and 25:46)

### Psalm 37

Third Psalm of Instructions (on blessings and curses) A psalm of David

#### Exhortations and Promises.

This Psalm is a sermon, and an excellent useful sermon it is, calculated not (as most of the Psalms) for our devotion, but for our living. There is nothing in it of prayer or praise, but is instructional - a teaching Psalm. It is an exposition of some of the hardest chapters in the book of Providence, the advancement of the wicked and the humiliation of the righteous, a solution of the difficulties that arise as a result, and an exhortation to conduct ourselves as becomes us under such a dark period. The work of the prophets (and David was one) was to explain the Law. Now the Law of Moses had promised temporal blessings to the obedient, and denounced temporal

miserias against the disobedient, that essentially referred to the nation Israel. However, when these principles can be applied to specific persons. There were instances where sinners were in prosperity and saints were in adversity – to reconcile those instances with the Word that God had spoken in this Psalm, **(I)** He forbids us to fret at the prosperity of the wicked in their wicked ways, verses 1, 7-8. **(II)** He gives very good reasons why we should not fret at it. **(A)** Because of the scandalous character of the wicked (verses 12, 14, 21, 32) in spite of their prosperity, and the honorable character of the righteous, verses 21, 26, 30-31. **(B)** Because of the destruction and ruin that the wicked are coming to (verses 2, 9-10, 20, 35-36, 38) and the salvation and protection that the righteous are sure of from all the malicious designs of the wicked, verses 13, 15, 17, 28, 33, 39-40. **(C)** Because of the particular mercy God has in store for all good people and the favor he shows them, verses 11, 16, 18-19, 22-25, 28-29, 37. **(III)** He prescribes good remedies against this sin of envying the prosperity of the wicked, and great encouragement to use those remedies, verses 3-6, 27, 34. In singing this Psalm the Church must teach and admonish one another rightly to understand the providence of God and to accommodate itself to it, at all times carefully to do its duty and then patiently to leave the event with God and to believe that, however bleak things may look for the present, it shall be "*well with those that fear God.*"

#### Outline for Psalm 37

Verses 1-11 – **(1) Thirteen commands: ten blessings of obedience**  
 Verses 12-15 – **(2) Tenfold sowing and reaping of the wicked**  
 Verses 16-22 – **(3) Five contrasts between the righteous and the wicked**  
 Verses 23-26 – **(4) Seven blessings of the righteous**  
 Verses 27-33 – **(5) 3 commands: 10 blessings of the righteous; 2 sins and curses of the wicked**  
 Verses 34-38 – **(6) Four commands: destiny of the righteous and wicked**  
 Verses 39-40 – **(7) Six blessings of the righteous: reason for blessings**

### Psalm 38

Tenth Prayer of Distress - A psalm of David

#### Sorrowful Complaints.

This is one of the Psalms of repentance – full of grief and complaint from the beginning to the end. David's sins and his afflictions are the cause of his grief and the matter of his complaints. It would seem he was now sick and in pain, which reminded him of his sins and helped to humble him. He was, at the same time, deserted by his friends and persecuted by his enemies, and the Psalm is considered in the depth of distress and a difficulty of calamities. He complains, **(I)** Of God's displeasure, and of his own sin that provoked God against him, verses 1-5. **(II)** Of his bodily sickness, verses 6-10. **(III)** Of the unkindness of his friends, verse 11. **(IV)** Of the injuries that his enemies did him, pleading his good conduct toward them, yet confessing his sins against God, verses 12-20. Lastly, he concludes the Psalm with earnest prayers to God for his gracious presence and help, verses 21-22. In singing this Psalm the Church ought to be much affected with the disgust of sin; and, if we do not have such troubles as are here described, we do not when we might have, and therefore must sing of them in preparation and we know that others have them, and therefore we sing in sympathy.

#### Outline for Psalm 38

Verses 1-10 – **(1) Two requests: eighteen-fold sin and suffering in body –David's disease**  
 Verses 11-20 – **(2) Eighteen-fold sin and suffering in soul and spirit**  
 Verses 21-22 – **(3) Three requests for healing and forgiveness**

## Psalm 39

Second “*Prayer-Testimony*” Psalm – To chief Musician, even to Jeduthun (Ethan, a choir leader)  
A Psalm of David

### Devout Reflections; Brevity and Vanity of Life.

David seems to have been in a great strait when he penned this Psalm, and, upon some reason or other, was very uneasy. It is with some difficulty that he conquers his passion, and composes his spirit to take the good counsel that he had given to others (Psalm 37) to rest in the Lord, and wait patiently for Him, without fretting. It is easier to give good advice than to give a good example of tranquility and calmness under affliction. What was the particular trouble that gave occasion for the conflict that David was in is not mentioned. maybe it was the death of some dear friend or relation that was the trial of his patience, and that suggested to him these meditations of morality. At the same time, it could be that he himself was weak and ill, and under some prevailing illness. His enemies likewise were seeking advantages against him, and watched for his faltering, that they might have something to reproach him for. Thus wounded, **(I)** He relates his struggle between grace and corruption, between passion and patience, verses 1-3. **(II)** He meditates upon the doctrine of man's frailty and mortality, and prays for God to instruct him in it, verses 4-6. **(III)** He appeals to God for the pardon of his sons, the removal of his afflictions, and the lengthening of his life until he is ready for death, verses 7-13. This is a funeral Psalm, and very proper for the occasion. In singing it the Church should get its heart duly affected with the brevity and uncertain state of human life. Those whom God, by death, has made parting, will find this Psalm of great use. In order to obtain what we ought to aim at under such an affliction – that is to get it sanctified for spiritual benefit – one's heart must be reconciled to the will of God in it.

#### Outline for Psalm 39

Verses 1-3 – **(1)** *Sevenfold testimony*

Verses 4-7 – **(2)** *Three requests: sevenfold testimony of the natural man*

Verses 8-11 – **(3)** *Three requests: sevenfold testimony of chastening*

Verses 12-13 – **(4)** *Four requests for strength*

## Psalm 40

Seventh Messianic Psalm. To the chief Musician - A Psalm of David

### The Benefit of Confidence in God.

It would seem that David penned this Psalm on occasion of his deliverance, by the power and goodness of God, from some great and pressing trouble, by which he was in danger of being overwhelmed. It was probably some trouble of mind arising from a sense of sin and of God's displeasure against him for it. Whatever it was, the same Spirit that inspired his praises for that deliverance was in him, at the same time, a Spirit of prophecy, testifying of the sufferings of Christ and the glory that should follow that led him to speak of this undertaking. The course of David's words must be applied to Christ. How far these praises go before that illustrious prophecy, and the prayers that follow, may profitably be applied to Christ is certainly worth considering. In this Psalm, **(I)** David records God's favor to him in delivering him out of his deep distress, with thankfulness to his praise, verses 1-5. **(II)** He takes occasion to speak of the work of our redemption by Christ, verses 6-10. **(III)** That gives him encouragement to pray to God for mercy and grace both for himself and for his friends, verses 11-17. If, in singing this Psalm, the Church mixes faith with the prophecy of Christ, and join in sincerity with the praises and prayers here offered up, it will indeed make melody in our heart to the Lord.

### Outline for Psalm 40

Verses 1-3 – (1) *Seven blessings of waiting on God*

Verse 4 – (2) *Three great principles of a blessed man* ( See Psalm 15:2 and 32:1)

Verse 5 – (3) *Two infinite things of God*

Verses 6-10 – (4) *Sevenfold ministry of the Messiah*

Verses 11-17 – (5) *Twelve requests and twelve reasons for an answer*

### Psalm 41

Eighth Messianic Psalm. To the chief Musician - A Psalm of David

#### Promises to Those Who Consider the Poor

God's kindness and truth have often been the support and comfort of the saints when they experienced man's unkindness and treachery. David here found them so, upon a sickbed, He found his enemies unbearable, but his God very gracious. (I) He here comforts himself in his communion with God under his sickness, by faith receiving and laying hold of God's promises to him (verses 1-3) and lifting up his heart in prayer to God, verse 4. (II) He represents the malice of his enemies against him, their malicious accusations of him, their spiteful reflections upon him, and their insolent conduct towards him, verses 5-9. (III) He leaves his case with God, not doubting but that He would own and favor him (verses 10-12), and so the Psalm concludes with a doxology, verse 13. Is any afflicted with sickness? let him sing the beginning of this Psalm. Is any persecuted by enemies? let him sing the latter end of it; and we may any of us, in singing it, meditate upon both the calamities and comforts of good people in this world.

### Outline for Psalm 41

Verses 1-3 – (1) *Seven blessings of generosity*

Verses 4-8 – (2) *Two requests: seven things that enemies say and do*

Verse 9 – (3) *Betrayal of the messiah*

Verses 10-13 (4) *Two requests: four blessings*

### The 2<sup>nd</sup> Book of Psalms

The “*Exodus*” Book: Concerning National Israel (Psalms 42 through 72)

Psalm 42 is first of ten Psalms “*for the sons of Korah*” (This includes: Psalm 42, 44, 45, 46, 47, 48, 49, 85, 87 and 88). The story of “*Korah*” is given in Numbers 16; 26:9; 27:3; & Jude 1:11. The Syriac says, “It is a Psalm which David sang when he was in exile, and desired to return to Jerusalem.”

### Psalm 42

Fourth Psalm of Instruction (on help in distress) To the chief musician, Maschil (instruction), for the sons of Korah

#### Desiring Communion with God; Mourning for the Loss of Public Ordinances.

If the book of Psalms be, as some have styled it, a mirror or looking-glass of holy and devout affections, this Psalm in particular deserves, as much as any Psalm, to be so entitled. It is as proper as any to encourage and motivate such in us – gracious desires are here strong and fervent; gracious hopes and fears, joys and sorrows, are here struggling, but godly zeal is the conqueror. One may receive it to be a conflict between sense and faith – sense objecting and faith answering. (I) Faith begins with holy desires toward God and communion with Him, verses 1-1. (II) Sense complains of the darkness and cloudiness of the present condition, provoked by

the remembrance of the former enjoyments, verses 3-4. **(III) Faith** silences the complaint with the assurance of a good issue at last, verse 5. **(IV) Sense** renews its complaints of the present dark and depressed state, verses 6-7. **(V) Faith** holds up the heart with hope that the day will dawn, verse 8. **(VI) Sense** repeats its sorrow and anguish (verses 9-10) and sighs out the same pleas it had made before its grievances. **(VII) Faith** gets the last word (verse 11), for the silencing of the complaints of sense, and, though it be almost the same with that (verse 5) yet now it prevails and carries the day. The title does not tell us who was the penman of this Psalm, but most probably it was David, and we may conjecture that it was penned by him at a time when, either by Saul's persecution or Absalom's rebellion, he was driven from the Sanctuary and cut off from the privilege of waiting upon God in public ordinances. The strain of it is much the same with Psalm 63, and therefore we may presume it was penned by the same hand and upon the same or a similar occasion. In singing it, the Church must not, either in outward affliction or in inward distress, accommodate itself by the expressions we find here, but rather, in singing them, sympathize with those whose case they plainly speak of, and thank God it is not our own case. However, the passages here that express and excite holy desires toward God, and dependence on Him, we must earnestly endeavor to set our minds upon.

#### Outline for Psalm 42

Verses 1-2 – **(1) Twofold thirst of the soul**

Verses 3-4 – **(2) Sevenfold depression of the soul**

Verse 5 – **(3) Fourfold appeal to the soul**

Verses 8-10 – **(4) Fourteen-fold prayer of distress and appeal to God**

Verse 11 – **(5) Fourfold appeal to the soul**

### Psalm 43

Eleventh Prayer of Distress

#### Appeals and Petitions.

This Psalm was most likely penned on the same occasion with the precious Psalm, and, because it does not have a title, it can be looked on as an appendix to it. The malady presently returning, David would have immediate recourse to the same remedy, because he had entered it in his book. The 2<sup>nd</sup> verse of this Psalm is almost the very same with the 9<sup>th</sup> verse of the previous Psalm, and the 5<sup>th</sup> of this Psalm is exactly the same with the 11<sup>th</sup> of the previous one. Christ Himself, who had the Spirit without measure, when there was occasion prayed a second and third time "*saying the same words,*" according to Matthew 26:44. In this Psalm: **(I)** David appeals to God concerning the injuries that were done him by his enemies, verses 1-2. **(II)** He prays to God to restore to him the free enjoyment of public ordinances again, and promises to make a good improvement of them, verses 3-4. **(III)** He endeavors to still the tumult of his own spirit with a lively hope and confidence in God (verse 5). In singing this Psalm, the Church labors after these same objectivez, singing with grace in its hearts.

#### Outline for psalm 43

Verses 1-3 – **(1) Eightfold request for deliverance from distress**

Verse 4 – **(2) THEN – three promises to God**

Verse 5 – **(3) Fourfold appeal to the soul** (See Psalm 42:5 & 11)

### Psalm 44

Fifth Psalm of Instruction (on help in distress)

To the chief Musician for the sons of Korah, Maschil (instruction)

### Grateful Acknowledgment of Past Mercies; Consecration to God.

We are not told either *who* was the penman of this Psalm or *when* and on *what* occasion it was penned. We can be sure it was on a melancholy occasion, not so much for the penman himself (then we would have found occasions enough for it in the history of David and his afflictions), but to Israel in general. Even if we believe it penned by David, we still must attribute it to the Spirit of prophecy, and conclude that the Spirit had in view the captivity of Babylon, or the sufferings of the Jewish believers under Antiochus. Ultimately, of course, it can speak of the afflicted state of the Christian Church in its early days (to which verse 22 is applied by the apostle, Romans 8:36), and indeed in all its days on earth. Because it is its determined lot it must enter into the kingdom of heaven through many tribulations. If we have Psalms pointing at the privileges and comforts of Christians, why should we not have one pointing at their trials and training? This is a Psalm calculated for a day of fasting and humiliation upon occasion of some public calamity, either pressing or threatening. In it the Church is taught, **(I)** To express thankfulness, to the glory of God, the great things God has done for their fathers, verses 1-8. **(II)** To exhibit a memorial of their present dreadful estate, verses 9-16. **(III)** To file a declaration of their integrity and devotion to God in spite of the situation, verses 17-22. **(IV)** To lodge a petition at God's throne of grace for help and relief, verse 22-26. In singing this Psalm the church ought to give God the praise for what He has done for His people, to represent its grievances, or sympathize with those parts of the Church that are in distress, to engage itself, whatever happens, to cleave to God and duty, and then cheerfully to wait the event.

#### Outline for Psalm 44

Verses 1-3 – **(1)** *Eightfold deliverance by God of Israel under Joshua*

Verses 4-8 – **(2)** *Eightfold confidence in God as Israel's Deliverer*

Verses 9-16 – **(3)** *Sixteen-fold judgment on Israel: God blamed for sufferings*

Verses 17-22 – **(4)** *Eightfold accusation of God and declaration of innocence*

Verses 23-26 – **(5)** *Eightfold prayer for deliverance from distress*

### Psalm 45

Ninth Messianic Psalm. To the chief Musician upon Shoshannim (lilies),  
for the sons of Korah, Maschil (instruction) A song of loves

#### Nuptial Song; Glories of the Messiah.

This Psalm is an illustrious prophecy of Messiah the Prince. It concerns the gospel, and points to Christ, as a bridegroom espousing the Church to Himself and as a King ruling it. It is probable that our Savior has reference to this Psalm when David compares the kingdom of heaven to a marriage, with the seriousness of a royal wedding, Matthew 22:2 & 25:1. We have no reason to think it has any reference to Solomon's marriage to Pharaoh's daughter, as some believe. If we thought for a moment that it had reference to any other than the mystical marriage between Christ and His Church, we would apply it to some of David's marriages, because he was a man of war, such a one as the bridegroom here is described to be – and Solomon was not! But we ought to take it to be purely and only meant of Jesus Christ. Of Him speaks the prophet, of Him and of no other man. To Him (verses 6-7) it is applied in the New Testament (Hebrews 1:8). It cannot be understood of any other. The preface speaks the excellency of the song, verse 1. The Psalm speaks, **(I)** Of the royal bridegroom, who is Christ. **(A)** The transcendent excellency of His person, verse 2. **(B)** The glory of His victories, verses 3-5. **(C)** The righteousness of His government, verses 6-7. **(D)** The splendor of His court, verses 8-9. **(II)** Of the royal bride, that is the Church. **(A)** Her consent gained, verses 10-11. **(B)** The marriage solemnized, verses 12-15. **(C)** The issue of this marriage, verses 16-17. In singing this Psalm the Church's heart must be filled with high thoughts of Christ, with an entire submission to and satisfaction in His

government, and with an earnest desire of the enlarging and perpetuating of His Church in the world.

#### Outline for Psalm 45

Verse 1 – (1) *The psalmist inspired*

Verse 2 – (2) *The beauty of the king: his gift of graciousness an eternal blessing from God*

Verses 3-5 – (3) *The power, majesty, and moral traits of the king*

Verses 6-7 – (4) *Six-fold exaltation and eternal reign of the Messiah*

(See Isaiah 9:6-7 and Daniel 7:13-14)

Verse 8 – (5) *The garments of the king: their beauty and fragrance*

Verses 9-16 – (6) *The queen: her attendants*

Verse 17 – (7) *The Psalmist inspired*

#### Psalm 46

Tenth messianic Psalm To the chief Musician for the sons of Korah,  
A Song upon Alamoth (maidens or virgins)

#### God the Protection of His People.

This Psalm encourages us to hope and trust in God, and His power, and providence, and gracious presence with His Church in the worst of times, and directs us to give Him the glory of what He has done for us and what He will do. Probably it was penned upon occasion of David's victories over the neighboring nations (2 Samuel 8), and the rest that God gave him from all his enemies round about. We are here taught, (I) To take comfort in God when things look very black and threatening, verses 1-5. (II) To mention, in our praise, the great things He has wrought for His Church against its enemies, verses 6-9. (III) To assure ourselves that God who has glorified His own name will glorify it yet again, and to comfort ourselves with that, verses 10-11. The Church may, in singing it, apply it either to its spiritual enemies, and be more than conquerors over them, or to the public enemies of Christ's kingdom in the world and their threatening insults, endeavoring to preserve a holy security and serenity of mind when they seem most formidable.

It is said of Luther that, when he heard any discouraging news, he would say, "Come let us sing the forty-sixth psalm."

#### Outline for psalm 46

Verses 1-3 – (1) *Three things that God is to His people: Five-fold confidence*

Verse 4 – (2) *The Millennial river* (See Ezekiel 47:1-12 and Zechariah 14:8)

Verses 5-7 – (3) *Tenfold reign of God and messiah over Israel* (See Isaiah 2:2-4; 9:6-7; Daniel 7:13-14; Zechariah 14; Revelation 11:15 and 1 Corinthians 15:24)

Verses 8-9 – (4) *Invitation: Five works of God*

Verses 10-11 – (5) *Command: God's ultimate purpose in the earth*

#### Psalm 47

Eleventh Messianic Psalm – To the chief musician – A psalm for the sons of Korah

#### Exhortation to Praise God.

The scope of this Psalm is to stir us up to praise God, to stir up all people to do so; and, (I) We are directed in what manner to do it, *publicly, cheerfully, and intelligently*, verses 1, 6-7. (II) We are furnished with matter for praise. (A) God's majesty, verse 2. (B) His sovereign and universal dominion, verses 2, 7-9. (C) The great things He had done, and will do, for His people, verses 3-5. Many suppose that this Psalm was penned upon occasion of the bringing up of the Ark to Mount Zion which verse 5 seems to refer to ("*God has gone up with a shout*"); but it



looks further, to the ascension of Christ into the heavenly Zion, after He has finished His undertaking on earth, and to the setting up of His kingdom in the world, to which the heathen should become willing subjects. In singing this Psalm the Church is to give honor to the exalted Redeemer, to rejoice in His exaltation, and to celebrate His praises, confessing that He is Lord, to the glory of God the Father.

#### Outline for Psalm 47

Verses 1-5 – (1) *Two commands to praise: seven reasons to praise*

Verses 6-9 – (2) *Seven reason to praise* (See Psalm 48:9; 54:4; 56:12 and 68:3)

### Psalm 48

Twelfth messianic Psalm – A Song and Praise for the sons of Korah

#### The Beauty and Strength of Zion.

This Psalm, as the two precious ones, is a triumphant song. Some think it was penned on occasion of Jehoshaphat's victory (2 Chronicles 22), others of Sennacherib's defeat, when his army laid siege to Jerusalem in Hezekiah's time. But, for all I know, it could have been penned by David on occasion of some eminent victory obtained in his time, yet not so calculated but that it might serve any other similar occasion in aftertimes. It is applicable also to the glories of the Church, of which Jerusalem was a type, especially when it will come as a Church triumphant, the "heavenly Jerusalem" (Hebrews 12:22), "the Jerusalem which is above," Galatians 4:26. Jerusalem is here praised, (I) For its relation to God, verses 1-2. (II) For God's care of it, verse 3. (III) For the terror it strikes upon its enemies, verses 4-7. (IV) For the pleasure it gives to its friends, who delight to think, (A) Of what God has done, does, and will do for it, verse 3. (B) Of the gracious discoveries He makes for Himself in and for that holy city, verses 9-10. (C) Of the effectual provision that is made for its safety, verses 11-13. (D) Of the assurance we have of the eternity of God's covenant with the children of Zion, verse 14. In singing this Psalm the Church must be affected with the privilege and, as members of the Church, and must express and excite its sincere good-will to all its interests.

#### Outline for psalm 48

Verses 1-8 – (1) *Fifteen-fold greatness of God and His capital city*

Verses 9-14 – (2) *Seven commands to praise God: seven reasons to praise*

### Psalm 49

Sixth Psalm of instruction (on riches, wisdom, and honor)

To the chief Musician – A psalm for the sons of Korah

#### A Call to Attention.

This Psalm is a sermon, and so is the next. In most of the Psalms we have the penman praying or praising; in these we have him *preaching*. It is the Church's duty, in singing Psalms, to teach and admonish one another. The scope and design of this discourse is to convince the men of this world of their sin and folly in setting their hearts upon the things of this world, and so to persuade them to seek the things of a better world. Also our duty is to comfort people, in reference to our own troubles and the grief that arises from the prosperity of the wicked. (I) In the preface the Psalmist seeks to awaken worldly people out of their security (verses 1-3) and to comfort himself and other godly people in a day of distress, verses 4-5. (II) In the rest of the Psalm, (A) He endeavors to convince sinners of their folly in caring for the wealth of this world, by showing them. That they cannot, with all their wealth, save their friends from death, verses 6-9. (B) They cannot save themselves from death, verse 10. (C) They cannot secure to themselves a happiness in this world, verses 11-12. Much less, (D) Can they secure for themselves a happiness in the world to come, verse 14. (III) The Psalmist endeavors to comfort himself and

other good people, (A) Against the fear of death, verse 15 (B) Against the fear of the prospering power of wicked people, verses 16-20. In singing this Psalm let the Church receive these instructions, and be wise.

#### Outline for psalm 49

Verses 1-4 – (1) **Universal call to hear: these commands**

Verses 5-9 – (2) **Riches cannot redeem the soul and give eternal life**

Verses 10-13 – (3) **All men die alike and all bodies see corruption like the beasts**

(See Genesis 3:19; Ecclesiastes 3:19-20 and Daniel 12:2)

Verses 14-15 – (4) **Resurrection of the body and redemption from sheol (hell).**

**The confidence of the Psalmist** (See 1 John 3:21)

Verses 16-20 – (5) **Two commands not to fear the rich who see corruption: like beasts**

We come to the 1<sup>st</sup> of 12 Psalms “**of Asaph, son of Berachiah,**” – one of the chief musical leaders in David's organization of Tabernacle worship (See 1Chronicles 15:16-19; 16:5-7; 25:1-9; 2Chronicles 5:12; 35:15; and Nehemiah 12:46). He composed both words and music (See 2Chronicles 29:30). The 12 Psalms of Asaph are 50, & 73-83. Some object to his authorship of Ps. 74 and 79, claiming they refer to the Babylonian captivity, but there is nothing in them to prove this. Jerusalem was often plundered, and the inspired writer could have predicted such desolation in song.

### Psalm 50

Psalm of Judgment – A psalm of Ashaph

#### The Majesty of Messiah.

This Psalm, as the previous Psalm, is a Psalm of instruction, not of prayer or praise; it is a Psalm of reproof and admonition, in singing this Psalm the Church teaches and admonishes one another. In Psalm 49, after a general demand of attention, God by His prophet deals (verse 3) with the children of this world, to convince them of their sin and folly in setting their hearts upon the wealth of this world. In this Psalm, 50, after a like preface, he deals with those that were, in profession, to convince them of their sin and folly in placing their religion in ritual services, while neglecting practical godliness – as sure a way to ruin as the other. This Psalm is intended, (A) As a proof to the carnal Jews, both those that rested in the *external* performances of their religion, and were negligent in the more excellent duties of prayer and praise, and those that expounded the Law to others, but lived wicked lives themselves. (B) As a prediction of the abolishing of the *ceremonial* law, and of the introducing of a *spiritual* way of worship in and by the kingdom of the Messiah, John 4:23-24. (C) As a representation of the Day of Judgment, in which God will call men to an account concerning their observance of those things that they have been taught; men will be judged “*according to what is written in the books.*” Christ is fitly represented speaking as a Judge, when He speaks as a Lawgiver. Here is, (I) The glorious appearance of the Prince that gives law and judgment, verses 1-6. (II) Instruction given to His worshippers, to turn their sacrifices into prayers, verses 7-15. (III) A rebuke to those that pretend to worship God, but live in disobedience to His commands (verses 16-20), their doom read (verses 21-22), and warning given to all to look to their behavior as well as to their devotions, verse 23. These instructions and admonitions the Church must take to itself, and give to others, in singing this Psalm.

#### Outline for Psalm 50

Verses 1-6 – (1) **The judge: tenfold work of judgment**

Verses 7-13 – (2) **Fourteen-fold reproof of Israel: two commands**  
 Verses 14-15 – (3) **God and man's part in answered prayer**  
 Verses 16-22 – (4) **The wicked reproved: their twelve sins**  
 Verse 23 – (5) **How to avert judgment**

## Psalm 51

First Prayer Psalm – To the chief Musician – A psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba (2 Samuel 12).

### Petitions of Repentance.

Though David penned this Psalm on a very precise occasion, yet, it is of as general use as any of David's Psalms. It is the most well-known of the repentant Psalms, and most expressive of the cares and desires of a repenting sinner. It is a pity indeed that in our devout addresses to God we should have any thing else to do than to praise God, for that is the work of heaven. However, we make added work for ourselves by our own sins and follies, because then we must come to the throne of grace in the posture of *repentance*, to confess our sins and claim the grace of God. If we would take these words of David, we would find no better words than in this Psalm, that is the record of David's repentance for his sin in the matter of Uriah – the greatest blemish upon his character! All the rest of his faults were nothing compared to this – it is said of him (1 Kings 15:5) that "*he turned not aside from the commandment of the Lord all the days of his life, save only in the matter of Uriah the Hittite.*" In this Psalm, (I) He confesses his sin, verses 3-6. (II) He prays earnestly for the pardon of his sin, verses 1-2, 7, 9. (III) For peace of conscience, verses 8, 12. (IV) For grace to go and sin no more, verses 10-11, 14. (V) For liberty of access to God, verse 15. (VI) He promises to do what he could for the good of the souls of others (verse 13) and for the glory of God, verses 16-17, 19. And, lastly, concludes with a prayer for Zion and Jerusalem, verse 18. Those whose consciences charge them with any gross sin should, with a believing heart regard Jesus Christ, the Mediator, and pray this Psalm. Nay, though we have not been guilty of adultery and murder, or any the like enormous crime, yet in singing it, and praying it, we may very sensibly apply it all to ourselves, that if we do with suitable affections through Christ Jesus, will find mercy, pardon and grace for appropriate help.

### Outline for Psalm 51

Verses 1-2 – (1) **Four requests for forgiveness and cleansing**  
 Verses 3-6 – (2) **Tenfold confession of sin**  
 Verses 7-19 – (3) **Fifteen requests: 22 results if granted**

## Psalm 52

Seventh Psalm of instruction (on treachery of the righteous) – To the chief Musician, Mashil (instruction) – A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech (1 Samuel 21).

### The Wickedness of Doeg.

David, no doubt, was in very great grief when he said to Abiathar (1 Samuel 22:22), "*I have occasioned the death of all the persons of thy father's house,*" who were put to death upon Doeg's malicious information. To give some vent to that grief, and to gain some relief to his mind under it, David penned this Psalm, and, as a prophet, with as good an authority as if he was already a prince upon the throne, (I) He charges Doeg for what he had done, verse 1. (II) He accuses him, convicts him, and enumerates his crimes, verses 2-4. (III) He passes sentence upon him, verse 5. (IV) He foretells the triumphs of the righteous in the execution of the sentence, verses 6-7. (V) He comforts himself in the mercy of God and his assurance and that he would praise Him, verses 8-9. In singing this Psalm the Church should conceive a hatred of the sin of

lying, foresee the ruin of those that persist in it, and please itself with the assurance of the defense of God's Church and people, in spite of all the malicious designs of the children of Satan, that father of lies.

### Outline for Psalm 52

Verses 1-4 – (1) **Six-fold character of Doeg**

(See 1 Samuel 22:7-23; 2 Samuel 15:1-12, & 31; and Psalms 55:12-14)

Verse 5 – (2) **Threefold judgments of God**

Verses 6-7 – (3) **Fourfold attitude of the righteous under the law**

Verses 8-9 – (4) **Four blessings of the just**

### Psalm 53

Eighth Psalm of Instruction (on the wicked) – To the chief musician upon Mahalath  
(entreat or make prayer) a Psalm of David

#### Human Depravity.

God speaks once, twice, and it is well for man to recognize it. God, in this Psalm, speaks twice, for it is the same almost verbatim with the 14<sup>th</sup> Psalm. The scope of it is to convince us of our sins, to set us blushing and trembling because of them. This is what we are and there is with so much difficulty that there is need of understanding “*line upon line*” to this claim. God’s Word, as a convincing Word, is compared to a hammer, where strokes must be frequently repeated. God, by the Psalmist here, (I) Shows us how bad we are, verse 1. (II) Proves it to us by His own certain knowledge, verses 2-3. (III) He speaks terror to those who would persecute him, the worst of sinners, verses 4-5. (IV) He speaks encouragement to God's persecuted people, verse 6. There is *little* variation between Psalm 14 and this, but not considerable, only between verses 5-6, in Psalm 14, and verse 5 here in this Psalm. Some expressions found in the 14<sup>th</sup> Psalm are in this Psalm left out, concerning the shame that the wicked put upon God's people. Here David foretells the shame that God will put upon the wicked, with variations. He brings these charges by divine focus when he delivers it the second time to the chief musician. In singing it the Church ought to lament the corruption of the human nature, and the wretched immorality of the world it lives in, yet rejoicing in hope of the great salvation.

### Outline for Psalm 53

Verse 1 – (1) **Twelve things of fools; five of God – Words and deeds of fools** (See Psalm 14:1)

Verse 2 – (2) **God’s search to find godly men on earth** (See Psalm 14:2)

Verses 3-5 – (3) **God’s discovery: all men are ungodly** (See Psalm 14:3)

Verse 6 – (4) **God’s ultimate purpose: men n earth to be godly** (See Psalm 14:7)

### Psalm 54

Ninth Psalm of Instruction (on prayer and praise)

To the chief Musician on Neginoth (stringed instruments), Maschil (instruction).

A Psalm of David when the Ziphims came and said to Saul, “*Doth not David hide himself with us?*” (2 Samuel 23:19 & 26:1)

#### Complaints.

The key of this Psalm hangs at the door, for the title tells us upon what occasion it was penned - when the inhabitants of Ziph, men of Judah (types of Judas the traitor), betrayed David to Saul, by informing him where he was, giving Saul the opportunity to seize him. This they did twice (1 Samuel 23:19 & 26:1), and it is on record to their everlasting disgrace. The first part of this Psalm is sweet. It was contemplated, perhaps, when David was in his distress and put into writing when the danger was over, with the addition of the last two verses, which express his

thankfulness for the deliverance, which yet might be written in faith, even when he was in the midst of his fright. Here, **(I)** He complains to God of the hatred of his enemies, and prays for help against them, verses 1-3. **(II)** He comforts himself with an assurance of divine favor and protection, and that, in due time, his enemies would be confused and be delivered, verses 4-7. Whenever the Church is in distress it can be comfort to sing this Psalm.

#### Outline for Psalm 54

Verses 1-3 – **(1) Four requests: 3 reasons** (See Psalm 55:1; 56:1; 57:1; 86:1 & 12; 106:4; 108:5)  
 Verses 4-7 – **(2) Praise: Six reasons**

### Psalm 55

Tenth Psalm of Instruction (on prayer for judgment) – To the chief Musician on Neginoth (stringed instruments) Maschil (instruction). A psalm of David

#### Supplications of David in Distress.

Many expositors feel that David penned this Psalm upon occasion of Absalom's rebellion, and that the particular enemy he here speaks of, that dealt treacherously with him, was Ahithophel, making David's troubles here typical of Christ's sufferings, and Ahithophel's treachery a figure of Judas's, because they both hanged themselves. David was in great distress when he penned this Psalm. **(I)** He prays that God would manifest His favor to him, and pleads his own sorrow and fear, verse 1-8. **(II)** He prays that God would manifest His displeasure against his enemies, and pleads their great wickedness and treachery, verses 9-15 and again verses 20-21. **(III)** He assures himself that God would, in due time, appear for him against his enemies, comforts himself with the hopes of it, and encourages others to trust in God, verses 16-19 and again verses 22-23. In singing this Psalm the Church can apply it to its own troubles, if not, it may sympathize with those to whose case it comes nearer, foreseeing that there will be, at last, indignation and wrath to the persecutors, and salvation and joy to the persecuted.

#### Outline for Psalm 55

Verses 1-5 – **(1) Four requests: Eight complaints against the wicked**  
 Verses 6-8 – **(2) Six-fold desire of the just to escape the wicked**  
 Verses 9-11 – **(3) Two requests: Five sins of the wicked**  
 Verses 12-14 – **(4) Betrayal of the Messiah** (See Psalm 41:9; John 13:18-19 and Acts 1:16)  
 Verse 15 – **(5) Two requests for judgment on the wicked**  
 Verses 16-19 – **(6) Sevenfold confidence for deliverance from the wicked**  
 Verses 20-21 – **(7) Five sins of the wicked**  
 Verse 22 – **(8) Threefold confidence of the righteous**  
 Verse 23 – **(9) The destiny of the wicked** (See Matthew 13:39-50 and 25:46)

In Psalm 56 you will find the word, "***Jonath-elem-rechokim***," the first of two words in the Bible with eighteen letters - the longest words in the Bible (here and Isaiah 8:1).

### Psalm 56

Twelfth Prayer of Distress – To the chief musician upon "*Jonath-elem-rechokim*" (cry of the dove in the distant terebinth trees). Michtam (graven or permanent writing) of David, when the Philistines took him in Gath (1 Samuel 21 and 27)

#### Prayer for Help under Oppression; Confidence in God.

It seems by this Psalm, and many other Psalms, that even in times of the greatest trouble and distress David never hung his harp upon the willow-trees, never unstrung it or laid it by. When his dangers and fears were greatest he was still in tune for singing God's praises. He was

in imminent peril when he penned this Psalm, at least when he meditated it. Yet, even then his meditation of God was sweet. **(I)** He complains of the malice of his enemies, and begs mercy for himself and justice against them, verses 1-2 & 5-7. **(II)** He confides in God, being assured that He would take his part, comforting himself with this, that, because of this, he was safe and would be victorious, and that while he lived he would praise God, verses 3-4 & 8-13. How pleasantly may the Church, in singing this Psalm, rejoice in God, and praise Him for what He will do, as well as for what He has done

#### Outline for Psalm 56

Verses 1-7 – **(1) Two requests: Ten reasons for an answer**

(See Psalm 55:1; 56:1; 57:1 & 7; 59:11; 86:1 & 12; 106:4; 108:5 and 144:1)

Verses 8-11 – **(2) Eightfold confidence in God**

Verses 12-13 – **(3) Vows and reasons for praise**

### Psalm 57

Thirteenth Prayer of Distress – To the chief Musician, Altaschith (destroy not), Michtam (graven or permanent writing) of David, when he fled from Saul in the cave (1 Samuel 24:3)

#### Prayer in Affliction.

This Psalm, much like previous one, was penned upon a similar occasion, when David was both in danger of trouble and tempted to sin. It begins as the 56<sup>th</sup> Psalm does, "*Be merciful to me.*" The method also is the same. **(I)** He begins with prayer and complaint, yet not without some assurance of a speedy answer to his request, verses 1-6. **(II)** He concludes with joy and praise, verses 7-11. The Church can take direction and encouragement, both in its supplications and thanksgivings, and may offer both to God, in singing this Psalm.

#### Outline for Psalm 57

Verses – 1-6 – **(1) Four requests; eightfold distress**

(See Psalm 7:1; 17:1; 19:12; 25:16; 26:1; 27:7 and 28:3)

Verses 7-11 – **(2) Sevenfold resolve to praise God; two reasons; two requests**

This word, "*Al-taschith,*" meaning "*destroy not,*" is used in the title of four Psalms (Psalms. 57; 58; 59 and 75).

### Psalm 58

Fifth Prayer for Judgment – To the chief Musician, Altaschith (destroy not), Michtam (graven or permanent writing) of David.

#### A Reproof to Wicked Judges.

It is the belief of some that before Saul began to persecute David by force of arms, and raised the armed force to seize him, he fashioned a path of action against him by course of law, upon which he was condemned *unheard*, and counted as a traitor, by the Great Council, or Supreme Court of judicature, and then proclaimed him "*an outlawed wolf,*" whom any man might kill and no one should protect. The elders, in order to curry favor with Saul, having passed this bill of "*attainder*" – [loss of civil rights as a result of a sentence of death or outlawry] – it is assumed that David penned this Psalm on such an occasion. **(I)** He describes their sin, and magnifies it, verses 1-5. **(II)** He prays and foretells their ruin, and the judgments which the righteous God will bring upon them for their injustice (verses 6-9) that would redound, **(A)** To the comfort of the saints, verse 10. **(B)** To the glory of God, verse 11. Sin is presented here both exceedingly sinful and exceedingly dangerous, and God is a "*Just Avenger*" of wrong, which the Church should be reminded in singing this Psalm.

### Outline for Psalm 58

Verses 1-8- (1) ***Five requests: ten sins of the wicked***

Verses 9-11 – (2) ***Future judgment of the wicked***

### Psalm 59

Sixth Prayer for Judgment – To the chief Musician, Altaschith (destroy not),  
Michtam (graven or permanent writing) of David,  
when Saul sent, and they watched the house to kill him (1 Samuel 19:11).

#### Prayer for Deliverance.

This Psalm is of the same nature and scope with several of the “*Judgment*” Psalms that are filled with David’s complaints of the malice of his enemies and of their cruel designs against him. These record his prayers and prophecies against them, and his comfort and confidence in God as his God. Some of these Psalms referred to as, “*Prayers of Judgment*” (See page 80-81 of these notes), speaks of God’s judgment by *nature* that can easily be understood. At times, however, David speaks in a prophetic spirit, looking forward to Christ and the enemies of His kingdom, and therefore not, necessarily to be drawn as an example for the Church to follow. David also speaks of grace and a most holy faith that ought to be imitated by every one of us. In this Psalm, (I) He prays to God to defend and deliver him from his enemies, representing them as very bad men, barbarous and malicious atheists, verses 1-7. (II) He foresees and foretells the destruction of his enemies, which he would give God the glory of, verses 8-17. If any of the particular enemies of God’s people fall under these characters, the Church may, in singing this Psalm, read their doom and foresee their ruin.

### Outline for Psalm 59

Verses 1-7 – (1) ***Seven requests for judgment: tenfold description of the wicked***

(See Psalm 7:11; 10:1; 17:7; 53:3; 55:1 & 20; 58:1 and 74:3)

The word, “***Shushan-eduth***” means testimony, indicating that this Psalm is related to the second Passover provided for in Numbers 9:5-14 and acted upon in 2 Chronicles 30. The other Psalm thus used is Psalm 79.

“***Aram-naharaim***” refers to Mesopotamia, or Syria of the two rivers, between the Euphrates and the Tigris (1 Chronicles 18:5).

“***Aram-zobah***” is Coelesyria, or Syria of the watchmen (1 Chronicles 18:3).

The battle referred too in Psalm 60 is the battle of twelve thousand. In 2 Samuel 8:13 and 1 Chronicles 18:12 it is David’s and Abishai’s exploit which was 18,000. Here it is Joab’s exploit of 12,000, but it took him 6 months more to accomplish the task (1 Kings 11:15-16). David’s 22,000 in 1 Chronicles 18:5 were in a Syrian campaign.

### Psalm 60

- Eleventh Psalm of instruction (on God’s help in war)
- To the chief Musician upon Shushan-eduth (testimony),
  - Michtam (graven or permanent writing) of David, to teach;
  - when he strove with Aram-naharaim, and with Aram-zobah, when Joab returned, and spoke of Edom in the valley of salt twelve thousand (2 Samuel 8:3-13).

### David's Complaints and Petitions.

It appears that, after many Psalms that David penned in a day of distress the 60<sup>th</sup> Psalm was considered in a day of triumph, It was penned after he was settled on the throne, upon occasion of an illustrious victory that God blessed his forces with over the Syrians and Edomites, when David was in the zenith of his success, and the affairs of his kingdom seem to have been in a better situation then before or after. – (See 2 Samuel 8:3 & 13 – as well as, 1 Chronicles 18:3 & 12.) David, in prosperity, was as devout as David in adversity. In this Psalm, (I) He reflects on the bad state of the public interests, for many years, in which God had been challenging them, verses 1-3. (II) He takes notice of the happy turn lately given to their affairs, verse 4. (III) He prays for the deliverance of God's people from their enemies, verse 5. (IV) He triumphs in hope of their victories over their enemies, and pleads with God to carry them on and complete them, verses 6-12. In singing this Psalm the Church should have an eye both its acts and to the state of its soul – for both have their struggles.

#### Outline for Psalm 60

Verses 1-5 – (1) Four requests: eight past dealings of God with Israel

(See Psalm 9:19; 17:13; 28:3; 36:10; 39:12 54:1 and 55:1)

Verses 6-8 – (2) God's tenfold vow and prophecy of Israel and her immediate neighbors during the Tribulation Period (See Psalm 108:7-9)

Verses 9-10 – (3) Future refuge of Israel during the Tribulation Period ( See Psalm 108:10)

Verses 11-12 – (4) Israel's latter day prayer and final triumph of the Gentiles

(See Psalm 108:11)

### Psalm 61

Third Psalm of Trust – To the chief Musicain upon Neginah (stringed instruments),  
A Psalm of David

#### Crying to God in Distress.

David, in this Psalm, as in many others, begins with a sad heart, but concludes with an air of pleasantness – he begins with prayers and tears, but ends with songs of praise. The soul, by being lifted up to God, returns to the enjoyment of itself. It would seem David was driven out and banished when he penned this Psalm, whether by Saul or Absalom is uncertain. Some believe by Absalom, because he calls himself "the king" (verse 6), however, this refers to the King Messiah. David, in this Psalm, resolves to carry on in his duty, encouraged both by his experience and by his expectations. (I) He will call upon God because God had protected him, verses 1-3. (II) He will call upon God because God had provided well for him, verses 4-5. (III) He will praise God because he had an assurance of the continuance of God's favor to him, verses 6-8. So that, in singing this Psalm, the Church can find that which is very expressive both of its faith and of its hope – of its prayers and of its praises.

#### Outline for Psalm 61

Verses 1-2 – (1) Three requests of David

Verses 3-6 – (2) Eightfold trust in God (See Psalm 3:3; 20:1; 61:3 and 63:1)

Verses 7-8 – (3) Prayer and vows to God

### Psalm 62

Fourth Psalm of Trust – To the chief Musician,  
to Jeduthun (Ethan, a choir leader). A Psalm of David



### Waiting upon God; Confidence in God.

This Psalm has nothing in it directly either of prayer or praise, nor does it appear upon what occasion it was penned, nor whether upon any particular occasion, whether mournful or joyful. But in it, (I) David with a great deal of pleasure professes his own confidence in God and dependence upon him, and encourages himself to continue waiting on him, verses 1-7. (II) With a great deal of earnestness he excites and encourages others to trust in God likewise, and not in any creature, verses 8-12. In singing it the Church should stir up itself to wait on God.

#### Outline for Psalm 62

Verses 1-2 – (I) Six-fold trust in God

Verses 3-4 – (II) Five sins of the wicked and their destruction predicted

Verses 5-7 – (III) Tenfold trust in God (See Psalm 3:3; 20:1 61:3 and 63:1)

Verse 8 – (IV) Threefold admonition to men

Verse 9 – (V) Man's natural State (See Psalm 51:5 and Ephesians 2:1-3)

Verses 10-12 – (VI) Contrasting trusts

### Psalm 63

Fifth Psalm of Trust – A Psalm of David, when he was in the wilderness of Judah

#### Devout Affections.

This Psalm has in it as much of warmth and lively devotion as any of David's Psalms, yet, in so little a scope. As the sweetest of Paul's epistles written in prison, so some of the sweetest of David's Psalms were those that were penned, as this was, in a wilderness. That which grieved him most in his banishment was the absence of public worship. He longs for these to be restored to his enjoyment. The present lack only whetted his appetite. Yet it is not the ordinances, but the God of the ordinances, that his heart is upon. Here we have, (I) His desire toward God, verses 2. (II) His esteem of God, verses 3-4. (III) His satisfaction in God, verse 5. (IV) His secret communion with God, verse 6. (V) His joyful dependence upon God, verses 7-8. (VI) His holy triumph in God over his enemies and in the assurance of his own safety, verses 9-11. A dedicated and devout soul has little need of instruction on how to sing this Psalm, so naturally does it speak its own genuine language and an unsanctified soul, that is unaccustomed and unmoved with divine things, is scarcely capable of singing it with understanding.

#### Outline for Psalm 63

Verses 1-8 – (I) Tenfold confidence in the praise to God; five blessings

(See Psalm 3:3; 20:1; 61:3 and 62:1)

Verses 9-11 – (II) Fourfold end of the wicked

### Psalm 64

Fifth "Prayer-Praise" Psalm – To the chief Musician, A Psalm of David

#### Malice of David's Enemies.

This whole Psalm has reference to David's enemies, persecutors, and slanderers – many there were – and a great deal of trouble they gave him, almost all his days, so that we need not guess at any particular occasion of penning this Psalm. (I) He prays to God to preserve him from their malicious designs against him, verses 1-2. (II) Their bad character is revealed as men marked for ruin as a result of their own wickedness, verses 3-6. (III) By the spirit of prophecy David foretells their destruction, which would redound to the glory of God and the encouragement of His people, verses 7-10. In singing this Psalm the Church must observe the effect of the old hostility that is in the seed of the woman against the seed of the serpent, and assure itself that the serpent's head will be broken, at last, to the honor and joy of the holy seed.

### Outline for Psalm 64

Verses 1-6 – (1) *Four requests: ten sins of the wicked*

Verses 7-8 – (2) *Fourfold end of the wicked*

Verses 9-10 – (3) *Six facts about the righteous and the wicked*

### Psalm 65

Second Psalm of Praise – To the chief Musician, A Psalm and song of David

#### The Praises of Zion; Motives for Devout.

In this Psalm we are directed to give to God the glory of His power and goodness, that appear, (I) In the kingdom of grace (verse 1), hearing prayer (verse 2), pardoning sin (verse 3), satisfying the souls of the people (verse 4), protecting and supporting them, verse 5. (II) In the kingdom of Providence, fixing the mountains (verse 6), calming the sea (verse 7), preserving the regular sequence of day and night (verse 8), and making the earth fruitful, verses 9-13. These are blessings the Church is indebted to God for, and therefore it can easily accommodate this Psalm to itself in singing it.

### Outline for Psalm 65

Verses 1-4 – (1) *Praise: six blessings upon the moral creation*

Verses 5-13 (2) *Praise: sixteen blessings upon the material creation*

### Psalm 66

Third Psalm of Praise – To the chief Musician, A song or praise.

#### All Mankind Exhorted to Praise God.

This is a thanksgiving-Psalm, and it is of such a general use and application that we need not suppose it penned upon any particular occasion. All people are here called upon to praise God, (I) For the general instances of His sovereign dominion and power in the whole creation, verses 1-7. (II) For the special tokens of His favor to His people, His treasured and precious people, verses 8-12. And then, (III) The Psalmist praises God for his own experiences of God's goodness to him in particular, especially in answering his prayers, verses 13-20. If the Church has learned "*in every thing to give thanks*" for past and present mercies, public and personal mercies, it will know how to sing this Psalm with grace and understanding.

### Outline for Psalm 66

Verses 1-12 – (1) *Nine admonitions: twelve acts of God*

Verses 13-15 – (2) *Six-fold fulfillment of vows*

Verses 16-20 – (3) *Admonition to hear his eightfold testimony*

### Psalm 67

Sixth Prayer-Praise Psalm – To the chief Musician on Neginoth (stringed instruments)

A Psalm of song.

#### Prayer for the Prosperity and Extension of the Church; Conversion of the Gentiles.

This Psalm relates to the church and is intended for public use. Here is, (I) A prayer for the prosperity of Israel, verse 1. (II) A prayer for the conversion of the Gentiles and the bringing of them into the Church, verses 2-5. (III) A prospect of happy and glorious times when God will do this, verses 6-7. The Psalmist was carried by the spirit of prophecy to foretell the glorious estate of the Christian Church, in which Jews and Gentiles would unite in one flock – the beginning of that blessed work ought to be the matter of the Church's joy and praise, and the completing of it of its prayer and hope, in singing this Psalm.

### Outline for Psalm 67

Verses 1-2 – (1) *Three request: two blessings for all men*

Verses 3-7 (2) *Six-fold praise: five blessings for all men*

### Psalm 68

Thirteenth Messianic Psalm – To the chief Musician, A Psalm or song of David

#### Prayer for the Dispersion of God's Enemies.

This is a most excellent Psalm, but in many places the genuine sense is not easy to understand, because in this Psalm, as in other Scriptures, there are things dark and hard to be understood. It does not appear when, or upon what occasion, David penned this Psalm. However, probably it was when, God having given him rest from all his enemies round about, he brought the ark (which was both the token of God's presence and a type of Christ's mediation) from the house of Obed-edom to the tent he had pitched for it in Zion, because the first words are taken from the prayer that Moses used at the removing of the ark, Numbers 10:35. From this the spirit of prophecy leads him, to speak glorious things concerning the Messiah, his ascension into heaven, and the setting up of His kingdom in the world. **(I)** He begins with prayer, both against God's enemies (verses 1-2) and for His people, verse 3. **(II)** He proceeds to praise, that takes up the rest of the Psalm, calling upon all to praise God (verses 4, 26, 32) and suggesting many things as subject of praise. **(A)** The greatness and goodness of God, verses 4-6. **(B)** The wonderful works God had wrought for His people formerly, bringing them through the wilderness (verses 7-8), settling them in Canaan (verses 9-10), giving them victory over their enemies (verses 11-12), and delivering them out of the hands of their oppressors, verses 13-14. **(C)** The special presence of God in His Church, verses 15-17. **(D)** The ascension of Christ (verse 18) and the salvation of His people by him, verses 19-20. **(E)** The victories that Christ would obtain over His enemies, and the favors He would bestow upon His Church, verses 21-28. **(F)** The enlargement of the Church by the accession of the Gentiles to it, verses 29-31. And so David concludes the Psalm with the acknowledgment of the glory and grace of God, verses 32-35. With all these great things the Church should endeavor to be duly affected in singing this Psalm.

### Outline for Psalm 68

Verses 1-2 – (1) *Five requests concerning God's enemies*

Verses 3-5 – (2) *Sevenfold praise: reasons*

Verses 6-14 – (3) *Ten acts of God in the wilderness wanderings*

Verses 15-17 – (4) *God's heavenly headquarters* (See Hebrews 12:22-24 and Revelation 14:1-5)

Verse 18 – (5) *The ascension of the Messiah* (See Ephesians 4:8-10 and Acts 1:11)

Verses 19-20 – (6) *Blessings of God's people*

Verses 21-31 – (7) *God's triumph over enemies in the days of the Messiah*

Verses 32-35 – (8) *Three commands for all nations to praise God: reasons*

### Psalm 69

Fourteenth Messianic Psalm – To the chief Musician upon Shoshannim (lilies),

A Psalm of David

#### Complaints and Petitions.

David penned this Psalm when he was in affliction; **(I)** He complains of the great distress and trouble he was in and earnestly pleads with God to relieve and aid him, verses 1-21. **(II)** He invokes the judgments of God upon his persecutors, verses 22-29. **(III)** He concludes with the voice of joy and praise, in an assurance that God would help and assist him, and would do well for His people, verses 30-36. In this, David was a type of Christ, and a number of passages in this Psalm are applies to Christ in the New Testament and are said to have their realization in

Him (verses 4, 9, 21), and verse 22 refers to the enemies of Christ. So that (like the 22<sup>nd</sup> Psalm) it begins with the humiliation and ends with the exaltation of Christ. One aspect mentioned in this Psalm was the destruction of the Jewish nation for persecuting their Messiah, so, David appeals here are predictions of the desolation. In singing this Psalm the Church should have an eye on the sufferings of Christ, and the glory that followed, not forgetting the sufferings of Christians too, and the glory that shall follow them; for it can lead the Church to think of the ruin reserved for the persecutors and the “*rest*” reserved for the persecuted.

#### Outline for Psalm 69

Verses 1-6 – (1) **Three requests: twelve-fold distress of David and the Messiah**

Verses 7-12 – (2) **Twelve-fold reproach of David and the Messiah**

Verses 13-21 – (3) **Sixteen requests: eightfold reproach of the Messiah**

Verses 22-28 – (4) **Twelve-fold cures upon Judas and the crucifiers of the Messiah**

(See Acts 1:20)

Verses 29-33 – (5) **Prayer and praise to God for salvation**

Verses 34-36 – (6) **Praise in view of Israel's restoration under the Messiah**

### Psalm 70

Fourteenth Prayer of Distress – To the chief Musician,  
A Psalm of David to bring to remembrance

#### Urgent Petitions

This Psalm is tailored for a state of affliction. It is copied almost word for word from the 14<sup>th</sup> psalm, and, for that reason, is entitled by some, “*a psalm to bring to remembrance.*” It shows that it is of use sometimes to pray over the prayers we have formerly made to God upon similar occasions – that can be done with even new warmth and fondness. David here prays that God would send, (I) Help to himself, verses 1 & 5. (II) Shame to his enemies, verses 2-3. (III) Joy to his friends, verse 4. These five verses were the last five verses of Psalm 40 David seems to have intended this short prayer to be both for himself and a balm for every wound for us, and to always be on our mind. In singing this Psalm the Church can apply it to its particular troubles, whatever they may be.

#### Outline for Psalm 70

Verses 1-5 – (1) **Nine requests for deliverance**

### Psalm 71

Seventh “*Prayer-Praise*” Psalm

#### David Professes His Confidence in God; Believing Prayers.

David penned this Psalm in his old age, as appears in several passages in it, which makes many think that it was penned at the time of Absalom's rebellion, because that was the great trouble of David's later days. It might be occasioned by Sheba's insurrection, or some trouble that happened to him in that part of his life of which it was foretold that the sword should not depart from his house. But he is not exact in presenting this case, because, evidently, he intended this Psalm be for the general use of God's people in their afflictions, especially those in their declining years. This Psalm, above any other, is fitted for the use of the followers of Jesus Christ. (I) He begins the Psalm with believing prayers that God would deliver him and save him (verses 2, & 4), and not cast him off (verse 9) or be far from him (verse 12), and that his enemies might be put to shame, verse 13. He pleads his confidence in God (verses 1, 3, 5 and 7), the experience he had of help from God (verse 6), and the malice of his enemies against him, verses 10-11. (II) He concludes the Psalm with believing praises (verse 14). Never was his hope more established, verses 16, 18, & 20-21. Never were his joys and thanksgivings more enlarged, verses 15, 19 &

22-24. He is in an ecstasy of joyful praise and, in the singing of this Psalm, we too should have our faith in God encouraged and our hearts raised in blessing his holy name.

#### Outline for Psalm 71

Verses 1-13 – (1) **Fifteen requests: 7 things God is; 7 works of God; 8 things about enemies**

Verses 14-16 – (2) **Sevenfold praise to God**

Verses 17-19 – (3) **Prayer for God's faithfulness in old age** (See Psalm 37:25)

Verses 20-21 – (4) **Faith in the resurrection and future life** (See Psalm 16:10 and 73:24)

Verses 22-24 – (5) **Sevenfold praise to God**

Psalm 72 is listed, "**for** Solomon," written when David set his son, Solomon, on the throne. That David is the author is clear from Psalms 72:1 & 20. He is king, praying for righteousness for his son. It is called a prayer of David in Psalm 72:20. Although it is uttered for Solomon, there are many statements which could not refer to him, but are prophecies of the Messiah and His glorious reign.

### Psalm 72

Fifteenth messianic Psalm – A Psalm for Solomon

#### Prayer for Solomon.

The previous Psalm (71) was penned by David when he was old. This 72<sup>nd</sup> Psalm is a Psalm for Solomon when David set him upon the throne of his kingdom. That David is the author is clear from verse 1 and verse 20. It is a prayer of David, the king, praying for righteousness for his son. Although it is uttered for Solomon, there are many statements that could not refer to just Solomon, but rather are prophecies of the Messiah and His glorious reign.

Solomon was receiving the crown and this Psalm is a prayer of David – for his son and successor. With these two the prayers (Psalms 71 & 72) of David the son of Jesse are ended, as we see in the close of this Psalm. For us to have God's presence with us while we live, and good hopes concerning those that follow us, that they will praise God on earth while we are praising him in heaven, that should be our prayer. This is entitled "*a psalm for Solomon*," as David dictated it, or, rather, that it was the Holy Spirit that dictated it to him, a short while before he died, he settled the succession by divine direction, and gave orders to proclaim Solomon king (1 Kings 1:30). Though Solomon's name is here made use of, it is Christ's kingdom that is prophesied of – under the type and figure of Solomon's. David knew what the divine vision was, that "*of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne*," Acts 2:30. He bears witness to Christ. Looking forward to the glories of Christ's kingdom he comforts himself in his dying moments, realizing that his house would not be as great and not as superior, as he had hoped for. David, in spirit, (I) Begins with a short prayer for his successor, verse 1. (II) He passes immediately into a long prediction of the glories of his reign, verses 2-17. And, (III) He concludes with praise to the God of Israel, verses 18-20. In singing this Psalm the Church must have an eye to Christ, praising Him as a King, and pleasing itself with its happiness as His subjects.

#### Outline for Psalm 72

Verse 1 – (1) **Prayer for justice and righteousness from God**

Verses 2-4 – (2) **The reign of the Messiah** (verses 2-17)

(A) **It's character and blessing** (See Isaiah 11:1-9)

(B) Verse 5 – **Length of His reign** (See Isaiah 9:6-7; Daniel 2:44-45; 7:13-14; Luke 1:33; Revelation 11:15 & 22:5)

- (C) Verses 6-7 – **Blessings of His reign** ( See Isaiah 2:2-4 and 35:1-8)  
 (D) Verse 8 – **Extent of His reign** (See Daniel 7:27 and Zechariah 14:9-21)  
 (E) Verses 9-11 – **Success of His reign** (See Isaiah 2:2-4 and Zechariah 14:16-21)  
 (F) Verses 12-14 – **Character and blessing of his reign**  
 (See verses 2-4; Isaiah 11:1-9 and Zechariah 14:16-21)  
 (G) Verse 15 – **Worship in His reign**  
 (See Zechariah 14:16-21; Malachi 1:11 and Isaiah 2:2)  
 (H) Verse 16 – **Agricultural prosperity in His reign**  
 (See Isaiah 35; 60:20-25 and Micah 4:4)  
 (I) Verse 17 – **Eternal generations of men in His reign** (See Genesis 8:22; 9:12;  
 Isaiah 9:6-7; 59:21; Daniel 2:44-45; 7:13-14 & 27; Luke 1:32-33;  
 Matthew 25:31-46 and Revelation 11:15)  
 (J) Verses 18-19 – **Praise to God in view of the Messiah’s eternal reign**

### The 3<sup>rd</sup> Book of Psalms

The “*Leviticus*” Book: Concerning the Sanctuary (Psalms 73 through 89)

#### Psalm 73

Twelfth Psalm of Instruction (on: envy not the prosperity of the wicked) A Psalm of Asaph  
**God's Goodness to His People; Unsanctified Prosperity.**

This Psalm, and ten that follow, carry the name of Asaph in the titles. If he was the penman of them (as many think), we rightly call them “*Psalms of Asaph*.” He evidently was the chief musician, to whom these Psalms were delivered therefore they are called his Psalms. It is most probable that he penned them. We read of the words of David and of Asaph the seer, that were used in praising God in Hezekiah's time, 2 Chronicles 29:30. Though the Spirit of prophecy, by sacred songs, descended chiefly on David, who is called the “*sweet Psalmist of Israel*,” yet God put some of that Spirit upon those about him. This is a Psalm of great use, it gives an account of the conflict that the Psalmist had with a strong temptation to envy the prosperity of the wicked. He begins his account with a sacred principle, which he held fast, and by the help of which he kept his ground and carried his point, verse 1. He then tells us, (I) How he got into the temptation, verses 2-14. (II) How he got out of the temptation and gained a victory over it, verses 15-20. (III) How he got over the temptation and was the better for it, verses 21-23. If, in singing this Psalm, the Church fortifies itself against temptation, it does not use it in vain. The experiences of others should be our instructions.

#### Outline for Psalm 73

- Verse 1 – (1) **Occupation with God: result goodness of God**  
 Verses 2- 12 – (2) **Envious occupation with others: result – backsliding. Eighteen-fold prosperity of the wicked**  
 Verses 13-16 – (3) **Occupation with others: result – sevenfold distraction**  
 Verse 17 – (4) **Remedy for backsliding and perplexity: the Sanctuary**  
 Verses 18-20 – (5) **True appraisal of the wicked: their sevenfold end**  
 Verses 21-22 – (6) **True appraisal of a backslider: his fivefold misery**  
 Verses 23-26 – (7) **Occupation with God: eightfold blessing and end of the righteous**  
 Verse 27 – (8) **Final end of backsliders**  
 Verse 28 – (9) **True occupation of the righteous**

#### Psalm 74

Thirteenth Psalm of Instruction (on Prayer for judgment) Maschil (instruction) of Asaph

### Mournful Complaints.

This Psalm mainly describes the destruction of Jerusalem and the Temple, by Nebuchadnezzar and the army of the Chaldeans, and cannot be applied accurately to any other event in Jewish history. Interpreters are inclined to think that Asaph penned it in David's time, with a prophetic reference to *that* sad event. Asaph was the most eminent family of the singers in Ezra's time. See Ezra 2:41 & 3:10; Nehemiah 11:17 & 22; 12:35 & 46. The deplorable case of the people of God at that time is here spread before the Lord, and left with Him. The prophet, in the name of Israel (I) Speaks of the *complaining* pleas of the miseries they suffered, for the hastening of their desires in prayer, verses 1-11. (II) He speaks of the *comfortable* pleas for the encouraging of their faith in prayer, verses 12-17. (III) He concludes with various petitions to God for deliverances, verses 18-23. In singing it the Church must be united with the former desolations of Israel, for we are members of the same body, and may apply it to any present distresses or desolations of any part of the Christian Church.

#### Outline for Psalm 74

Verse 1 – (1) Complaint to God for continued judgment on His people

Verse 2 – (2) Prayer for mercy: three reasons for mercy

Verses 3-11 – (3) Sixteen-fold complaint to God for not judging His enemies: ten sins of the wicked

Verses 12-17 – (4) Twelve-fold greatness and works of God in creation

Verses 18-23 – (5) Ten requests for judgment on the wicked and mercy on the righteous

### Psalm 75

Fourth Psalm of praise – To the chief Musician, Altaschith (destroy not),  
A Psalm of Song of Asaph.

#### The Magistrate's Resolution.

Though this Psalm is attributed to Asaph in the title, yet it so accurately agrees with David's circumstances, at his coming to the crown after the death of Saul. Asaph penned it at that time, in the person of David, as his mark of honor "*laurel-crowned*" poem (probably the substance of the Psalm was some speech which David made to a convention of the states, at his accession to the government, and Asaph turned it into verse, and published it in a poem, for the better spreading of it among the people). Asaph was the leader of the temple choir. In this Psalm, (I) David returns thanks to God for bringing him to the throne, verses 1 & 9. (II) He promises to live out his life for public good, in the use of the power God had given him, verses 2-3 & 10. (III) He checks the rudeness of those that opposed his coming to the throne, verses 4-5. (IV) He fetches a reason for all this from God's sovereign dominion in the affairs of the children of men, verses 6-8. In singing this Psalm we must give to God the glory of all the revolutions of states and kingdoms, believing that they are all according to His counsel and that He will make them all to work for the good of His Church.

#### Outline for Psalm 75

Verses 1-8 – (1) Praise: reason – God's relation to man and the earth

Verses 9-10 – (2) Praise promised: reasons

### Psalm 76

Fourteenth Psalm of Instruction (on the conquest of Jerusalem)  
– To the chief Musician on Neginoth (stringed instruments) a Psalm or Song of Asaph

#### Triumph in God.

This Psalm seems to have been penned upon occasion of some great victory obtained over some threatening enemy or other, and designed to honor the triumph. Many interpreters

infer that it was penned when Sennacherib's army, then besieging Jerusalem, was entirely cut off by a destroying angel in Hezekiah's time. Several passages in the Psalm are very applicable to that work of wonder. However, there was a religious triumph upon occasion of another victory, in Jehoshaphat's time, which might as well be the subject of this Psalm (2 Chronicles 20:28), and it might be called "*A Song of Asaph*" because the sons of Asaph sang it. It was penned by Asaph who lived in David's time, upon occasion of the many triumphs with which God delighted to honor that reign. Upon occasion of this glorious victory, whatever it was, **(I)** The Psalmist congratulates the happiness of Israel in having God so nigh, verses 1-3. **(II)** He celebrates the glory of God's power, that this was an illustrious instance of, verses 4-6. **(III)** He infers the reason all have to fear before God, verses 7-9. And, **(IV)** what reason his people have to trust in God and to pay their vows to Him, verses 10-12. It is a Psalm proper for a Thanksgiving Day, upon the account of public successes, but certainly not improper at any other time, because it is never out of season to glorify God for the great things He has done for His Church formerly, especially for the victories of the Redeemer over the powers of darkness, that all the Old-Testament victories were types of, at least those that are celebrated in the Psalms.

#### **Outline for Psalm 76**

Verses 1-3 – **(1) The Jebusite defeat by God**

Verse 4 – **(2) God more glorious than the object of the conquest**

Verses 5-6 – **(3) The Jebusite defeat by God**

Verses 7-9 – **(4) God to be feared: reasons**

Verses 10-12 – **(5) God to be praised: reasons**

### **Psalm 77**

Fifteenth Psalm of Instruction (on delivance from troubles) – To the chief Musician,  
to Jeduthun (Ethan, a choir leader) A Psalm of Asaph.

#### **Prevailing Melancholy; Mournful Supplications.**

This Psalm, like many other Psalms, begins with sorrowful complaints but ends with restful encouragements. The complaints seem to be of personal grievances, but the encouragements relate to the public concerns of Israel, so it is not certain whether it was penned on some personal or a public account. If they were private troubles that this writer was groaning under, it teaches us that what God has wrought for His Church in general is for the comfort of particular believers. However, if it was some public calamity that the writer is here lamenting, his speaking of it so feelingly, as if it had been some particular trouble of his own shows how much we should lay to heart the interests of the Church and make them our own. Because this Psalm is spoken in the dialect of the captives, some think it was penned in the captivity in Babylon. **(I)** The Psalmist complains here of the deep impressions that his troubles made upon his spirit, and the temptation he had in to despair of relief, verses 1-10. **(II)** He encourages himself to hope that it would be well at last, by the remembrance of God's former appearances for the help of His people, of which he gives several instances, verses 11-20. In singing this Psalm the Church must take shame to itself for all its sinful distrusts of God, and of His providence and promise, and give to Him the glory of His power and goodness by a thankful commemoration of what He has done for believers formerly and a cheerful dependence on Him for the future.





Verses 6-8 – (4) **Sevenfold purpose of the Mosaic Law** (See Romans 3:9-10 and Hebrews 10)  
 Verses 9-11 – (5) **Five sins of Ephraim** (See verse 17)  
 Verses 12-16 – (6) **Then wonders of God in Egypt** (See verse 23)  
 Verses 17-22 – (7) **Five sins of Israel** (See verse 9)  
 Verses 23-29 – (8) **Ten wonders of God in the wilderness** (See verse 12)  
 Verses 30-31 – (9) **Impenitence of Israel and wrath of God upon the people**  
 Verses 32-33 – (10) **Continued sin and unbelief and increased judgment of God**  
 Verses 34-39 – (11) **Hypocrisy and insincerity in spite of God's mercies**  
 Verses 40-42 – (12) **Five sins of Israel** (See verse 9)  
 Verses 43-55 – (13) **Twenty-two wonders of God** (See verses 12 and 23)  
 Verses 56-58 – (14) **Increased rebellion: seven sins of Israel**  
 Verses 59-66 – (15) **Fifteen-fold wrath of God**  
 Verses 67-72 – (16) **Sevenfold choice of God**

## Psalm 79

Seventh Prayer for Judgment – A Psalm of Asaph

### Mournful Complaints.

This Psalm, if penned with any particular event in view, is with most probability made to refer to the destruction of Jerusalem and the Temple, and the woeful havoc made of the Jewish nation by the Chaldeans under Nebuchadnezzar. It is set to the same tune, with the Lamentations of Jeremiah, and that weeping prophet borrows two verses out of it (verses 6-7) and makes use of them in his prayer, Jeremiah 10:25. Some believe this Psalm was penned by “*the spirit of prophecy*” during those dark days, preparing it for the use of the Church. Others believe it was penned by “*the spirit of prayer,*” either by a prophet named Asaph or by some other prophet for the sons of Asaph. Whatever the particular occasion was, we have here, (I) A representation of the very deplorable condition that the people of God were in at this time, verses 1-5. (II) A petition to God for help and relief, that their enemies might be reckoned with (verses 6-7, 10 & 12), that their sins might be pardoned (verses 8-9), and that they might be delivered, verse 11. (III) A plea taken from the readiness of God's people to praise Him, verse 13. In times of the Church's peace and prosperity this Psalm can, in the singing of it, give the Church occasion to bless God that it is not thus trampled on and insulted. But it is especially seasonable in a day of treading down and perplexity, for the exciting of our desires towards God and the encouragement of our faith in Him as the Church's Supporter.

### Outline for Psalm 79

Verses 1-5 – (1) **Sevenfold complaint against God's enemies**  
 Verses 6-13 – (2) **Four requests for judgment: seven requests for mercy**

## Psalm 80

Fifteenth Prayer of Distress – To the chief Musician upon Shoshannim – Eduth (lilies),  
 A Psalm of Asaph

### Mournful Complaints.

This Psalm is much to the same intention with the previous Psalm. Some think it was penned upon occasion of the desolation and captivity of the ten tribes, as the previous two Psalms. But many were the distresses of the Israel, many perhaps which are not recorded in the sacred history some that might give occasion for the drawing up of this Psalm, that is proper to be sung in the day of “*Jacob's trouble,*” and if, in singing it, the Church expresses a true love and a hearty concern for its interest, with a firm confidence in God's power to help it out of its greatest distresses, believers make melody with their hearts to the Lord. The Psalmist here, (I)

Pleads for the evidence of God's presence with them and favor to them, verses 1-3. **(II)** He complains of the present rebukes they were under, verses 4-7. **(III)** He illustrates the present desolations of Israel, by the comparison of a vine and a vineyard, that had flourished, but was now destroyed, verses 8-16. **(IV)** He concludes with prayer to God for the preparing of mercy for them and preparing them for mercy, verses 17-19. This, as many Psalms before and after relates to the public interests of God's people, which ought to lie nearer to the Church's heart than any secular interest of its own.

#### **Outline for Psalm 80**

Verses 1-3 – **(1) Six requests for salvation to Israel**

Verses 4-6 – **(2) Fivefold complaint to God for refusing to hear prayer**

Verse 7 – **(3) Two requests for salvation**

Verses 8-11 – **(4) Tenfold description of Israel as a vine**

(See Isaiah 5:1-7; Jeremiah 2:21; Ezekiel 15:6; 17:6 and 19:10)

Verses 12-13 – **(5) Fourfold complaint to God for destroying Israel** (See verse 8)

Verses 14-19 – **(6) Eight requests for salvation to Israel**

### **Psalm 81**

Seventeenth Psalm of Instruction (on God's dealings with Israel) To the chief Musician upon Gittith (Gittite harp), A Psalm of Asaph

#### **An Invitation to Praise.**

This Psalm was penned not upon occasion of any particular providence, but for the seriousness of a particular ordinance, either that of the new-moon in general or that of the Feast of Trumpets on the new moon of the seventh month, Leviticus 23:24 & Numbers 29:1. When David, by the Spirit, introduced the singing of Psalms into the Temple service this Psalm was intended for the Day of Trumpets, to excite and assist the proper dedication of it. All the Psalms are profitable, but, if one Psalm is more suitable than another to the celebration of day and observances of it, we should choose that Psalm. The two great intentions of our religious assemblies, that we ought to have in mind in our attendance, are answered in this Psalm, that are: first, to give glory to God – and – second, to receive instruction from God, to "*behold the beauty of the Lord and to enquire in His Temple;*" accordingly by this Psalm we are supported on our solemn feast days, **(I)** In praising God for what He is to His people (verses 1-3), and what he has done for them, verses 4-7. **(II)** In teaching and admonishing one another concerning the obligations we lie under to God (verses 8-10), the danger of rebelling from Him (verses 11-12), and the happiness we should have if we would but keep close to Him, verses 13-16. This, though spoken primarily of Israel of old, is written for the Church's learning, and is therefore to be sung with application.

#### **Outline for Psalm 81**

Verses 1-3 – **(1) Sevenfold command to praise and worship God**

Verses 4-7 – **(2) Eightfold reason to praise**

Verses 8-10 – **(3) Israel called to hear: reason**

Verses 11-12 – **(4) Israel's refusal to hear: consequences of rebellion**

Verses 13-16 – **(5) Six things God would have done if Israel had obeyed**

### **Psalm 82**

Eighth Prayer for Judgment – a Psalm of Asaph

#### **The Duty of Magistrates.**

This Psalm is intended for the of princes' courts of justice of the whole earth, not in Israel only, but in other nations, yet it was probably penned *primarily* for the use of the judges of

Israel, the great Sanhedrim, and other elders who were in places of power, and probably under David's direction. This Psalm is designed to make kings wise, and "to instruct the judges of the earth" (as Psalm 2 and 10), to tell them their duty as 2 Samuel 23:3 says, and to tell them of their faults as Psalm 58:1. We have here, **(I)** The dignity of the office of the judges and their dependence upon God, verse 1. **(II)** The duty of the judges, verses 3-4. **(III)** The evil of bad judges and the mischief they do, verses 2 & 5. **(IV)** Their doom read, verses 6-7. **(V)** The desire and prayer of all good people that the kingdom of God may be set up more and more, verse 8. Though judges may most closely apply this Psalm to themselves, yet the Church can sing it with understanding when it gives glory to God, in singing it, as presiding in all public affairs, providing for the protection of injured innocency, and ready to punish the most powerful injustice, and when the Church comforts itself with a belief of its present government and with the hopes of its future judgment.

#### Outline for Psalm 82

Verse 1 – **(1) God the Supreme Judge**

Verses 2-7 – **(2) Eightfold indictment of earthly judges: their end**

Verse 8 – **(3) God the Supreme Judge**

### Psalm 83

Ninth Prayer for Judgment – A Song or Psalm of Asaph

#### Complaints against Enemies.

This Psalm is the last of those that go under the name of Asaph. It is penned, as most of the others, upon some public occasion, with reference to the violence of Israel's enemies, who sought its ruin. Some believe it was penned on the occasion of the threatening conquest that was made in the land of Judah in Jehoshaphat's time by the Moabites and Ammonites, children of Lot spoken of in verse 8, who were at the head of the alliance and to whom all the other states here mentioned were supporting. We have the story in 2 Chronicles 20:1, where we are told that the children of Moab and Ammon, and others besides them invaded the land. Others believe it was penned with reference to all the confederacies of the neighboring nations against Israel, from first to last. The Psalmist here makes an appeal and request, **(I)** To God's knowledge, by a demonstration of their designs and actions to destroy Israel, verses 1-8. **(II)** To God's justice and jealousy, both for His people and for His own honor, by an earnest prayer for the defeat of these various enemies' attempt, that Israel might be preserved, the enemies humbled, and God glorified, verses 9-18. In singing of it, the Church can apply to the enemies of the Church, all anti-Christian powers and factions, representing to God their confederacies against Christ and His kingdom, and rejoicing in the hope that all their projects will be baffled and the gates of hell shall not prevail against His Church.

#### Outline for Psalm 83

Verses 1-5 – **(1) Three requests: sevenfold counsel of enemies against Israel**

Verses 6-8 – **(2) Ten nation confederacy against Israel**

Verses 9-17 – **(3) Eight requests for judgment: eleven comparisons**

Verse 18 – **(4) Reason for requesting judgments upon Israel's enemies**

### Psalm 84

Third Psalm of the Righteous (of three blessed men)

To the chief Musician upon Gittith (Gittite harp) A Psalm for the sons of Korah

#### The Pleasures of Public Worship; Benefit of Public Worship.

Though David's name be not in the title of this Psalm, yet we have reason to think he was the penman of it, because it breathes so much of his excellent spirit and is so much like the 63<sup>rd</sup>

Psalm that was penned by him. It is believed that David penned this Psalm when he was forced by Absalom's rebellion to leave his city. He lamented his absence from Jerusalem, not so much because it was the *royal* city – because it was the *holy* city. This Psalm contains the virtuous breathings of a gracious soul after God and communion with Him. Though it is not entitled, yet it could accurately be looked upon as a Psalm to be sung on the Sabbath, the day of solemn assemblies. The Psalmist with great devotion expresses his affection, **(I)** To the ordinances of God, his value for them (verse 1), his desire towards them (verses 2-3), his conviction of the happiness of those that enjoy them (verses 4-7), and his placing his own happiness in the enjoyment of them, verse 10. **(II)** To the God of the ordinances; his desire towards Him (verses 8-9), his faith in Him (verse 11), and his conviction of the happiness of those that put their confidence in Him, verse 12. In singing this Psalm the Church should have the same devout affections working towards God that David had, and then the singing it will be very pleasant.

#### Outline for Psalm 84

Verses 1-4 – **(1) He that dwells in God's house**  
 (See Psalm 23:6; 24:3-10 John 14:1-2 and Revelation 21)  
 Verses 5-10 – **(2) He that prays to God**  
 Verses 11-12 – **(3) He that trusts in God**

### Psalm 85

Second Prayer Psalm – To the chief Musician, A Psalm for the sons of Korah

#### Prayer in Time of Trouble.

The general opinion of this Psalm is that it was penned after the return of the Jews out of their captivity in Babylon, when they still remained under some tokens of God's displeasure, which they here pray for the removal of. Nothing appears to the contrary, but that it might be penned *then*, as well as Psalm 137. It is the public interest that lies near the Psalmist's heart here, and the Psalm is penned for the great congregation. Israel was here in a deluge, above were clouds – below were waves – every thing was dark and dismal. Israel was, like Noah in the ark, between life and death, between hope and fear, being so, **(I)** Here is the dove sent forth in prayer. The petitions are against sin and wrath (verse 4) and for mercy and grace, verse 7. The pleas are taken from former favors (verses 1-3) and present distresses, verses 5-6. **(II)** Here is the dove returning with an olive branch of peace and good tidings, the Psalmist expects her return (verse 8) and then recounts the favors to God's Israel which by the spirit of prophecy he gave assurance of to others. By the spirit of faith he takes assurance to himself, verses 9-13. In singing this Psalm the Church can be assisted in its prayers to God both for His Church in general and for its country in particular. The former part will be of use to direct the Church's desires, the latter to encourage its faith and hope in those prayers.

#### Outline for Psalm 85

Verses 1-2 – **(1) Six acts of God**  
 Verses 4-7 – **(2) Seven requests for revival**  
 Verses 8-13 – **(3) Eightfold confidence in God**

### Psalm 86

Eighth Prayer-Praise Psalm – A Prayer of David

#### Humble Petitions.

This Psalm is entitled "*a prayer of David*," probably it was not penned upon any particular occasion, but was a prayer he often used himself and recommended to others for their use, especially in a day of affliction. David penned this prayer as a type of Christ, "*who in the days of his flesh offered up strong cries*," Hebrews 5:7. David, in this prayer (fulfilling this

purpose), **(I)** Gives glory to God, verses 8-10 & 12-13. **(II)** Seeks for grace and favor from God, that God would hear his prayers (verses 1 & 6-7), preserve and save him, and be merciful to him (verses 2-3 & 16), that He would give him joy, and grace, and strength, and put honor upon him, verses 4, 11 & 17. He pleads God's goodness (verses 5 & 15) and the malice of his enemies, verse 14. In singing this, the Church must, as David did, lift up its soul to God with application.

#### Outline for Psalm 86

Verses 1-7 – **(1) *Eight requests: eight reasons***  
 Verses 8-10 – **(2) *Praise: God incomparable***  
 Verse 11- **(3) *Two requests: two reasons***  
 Verses 12-13 – **(4) *Praise: two answers to prayer***  
 Verses 14-17 – **(5) *Five requests: five reasons***

### Psalm 87

First psalm of Zion – A Psalm or Song for the sons of Korah

#### The Glory of Zion.

Psalm 86 was very plain and easy, but in this Psalm things are dark and hard to be understood. It is a eulogy of Zion, as a type and figure of the Church, to which what is spoken is very applicable. Zion, for the Temple's sake, is here preferred, **(I)** Before the rest of the land of Canaan, as being crowned with special tokens of God's favor, verses 1-3. **(II)** Before any other place or country whatsoever, as being replenished with more eminent men and with a greater plenty of divine blessings, verses 4-7. This Psalm was probably penned to express the joy of God's people when Zion was in a flourishing state, or perhaps it was penned to encourage their faith and hope when Zion was in ruins and was to be rebuilt after the captivity. Though no man cared for her (Jeremiah 30:17, "*This is Zion whom no man seeks after*"), yet God had done great things for her, and spoken glorious things of her, which should all have their perfection and accomplishment in the Church; to that therefore it must have an eye in singing this Psalm.

#### Outline for Psalm 87

Verses 1-3 – **(1) *Zion the beloved of God***  
 Verses 4-7 – **(2) *Zion's greatness compared to others: the source of blessings***

### Psalm 88

Eighteenth Psalm of Instruction (on distress) A Song or Psalm for the sons of Korah,  
to the chief Musician upon Mahalath Leannoth (shouting-dancing)

Maschil (instruction) of Herman the Ezrahite (a song leader)

#### Sorrowful Complaints; Complaining to God.

This Psalm is a expression of grief, one of the most melancholy of all the Psalms. It does not conclude, as usually the melancholy Psalms do, with the least intimation of comfort or joy, but rather, from first to last, it is mourning and woe. The Psalmist is not here referring some general account, but it was a *personal* account that was troubling his mind, and grief pressed upon his spirit both by outward afflictions and by the remembrance of his sins and the fear of God's wrath. This Psalm is reckoned among the repentant, remorseful, Psalms, and it is proper that our fears are turned into the right channel, and we take occasion from our worldly grievances to sorrow for *godly* character. In this Psalm we have, **(I)** The great pressure of spirit that the Psalmist was under, verses 3-6. **(II)** The wrath of God, which was the cause of that pressure, verses 7 & 15-17. **(III)** The wickedness of his friends, verses 8 & 18. **(IV)** The application he made to God by prayer, verses 1-2, 9 & 13. **(V)** His humble reasoning and pleadings with God, verses 10, 12 & 14. Those who are in trouble of mind can sing this Psalm feelingly; those that are not ought to sing it thankfully, blessing God that it is not their case.

### Outline for Psalm 88

Verses 1-9 – (1) **Two requests; twenty-one-fold personal distress**

(See Psalm 5:7; 28:1; 30:10; 38:1; 39:4; 41:4 & 10; 55:9 & 15 and 56:1)

Verses 10-14 – (2) **Eight questions of distress**

Verses 15-18 – (3) **Eightfold personal distress**

Psalm 89 is “of Ethan,” mentioned with Heman (1 Kings 4:31; 1 Chronicles 6:44 & 15:17). He seems to have another name, “Jeduthun,” according to 1Chronicles 25:1-6 & 16:41-42). This is the only Psalm ascribed to Ethan, and Psalm 88 is the only one ascribed to Heman.

### Psalm 89

Sixteenth messianic Psalm Maschil (instruction) of Ethan the Ezrahite (a choir leader)

#### The Divine Mercy and Faithfulness.

Many Psalms that begin with complaint and prayer end with joy and praise. However, this Psalm begins with joy and praise and ends with sad complaints and petitions. This is because for the Psalmist first recounts God's former favors, and then, considering them, increases his accusations. It is uncertain when it was penned, only, in general, that it was at a time when the house of David was woefully in despair. Some think it was at the time of the captivity of Babylon, when king Zedekiah was snubbed, and abused, by Nebuchadnezzar. The title of this Psalm signifies no more than that it was set to the tune of a song of Ethan the son of Zerah, called Maschil. Evidently it was penned by Ethan, who is mentioned in the story of Solomon, who, outlived that glorious prince, grieved the disgrace done to the house of David in the next reign by the revolt of the ten tribes. (I) The Psalmist, in the joyful pleasant part of the Psalm, gives glory to God, and takes comfort to himself and his friends. He does this briefly, mentioning God's mercy and truth (verse 1) and His covenant (verses 2-4), but lengthier in the following verses, wherein, (A) He adores the glory and perfection of God, verses 5-14. (B) He pleases himself in the happiness of those that are admitted into communion with Him, verses 15-18. (C) He builds all his hope upon God's covenant with David, as a type of Christ, verses 19-37. (II) In the melancholy part of the Psalm he laments the present dreadful state of the prince and royal family (verses 38-45), protests with God over it (verses 46-49), and then concludes with prayer for restoration, verses 50-51. In singing this Psalm the Church must have high thoughts of God, a lively faith in His covenant with the Redeemer, and in sympathy with the afflicted parts of the Church.

### Outline for Psalm 89

Verses 1-2 – (1) **Eternal praise for mercy and faithfulness**

Verses 3-4 – (2) **Davidic covenant** (See 2 Samuel 7)

Verses 5-13 – (3) **Praise: twenty-fold greatness of God**

Verses 15-18 – (4) **Eight blessings of the just**

Verses 19-37 – (5) **Forty-fold covenant with David and the Messiah**

Verses 38-46 – (6) **Sixteen-fold complaint that God has broken the covenant**

Verses 47-52 – (7) **Prayer: two requests for God to remember His covenant**

### The 4<sup>th</sup> Book of Psalm

The “Numbers” Books: Concerning Israel and Gentiles  
Psalms 90 through 106

### God's Care of His People; Frailty of Human Life.

The 89<sup>th</sup> Psalm is supposed to have been penned as late as the captivity in Babylon. This Psalm, it seems plain, was penned as early as the deliverance out of Egypt, and yet they are put close together in this collection of divine songs. Moses, the most ancient penman of sacred Scripture, penned this Psalm. There is a record of a “*praising*” song of Moses in Exodus 15, which is alluded to Revelation 15:3, and also an “*instructing*” song of his in Deuteronomy 32, however, this Psalm is of a different nature from both, for it is a “*prayer*.” It is believed that this Psalm was penned upon occasion of the judgment passed upon Israel in the wilderness for their unbelief, murmuring, and rebellion. God said that their carcasses should fall in the wilderness, that they should be wasted away by a series of miseries for thirty-eight years together, and that none of them of that generation should enter Canaan. This Psalm was designed for their wanderings in the wilderness, as the other song of Moses, in Deuteronomy 31:19 & 21, was for their settlement *in* Canaan. We have the story that this Psalm refers to in Numbers 14. Probably Moses penned this prayer to be daily used, either by the people in their tents, or, at least, by the priests in the Tabernacle service, during their tiresome exhaustion in the wilderness. In it, **(I)** Moses comforts himself and his people with the eternity of God and their interest in Him, verses 1-2. **(II)** He humbles himself and his people with the consideration of the weakness of man, verses 3-6. **(III)** He submits himself and his people to the righteous sentence of God passed upon them, verses 7-11. **(IV)** He commits himself and his people to God by prayer for divine mercy and grace, and the return of God's favor, verses 12-17. Though it seems to have been penned upon this particular occasion, yet it is very applicable to the frailty of human life in general, and, in singing it, the Church can easily apply it to the years of its passage through the wilderness of this world, and it furnishes with meditations and prayers – very suitable to the solemnity of a funeral.

#### Outline for Psalm 90

Verses 1-2 – **(1)** *Fourfold eternity of God*

Verses 3-10 – **(2)** *Fifteen-fold frailty of man: six acts of God*

Verses 12-17 – **(3)** *Ten requests for mercy*

### Psalm 91

God's dwelling place

#### The Security of Believers.

Some of the students of the past were of opinion that Moses was the penman of this Psalm, not only because of the foregoing Psalm, that is definitely said to be his, but also because of the eight that follow it; but this cannot be, because Psalm 95 is specifically said to be penned by David, (long after Moses, according to Hebrews 4:7). It is probable that this Psalm was penned by David, during his reign, but written for the benefit of all true believers. David certainly needed it himself, especially if the Psalm was penned, as some believe it was, at the time of the plague that was sent as a result of his numbering the people. In the name of the King of kings, and under the seal of Heaven, notice, **(I)** The Psalmist's own resolution to take God for his keeper (verse 2), from which he gives both direction and encouragement to others, verse 9. **(II)** The promises which are here made, in God's name, to all those that do so in sincerity. **(A)** They will be taken under the special care of Heaven, verses 1 & 4. **(B)** They will be delivered from the cruelty of the powers of darkness (verses 3 & 5-6), and by a distinguishing defense, verses 7-8. **(C)** They will be the charge of the holy angels, verses 10-12. **(D)** They shall triumph over their enemies, verse 13. **(E)** They will be the special favorites of God Himself, verses 14-16. In singing this, the Church must shelter itself under this divine protection. Many think that these promises primarily belong to Christ, as Mediator (Isaiah 49:2). The devil quoted a promise of



this passage, attempting to misdirect Christ's dependence upon His Father (Matthew 4:6), however, to Christ knew the intent, purpose and extent of these promises, that they are, when properly applied, applicable, sweet and sure to all believers.

#### Outline for Psalm 91

Verses 1-2 – (1) *The believer's dwelling place: five things in which to trust*

Verses 3-4 – (2) *The believer's God: fivefold confidence*

Verses 5-8 – (3) *The believer's eightfold security*

Verses 9-13 – (4) *The believer's six-fold dwelling place: eight blessings*

Verses 14-16 – (5) *The believer's consecration: eight blessings*

### Psalm 92

Fifth Psalm of the Righteous – A Psalm or song for the Sabbath day

#### Incitements to Praise of God.

Some of the Jewish writers say that this Psalm was penned and sung by Adam in innocence, on the first Sabbath. However, it seems inconsistent with the Psalm itself, which speaks of the workers of iniquity, when as yet sin had not entered into the human race. It is probable that it was penned by David, being intended for the Sabbath day, (I) Praise, the business of the Sabbath, is here recommended, verses 1-3. (II) God's works, that gave occasion for the Sabbath, are here celebrated as great and unsearchable in general, verses 4-6. In particular, with reference to the works both of providence and redemption, the Psalmist sings unto God both of mercy and judgment, the ruin of sinners and the joy of saints, three times counterchanged. (A) The wicked shall perish (verse 7), but God is eternal, verse 8. (B) God's enemies shall be cut off, but David shall be exalted, verses 9-10. (C) David's enemies shall be confounded (verse 11), but all the righteous shall be fruitful and flourishing, verses 12-15. In singing this Psalm the Church must take pleasure in giving to God the glory due to His name, and triumph in His works.

#### Outline for Psalm 92

Verses 1-3 – (1) *The believer's sevenfold duty to God*

Verses 4-5 – (2) *The believer's God: four reasons for praise*

Verses 6-9 – (3) *The believer's neighbors: their fivefold ignorance and end*

Verses 10-14 – (4) *The believer's nine-fold blessing*

Verse 15 – *The believer's purpose in life*

### Psalm 93

Second Psalm of God

#### The Glory and Majesty of God.

This short Psalm sets forth the honor of the kingdom of God among men, to His glory, the terror of His enemies, and the comfort of all His loving subjects. This Psalm relates both to the kingdom of God's providence, by which He upholds and governs the world, and especially in the kingdom of His grace, by which He secures the Church, sanctifies and preserves it. The administration of both these kingdoms – providence and grace – is put into the hands of the Messiah, and to Him, doubtless, the prophet here hears witness, and to His kingdom, speaking of it as present, because it is sure, and because, as the eternal Word promises, even before His incarnation He was Lord of all. Concerning God's kingdom glorious things are spoken of here. (I) Have other kings their royal robes? So has He, verse 1. (II) Have they their thrones? So has He, verse 2. (III) Have they their enemies whom they subdue and triumph over? So has He, verses 3-4. (IV) Is it their honor to be faithful and holy? So it is His, verse 5. In singing this Psalm the Church forget *itself* – if it forget Christ, to whom the Father has given all power both in heaven and in earth.

### Outline for Psalm 93

Verses 1-2 – (1) *Five attributes of God*

Verse – 3 – (2) *The mighty floods*

Verses 4-5 – (3) *The mightier God: two attributes of God*

### Psalm 94

Tenth Prayer for Judgment

#### **Appeal to God against Persecutors; The Folly of Atheists and Oppressors.**

This Psalm was penned when Israel was under attack, oppressed and persecuted; and it is an appeal to God, as the Judge of heaven and earth, and an address to Him, to appear for His people against His and their enemies. Two things this Psalm speaks of: (I) Conviction and terror to the persecutors (verses 1-11), showing them their danger and folly, and arguing with them. (II) Comfort and peace to the persecuted (verses 12-23), assuring them, both from God's promise and from the Psalmist's own experience, that their troubles would end well, and God would, in due time, bringing joy to them and confusion of those who set themselves against Israel. In singing this Psalm the Church must look abroad upon the pride of oppressors with holy indignation, and upon the tears of the oppressed with holy compassion and, at the same time, look upwards to the righteous Judge with an entire satisfaction, and look forward, to the end of all these things, with a satisfying hope.

### Outline for Psalm 94

Verses 1-7 – (1) *Three requests for judgment. Reasons: ten sins of the wicked*

Verses 8-11 – (2) *Rebuke to the wicked*

Verses 12-19 – (3) *Ten blessings of the just*

Verses 20-23 – (4) *Five sins and judgments of the wicked*

### Psalm 95

Fifth Psalm of Praise – A Psalm of David (Hebrews 4:5-11)

#### **Invitation to Praise God; Motives to Praise.**

To expound this Psalm we can borrow a great deal of light from the apostle's discourse in Hebrews, chapters, 3 and 4, where it appears that this Psalm was penned by David intended for the days of the Messiah because it is there stated (Hebrews 4:7) that the day here spoken of (verse 7) is to be understood of the Church Age, in which God speaks to us by His Son in a voice that we are thrilled to hear, and suggests to us a "rest" other than that of Canaan. In singing Psalms it is intended, (I) That the Church should "make melody unto the Lord;" this it is here encouraged and assisted in doing – being called upon to praise God (verses 1-2) as a great God (verses 3-5) and as our gracious benefactor, verses 6-7. (II) That we, as the Church, should teach and admonish ourselves, and we are here taught and warned to hear God's voice (verse 7), and not to harden our hearts, as the Israelites in the wilderness did (verses 8-9), lest we fall under God's wrath and come short of His rest, as they did, verses 10-11. This Psalm must be sung with a holy reverence of God's majesty and a dread of His justice, with a desire to please Him and a fear to offend Him.

### Outline for Psalm 95

Verses 1-7 – (1) *Rest found in true worship: 8 admonitions; 10 reasons for worship*

Verses 8-11 – (2) *Rest lost through unbelief* (See Hebrews 4:5-11)

### Psalm 96

Sixth Psalm of Praise

### **An Invitation to Praise and Honor God; A Call to Glorify God.**

This Psalm is part of that which was delivered into the hand of Asaph and his brethren (1 Chronicles 16:7), by which it appears both that David was the penman of the Psalm found in 1 Chronicles 16 and that it has reference to the bringing up of the Ark to the city of David. Whether that long Psalm found in 1 Chronicles was made first, and this Psalm afterwards – taken from it, or this 96<sup>th</sup> Psalm written first and afterwards borrowed to make up the one found in 1 Chronicles 16, is not definite. But this is certain, that, though it was sung at the translation of the Ark, it looks further, to the kingdom of Christ, and is designed to celebrate the glories of that kingdom, especially the appointment of the Gentiles to it. Here is, **(I)** A call given to all people to praise God, to worship Him, and give glory to Him, as a great and glorious God, verses 1-9. **(II)** Notice given to all people of God's universal government and judgment, which ought to be a matter of universal joy, verses 10-13. In singing this Psalm the Church ought to have its heart filled with great and high thoughts of the glory of God and the grace of the gospel, and with an entire satisfaction in Christ's sovereign dominion and in the expectation of the judgment to come.

#### **Outline for psalm 96**

Verses 1-3 – **(1) Seventh admonition to praise God**  
 Verses 4-6 – **(2) Sevenfold reason for praise**  
 Verses 7-12 – **(3) Twelve-fold admonition to praise God**  
 Verse 13 – **(4) Fourfold reason for praise**

### **Psalm 97**

Seventh Psalm of Praise

#### **Righteousness and Glory of the Divine Government; Establishment of Christ's Kingdom.**

This Psalm dwells upon the same subject at the 96<sup>th</sup> Psalm, and is set to the same tune. Christ is the Alpha and the Omega of both – they are both penned, and are both to be sung to His honor; and they will mean nothing if we do not *make melody with our hearts to the Lord Jesus*, by singing [or reading] them. He it is that reigns to the joy of all mankind (verse 1); and His government speaks **(I)** Terror to his enemies; for He is a Prince of rigid justice and overwhelming power, verses 2-7. **(II)** Comfort to His friends and loyal subjects, arising from His sovereign dominion, the care He takes of His people, and the provision He makes for them, verses 8-12. In singing this Psalm the Church must be affected with the glory of the exalted Redeemer, must fear the lot of His enemies, and think itself happy because it is of those that "*kiss the Son.*"

#### **Outline for Psalm 97**

##### **7 things of man; 15 things of God**

Verses 1-6 – **(1)– Two admonitions to praise: tenfold greatness of God**  
 Verses 7-9 – **(2) Curse on idolaters: admonition to worship – 3 reasons**  
 Verses 10-11 – **(3) Admonition to hate sin: 5 reasons**  
 Verse 12 – **(4) Two admonitions to praise God: reason**

### **Psalm 98**

Eighth Psalm of Praise – A Psalm (meditation)

#### **An Invitation to Praise**

This Psalm has the same intention as the two previous Psalms. It has been entitles as a prophetic Psalm, in that it is a prophecy of the kingdom of the Messiah, the reconciling of that kingdom in the world, and bringing the Gentiles into it. It sets forth, I. The glory of the

Redeemer, verses 1-3. **(II)** The joy of the redeemed, verses 4-9. If we, in right conduct, give to Christ this glory, and upon right basis take to itself this joy, in singing this Psalm, the Church sings it with understanding. If those who saw Christ's triumph rejoiced, how much more should we, who see these things accomplished and share in the better things provided for us (Hebrews 11:40).

#### Outline for Psalm 98

Verses 1-3 – **(1) Admonition to sing: 7 reasons**

Verses 4-9 – **(2) Twelve-fold admonition to be joyful: 3 reasons**

### Psalm 99

Ninth Psalm of Praise

#### The Dominion of God.

We celebrate the glories of the kingdom of God among men today, and are called upon to praise Jesus Christ, as the previous Psalms declare. However, while those Psalms looked forward to the times of the Gospel of the Church Age, and prophesied of the graces and comforts of that time to come, this Psalm dwells more on the Old-Testament dispensation and the manifestation of God's glory and grace then. The Jews were not, in expectation of the Messiah's kingdom and the evangelical worship, to disregard the divine procedure that they were under, and the ordinances that were given them. In these ordinances they acknowledged God's reign, and worshiped Him according to the Law of Moses. *Prophecies of good things to come should not lessen our esteem of the good things present.* To Israel pertained the promises, which they were bound to believe. To them also pertained the giving of the law, and the service of God, that they were also bound dutifully and conscientiously to attend to, Romans 9:4. And this they were called to do in this Psalm, yet there is much of Christ, for the government of the Church was in the hands of the eternal Word before He was incarnate; and, besides, the ceremonial services were types and figures of the Church's worship. The people of Israel are here required to praise and exalt God, and to worship Him, in consideration of two things: **(I)** The happy establishment of the government they were under, both in sacred and civil things, verses 1-5. **(II)** Instances of the happy supervision of it, verses 6-9. In singing this Psalm the Church must set itself to exalt the name of God, as it is made known in the gospel, which we have much more reason to do than those had who lived under the law.

#### Outline for Psalm 99

Verses 1-4 – **(1) Three admonitions to fear and praise God: 7 reasons**

Verses 5-8 – **(2) Two admonitions to worship God: 5 reasons**

Verse 9 – **(3) Two admonitions to worship: 1 reason**

### Psalm 100

Tenth Psalm of Praise

#### Importunate Exhortations to Praise God; Motives for Praising God.

It is with good reason that many sing this Psalm frequently in their services, because it is proper both to express and to excite virtuous and devout affections toward God in our approach to Him in holy ordinances, and, if our hearts go along with the words, we will make melody in it to the Lord. Jewish writers say this Psalm was penned to be sung with their thanks-offerings, however, as there is nothing in it that limits it to their economy so it's a call to all lands and peoples to praise God is plainly extended. Here, **(I)** We are called upon to praise God and rejoice in Him, verses 1-2 & 4. **(II)** We are furnished with issues for praise; we must praise Him, considering His being and relation to us (verse 3) and His mercy and truth, verse 5. These are plain and common things, and therefore more fit to be the matter of devotion.

### Outline for Psalm 100

Verses 1-3 – (1) *Three admonitions to be joyful: 4 reasons*

Verses 4-5 – (2) *Four admonitions to be joyful: 3 reasons*

### Psalm 101

Sixth Psalm of the Righteous – A Psalm of David

#### Mercy and Judgment; David's Pious Resolution.

David was the penman of this Psalm. It has in it the genuine spirit of the man “*after God's own heart.*” It is a solemn vow that he made to God when he took upon him the charge of a family and of the kingdom. Whether it was penned when he entered upon the government, immediately after the death of Saul, or when he began to reign over all Israel, and brought up the Ark to the city of David, is not what matters. It is an excellent plan or model for good government of a court, or keeping up virtue and goodness, and, by that means, good order, in it. It is also applicable to private families; it is the “*household*” Psalm. It instructs all that are in any sphere of power, whether large or small, to use their power to make it an alarm to evildoers, but a tribute to those who do well. Here is, (I) The general scope of David's vow, verses 1-2. (II) The details of it that he would despise and reject all manner of wickedness (verses 3-5 & 7-8) and that he would favor and encourage those who were virtuous, verse 6. Many believe this to be speaking of Christ, the Son of David, who governs His Church by these rules, and who loves righteousness and hates wickedness. In singing this Psalm families, both governors and governed, should teach, and admonish, and engage themselves and one another to walk by the rule of it, that peace may be upon them and God's presence with them.

### Outline for Psalm 101

Verses 1-4 – (1) *Eight vows of the righteous*

Verses 5-8 – (2) *Eight qualifications of righteous character*

### Psalm 102

Seventeenth Messianic Psalm – A Prayer of the afflicted, when he is overwhelmed,  
and pours out his complaint before the Lord. A Psalm of Distress

#### Complaints in Affliction.

Some think that David penned this Psalm at the time of Absalom's rebellion, others that Daniel, Nehemiah, or some other prophet, penned it for Israel, when it was in captivity in Babylon, because it seems to speak of the ruin of Zion and of a time set for the rebuilding of it, that Daniel understood by books, Daniel 9:2. Or perhaps the Psalmist was himself in great affliction, which he complains of in the beginning of the Psalm, but (as in Psalm 77 and elsewhere) he comforts himself under it with the consideration of God's eternity, and Israel's prosperity and eternity, however, Israel was now distressed and threatened. It seems clear from the application of verses 25-26, to apply to Christ (Hebrews 1:10-12), that the Psalm has reference to the days of the Messiah, and speaks either of His affliction or of the afflictions of His Church for His sake. In the Psalm we have, (I) A sorrowful complaint which the Psalmist makes, either for himself or in the name of Israel, of great afflictions, that were critical, verses 1-11. (II) Seasonable comfort withstanding these grievances; (A) From the eternity of God, verses 12, 24 & 27; (B) From a believing prospect of the deliverance that God would, in due time, work for His afflicted Church (verses 13-22) and the continuance of it in the world, verse 28. In singing this psalm, if the Church has no occasion to make the same complaints, yet it still can take occasion to sympathize with those that have, and then the happy part of this Psalm will be the more contented in the singing of it.

### Outline for Psalm 102

Verses 1-2 – (1) **Four requests for a quick answer**

Verses 3-11 – (2) **Reason: sixteen-fold distress and humiliation**

Verses 12-22 – (3) **Sixteen-fold restoration of Zion: Messiah's second advent**

(See Matthew 16:27; 24:29-31; 25:31-46; 2 Thessalonians 1:7-10;  
June 14; and Revelation 19:11-21)

Verses 23-24 – (4) **Humiliation and prayer**

Verses 25-28 – (5) **Messiah's creation and restoration work**

## Psalm 103

Eleventh Psalm of Praise – A Psalm of David

### Cheerful Praise.

This Psalm calls more for devotion than exposition. It is a most excellent Psalm of praise, and of general use. The Psalmist, (I) Stirs up himself and his own soul to praise God (verses 1-2) for His favor to him in particular (verses 3-5), to the people of God in general, and to all good men, to whom He is, and will be, just, and kind, and constant (verses 6-18), and for His government of the world, verse 19. (II) He desires the assistance of the holy angels, and all the works of God, in praising Him, verses 20-22. In singing this Psalm the Church must in a special manner get its heart affected with the goodness of God and enlarged in love and thankfulness.

### Outline for Psalm 103

Verses 1-2 – (1) **Five admonitions to praise God**

Verses 3-19 – (2) **Reason: 30 benefits**

Verses 20-22 – (3) **Fifefold admonition to five classes to praise God**

## Psalm 104

Twelfth Psalm of Praise (54 greatness of God)

### The Divine Majesty.

It is very probable that this Psalm was penned by the same hand, and at the same time, as Psalm 103, because as it ended, Psalm 104 begins, with "*Bless the Lord, O my soul!*" and concludes with it too. The style is somewhat different, because the reason for its writing is different. The scope of Psalm 103 was to celebrate the goodness of God and His tender mercy and compassion, to which a soft and sweet style is most agreeable. The scope of Psalm 104 is to celebrate God's greatness, and majesty, and sovereign dominion, which ought to be done in the most stately, lofty strains of poetry. David, in Psalm 103, gave God the glory for His covenant-mercy and love to His own people. In this Psalm, 104, he gives God the glory of His works of creation and providence, His dominion over, and His bounty to, all the creatures. God is in Psalm 103 praised as the God of grace, in Psalm 104 as the God of nature. This Psalm is wholly bestowed on that subject – not as Psalm 19, that begins with this phrase, then turns to the consideration of God's divine law – nor as Psalm 8, that speaks of this but *prophetically*, and with an eye to Christ. This noble Psalm not only speaks of competent judges who greatly to excel in godliness and devotion, but it is animated with flight of fancy, brightness of ideas, surprising turns, and all the beauties and ornaments of expression, that poets have on subjects of this nature. Many great things the Psalmist gives God the glory of (I) The splendor of His majesty in the upper world, verses 1-4. (II) The creation of the sea and the dry land, verses 5-9. (III) The provision He makes for the maintenance of all the creatures according to their nature, verses 10-18 & 27-28. (IV) The regular course of the sun and moon, verses 19-24. (V) The furniture of the sea verses 25-26. (VI) God's sovereign power over all the creatures, verses 29-32. And, lastly,

the Psalmist concludes with a pleasant and firm determination to continue praising God (verses 33-35), with which the Church should heartily join in singing this Psalm.

#### **Outline for Psalm 104**

##### **Fifty-fold greatness of God**

Verse 1 – (1) **God's greatness declared**

Verses 2-5 – (2) **Original creation: 8 acts** (See Genesis 1:1)

Verse 6 – (3) **Chaotic earth: 1 act** (See Genesis 1:2)

Verses 7-23 – (4) **Re-creation of the 6 days: 35 acts** (See Genesis 1:3 through 2:25)

Verses 24-32 – (5) **Fifteen-fold providence of God over all creation**

Verses 33-35 – (6) **Four vows: 2 requests; 2 admonitions to praise God**

#### **Psalm 105**

Thirteenth Psalm of Praise (42 acts of God)

##### **An Invitation to Praise.**

Some of the Psalms of praise are very short, others very long, to teach us that, in our devotions, we should be more vigilant how our hearts work than how the time passes and not exceed our limit by desiring to be long, nor restrict ourselves in being too brief, but *either one* as we find it in our hearts to pray. This is a long Psalm; the general scope is the same with most of the other Psalms – to set forth the glory of God, however, the subject matter is exact. Every time we come to the throne of grace we may, if we please, furnish ourselves from the Word of God (out of the New Testament, or either out of the Old Testament) with *new* songs, with *fresh* thoughts – so abundant and plenteous, so wide a range, so inexhaustible is the subject. In Psalm 104 we are taught to praise God for His wondrous works of everyday providence with reference to the world in general. In this we are directed to praise Him for His special favors to His people. We find the first 11 verses of this Psalm in the beginning of the Psalm that David delivered to Asaph to be used in the daily service of the Sanctuary when the Ark was permanent in the place he had prepared for it. This Psalm mentions *who* penned it, *when* it was penned and upon what occasion it was penned, 1 Chronicles 16:7. David by this Psalm intended to instruct his people in the obligations they lay under to hold fast faithfully to their holy faith. Here is the preface (verses 1-7) and the history itself in several articles. (I) God's covenant with the patriarchs, verses 8-11. (II) His care of them while they were strangers, verses 12-15. (III) His raising up Joseph to be the shepherd and support of Israel, verses 16-22. (IV) The increase of Israel in Egypt and their deliverance out of Egypt, verses 23-38. (V) The care He took of them in the wilderness and their settlement in Canaan, verses 39-45. In singing this the Church must give to God the glory of His wisdom and power, His goodness and faithfulness, must look upon itself as concerned in the affairs of the Old-Testament saints, both because to them were committed the oracles of God, which are our treasure, and because out of it Christ arose, and these things happened to it for ensamples.

#### **Outline for Psalm 105**

Verses 1-6 – (1) **Fourteen admonitions to praise God** (See 1 Chronicles 16:7-13)

Verses 7-11 – (2) **Abrahamic Covenant** (See Genesis 12 and 1 Chronicles 16:14-19)

Verses 12-16 – (3) **Sojourn in Canaan: 3 acts of God** (See 1 Chronicles 16:20-22)

Verses 17-22 – (4) **Ministry of Joseph in Egypt: 2 acts of God**

Verses 23-25 – (5) **Sojourn in Egypt: 3 acts of God** (See 1 Chronicles 16:20-22)

Verses 26-36 – (6) **Ministry of Moses and Aaron: 9 acts of God**

Verses 37-45 – (7) **The Exodus: 10 acts of God**

## Psalm 106

Ninth Prayer-Praise Psalm (30 acts of God – 30 sins of Israel)

### Praise for Divine Goodness.

We must give glory to God by making acknowledgment, not only for His goodness but our own weakness that serves to deter others. Our failures make God's goodness appear the more memorable, as His goodness makes our sinfulness more shocking and disgraceful. Psalm 105 is a history of God's goodness to Israel. It is a history of their rebellions and provocations, and yet it begins and ends with *Hallelujah!* Even sorrow for sin must not put us out of tune for praising God. Some believe this Psalm was penned at the time of the captivity in Babylon and the dispersion of the Jewish nation, because of the prayer at the close, verse 47. Probably it was penned by David at the same time of the previous Psalm, because we find the first verse and the last two verses of that Psalm that David delivered to Asaph, at the bringing up of the Ark to the place he had prepared for it (1 Chronicles 16:34-36), "*Gather us from among the heathen.*" We may presume that in Saul's time there was a great dispersion of devout Israelites, when David was forced to wander. In this Psalm we have, **(I)** The preface to the narrative, speaking honor to God (verses 1-2), comfort to the saints (verse 3), and the desire of the faithful towards God's favor, verses 4-5. **(II)** The account of the sins of Israel, in spite of the great things God had done for them, an account of which is assorted. He lists: their exasperation at the Red Sea (verses 6-12), lusting (verses 13-15), rebellion (verses 16-18), worshipping the golden calf (verses 19-23), murmuring (verses 24-27), joining themselves to "*Baal-peor*" (verses 28-31), quarrelling with Moses (verses 32-33), joining themselves with the nations of Canaan, verses 34-39. To this is added an account how God had rebuked them for their sins, and yet saved them from ruin, verses 40-46. **(III)** The conclusion of the Psalm with prayer and praise, verses 47-48. It may be of use to the Church to sing this Psalm, being reminded by it of sins – the sins of our land, and the sins of our fathers, we may be humbled before God and yet not despair of mercy, which even rebellious Israel often found with God.

#### Outline for Psalm 106

Verses 1-3 – **(1) Two admonitions to praise God: 2 reasons**

Verses 4-5 – **(2) Two requests: 3 reasons**

Verses 6-7 – **(3) Six-fold sin and confession**

Verses 8-12 – **(4) Nevertheless: six acts of mercy**

Verses 13-43 – **(5) Twenty-five sins of Israel: 26 acts of God in the Exodus and Canaan**

Verses 44-46 – **(6) Nevertheless: four acts of mercy**

Verses 47-48 – **(7) Two requests: 2 reasons** (See Psalm 41:10; 54:9 and 80:7)

#### 5<sup>th</sup> Book of Psalm

The "*Deuteronomy*" book: Concerning God and His Word  
(Psalms 107 through 150)

## Psalm 107

### Exhortation to Celebrate God's Praises.

The Psalmist, in the two previous Psalms celebrated the wisdom, power, and goodness of God, in His dealings with His people in particular, here he observes some of the instances of His providential care of the children of men in general, especially in their distresses. He is not only King of saints, but also King of nations, not only the God of Israel, but also the God of the whole earth, and a common Father to all mankind. Though this Psalm may especially refer to Israel in their personal capacity, however, there were those who pertained not to the commonwealth of



Israel and still were worshippers of the true God. Even those who worshipped images had some knowledge of a supreme deity, to whom, when they were in earnest, they looked above all their false gods. And of these, when they prayed in their distresses, God took a particular care, (I) The Psalmist specifies some of the most common calamities of human life, and shows how God helps those that labor under them, in answer to their prayers. (A) Banishment and dispersion, verses 2-9. (B) Captivity and imprisonment, verses 10-16. (C) Sickness and weakness of body, verses 17-22. (D) Danger and distress at sea, verses 23-32. These are put for all similar perils, in which those that cry unto God have found Him a very present help. (II) He specifies the varieties and variations of events concerning nations and families in all that God's hand is open to His people, with joyful acknowledgments of His goodness, verses 33-43. When the Church is in any of these or like distresses it will be comfortable to sing this Psalm, with application; but, if some are not, others are, or have been – of whose deliverances it behooves us to give God the glory, for we are members one of another.

### Outline for Psalm 107

#### 30 Acts of God – 30 sins of Israel

Verses 1-7 – (1) Praise: 7 reasons – God's works of deliverance of the redeemed from want

Verses 8-14 – (2) Praise: 7 reasons.

#### God's works of deliverance of prisoners from chains and darkness

Verses 15-20 – (3) Praise: 7 reasons. God's works of deliverance of fools from sickness

Verses 21-30 – (4) Praise: 7 reasons. God's works of deliverance of sailors from storm

Verses 31-43 – (5) Praise: 18 reasons. God's works of providence to rich and poor

## Psalm 108

Nineteenth Psalm of Instruction – A Song or Psalm of David

### Directions for Praising God.

This Psalm begins with praise and concludes with prayer, and faith is at work in both. (I) David here gives thanks to God for mercies to himself, verses 1-5. (II) He prays to God for mercies for the land, pleading the promises of God and putting them in suit, verses 6-13. The first part is taken out of Psalm 57:7, the last part is from Psalm 60:5, and with very little variation. This teaches us that we may in prayer use the same words that we have formerly used, provided it is with new affections. It teaches also that it is not only allowable, but sometimes convenient, to gather some verses out of one Psalm and some out of another, and to put them together, to be sung to the glory of God. In singing this Psalm the Church must give glory to God and take comfort.

### Outline for Psalm 108

Verses 1-4 – (1) Four vows to praise God: 2 reasons

Verses 5-6 – (2) Four requests: reason

Verses 7-9 – (3) God's ten vows:

#### future dealings with Israel and her neighbors in the Tribulation

Verses 10-11 – (4) Israel's latter day defeat by the Antichrist and flight into Edom

(See Psalm 60:9-10; Isaiah 16:1-5; 26:20; 63:1-5; Jeremiah 30:7; Ezekiel 20:33-38; Daniel 8:9-14; 9:27; 11:40-45; Hosea 2:9-14; Matthew 24:15-21; Revelation 12:6 and 14-17)

Verses 12-13 – (5) Israel's latter day prayer and final triumph over the Gentiles

(See Isaiah 59:20 through 60:22; 63:1-5; Zechariah 12 and Revelation 19:11-21)

## Psalm 109

Sixteenth Psalm of Distress – To the chief Musician, A Psalm of David

### **Appeal to God Against Enemies.**

Whether David penned this Psalm when he was persecuted by Saul or when his son Absalom rebelled against him, or upon occasion of some other trouble that he went through, is uncertain. Whether the particular enemy he prays against was Saul, or Doeg, or Ahithophel, or some other not mentioned in the story, we cannot determine, however, what is certain is that in penning it he had an eye to Christ, His sufferings and His persecutors, for that condemnation (verse 8) is applied to Judas, Acts 1:20. The rest of the prayers here against his enemies were the expressions, not of passion, but of the spirit of prophecy. **(I)** He lodges a complaint in the court of heaven of the malice and base ingratitude of his enemies and with it an appeal to the righteous God, verses 1-5. **(II)** He prays against his enemies, committing them to destruction, verses 6-20. **(III)** He prays for himself, that God would help and assist him in his low condition, verses 21-29. **(IV)** He concludes with a joyful expectation that God would appear for him, verses 30-31. In singing this Psalm the Church must comfort itself with the believing foresight of the certain destruction of all the enemies of Christ and His church, and the certain salvation of all those that trust in God and keep close to Him.

#### **Outline for Psalm 109**

*35 requests – 16 sins and characteristics of the wicked*

Verses 1-5 – **(1) One request: 8 reasons**

Verses 6-20 – **(2) Twenty-eight-fold curse on the wicked: 8 reasons**

Verses 21-29 – **(3) Eight-fold distress: 8 requests**

Verses 30-31 – **(4) Twofold praise: reason**

### **Psalm 110**

Eighteenth Messianic Psalm – A Psalm of David (9things of God)

#### **The Messiah's Dominion.**

This Psalm is pure gospel! It is only, and wholly, concerning Christ, the Messiah promised to the fathers and expected by them. It is plain that the Jews of old, even the worst of them, so understood it, however the modern Jews have endeavored to misrepresent it and to rob us of it. When the Lord Jesus proposed a question to the Pharisees upon the first words of this Psalm, He takes it for granted that David, in spirit, calls Christ his Lord though He was his Son, the Pharisees chose rather to say nothing, and admit they were annoyed, rather than to accept the trust that David does indeed speak of the Messiah. They freely yield so plain a truth, even though they knew it would be to their own discredit, Matthew 22:41. The prophet, no doubt, here speaks of Christ and of no other. Christ, as our Redeemer, executes the office of a Prophet, of a Priest, and of a King, with reference both to His humiliation and His exaltation; and of each of these we have here an account: **(I)** His prophetic office, verse 2. **(II)** His priestly office, verse 4. **III.** His kingly office, verses 1, 3 & 5-6. **(IV)** His humiliation and exaltation, verse 7. In singing this Psalm the Church must act in faith in Jesus Christ, committing itself entirely to Him, to His grace and government, and triumph in Him as Prophet, Priest, and King, by whom it expects to be ruled, and taught, and saved, forever, and as the Prophet, Priest, and King, of the whole Church, He will reign till He has put down all opposing rule, principality, and power, and delivered up the kingdom to God the Father.

#### **Outline for psalm 110**

*Nine things of God*

Verses 1-3 – **(1) Messiah both God and King** (See Isaiah 9:6-7; Daniel 6:13-14; Psalm 2;

Luke 1:32-33; John 18:37; Revelation 11:15; 19:11-21 and 20:1-10)

Verses 4 – (2) ***Messiah a Priest*** (See Hebrews 5:5 and 6:20)

Verses 5-7 – (3) ***Messiah a judge and conqueror*** (See Revelation 19:11-21; Matthew 25:31-46)

## Psalm 111

Third Praise of God (22 things about God – 22 reasons to praise Him)

### The Excellence of the Divine Works.

This and several of the Psalms that follow seem to have been penned by David for the service of Israel in their solemn feasts, and not upon any particular occasion. This is a Psalm of praise. The title of it is "*Hallelujah--Praise you the Lord,*" suggests that we must address ourselves to the use of this Psalm with hearts willing to praise God. It is composed *alphabetically*, each sentence beginning with the various letters of the Hebrew alphabet, exactly in order, *two sentences to each verse*, and *three a piece to the last two*. The Psalmist, exhorting to praise God, (I) Sets himself for an example, verse 1. (II) Furnishes us with matter for praise from the works of God. (A) The greatness of His works and the glory of them. (B) The righteousness of them. (C) The goodness of them. (D) The power of them. (E) The conformity of them to His word of promise. (F) The eternity of them. These observations are intermixed, verses 2-9. (III) He recommends the holy fear of God, and conscientious obedience to His commands, as the most acceptable way of praising God, verse 10.

#### Outline for Psalm 111

*22 things about God – 22 reasons to praise Him*

Verse 1 – (1) ***Praise to Jehovah***

Verses 2-4 – (2) ***God's sevenfold works and character***

Verses 5-6 – (3) ***Fourfold providence of God***

Verses 7-8 – (4) ***Fourfold character of God's works and word***

Verses 9 – (5) ***God's fourfold redemption and name***

Verse 10 – (6) ***The sources of wisdom***

## Psalm 112

Seventh Psalm of the Righteous (24 blessings of the righteous)

### The Character of the Righteous.

This Psalm is also composed alphabetically, as the previous Psalm, and is also entitled "*Hallelujah,*" dealing with the happiness of the saints. It redounds to the glory of God, and whatever we have – God is to have the praise. It is an observation of the last verse of the previous Psalm, fully showing how much wisdom it is to fear God and keep His commandments. We have here, (I) The character of the righteous, verse 1. (II) The blessedness of the righteous. (A) There is a blessing entailed upon their future generations, verse 2. (B) There is a blessing conferred upon themselves. (a) Success outward and inward, verse 3. (b) Comfort, verse 4. (c) Wisdom, verse 5. (d) Stability, verses 6-8. (e) Honor, verses 6 & 9. (III) The misery of the wicked, verse 10. So that good and evil, the blessing and the curses are set before us. In singing this Psalm the Church must not only teach and admonish one another to answer to the characteristics here given of the happy, but comfort and encourage one another with the privileges and comforts here secured to the holy.

#### Outline for Psalm 112

*Twenty-four blessings of the righteousness*

Verses 1-2- (1) ***The righteous fourfold happiness***

Verses 3-5 – (2) ***The righteous eight-fold riches and character***

Verses 6-8 – (3) ***The righteous seven-fold confidence***

Verse 9 – **(4) The righteous fourfold character and reward**  
 Verse 10 – **(5) Fivefold envy of the wicked**

### Psalm 113

Fourth Psalm of God

#### A Call to Praise God; God's Greatness and Condescension.

This Psalm begins and ends with "*Hallelujah*;" for, like many others, it is designed to promote the great and good work of praising God. **(I)** We are here called upon and urged to praise God, verses 1-3. **(II)** We are here furnished with the theme for praise, and words are put in our mouths, in singing that the Church must with holy fear and love give to God the glory of, **(A)** The elevations of His glory and greatness, verses 4-5. **(B)** The dignity of His grace and goodness (verses 6-9), that exemplify one another, that the Church may be duly affected with both.

#### Outline for Psalm 113

Verses 1-3 – **(1) Fivefold admonition to praise Jehovah**  
 Verses 4-9 – **(2) Seven-fold greatness of god; Ten reasons to praise Him**

### Psalm 114

Fifth Psalm of God

#### The Deliverance of Israel Celebrated.

The deliverance of Israel out of Egypt gave birth to their nation, which was then formed. It was a work of wonder that ought to be in everlasting remembrance. God gloried in Israel, in the giving of the Ten Commandments. Hosea 11:1 states, "*Out of Egypt have I called my son.*" This Psalm is celebrated in lively strains of praise! It is fitting to be a part of the great *Hallelujah*, or song of praise, which the Jews sang at the close of the Passover Supper. It must never be forgotten, **(I)** That they were brought out of slavery, verse 1. **(II)** That God set up His Tabernacle among them, verse 2. **(III)** That the sea and Jordan were divided before them, verses 3 & 5. **(IV)** That the earth shook at the giving of the Law, when God came down on Mount Sinai, verses 4 & 6-7. **(V)** That God gave them water out of the rock, verse 8. In singing this Psalm the Church must acknowledge God's power and goodness in what He did for Israel, applying it to the much greater work of wonder, our redemption by Christ, and encouraging our self, and others, to trust in God in the greatest straits.

#### Outline for Psalm 114

Verses 1-2 – **(1) The Exodus** (See Exodus, chapters 12 through 19)  
 Verses 3-8 – **(2) Six great works of God**

### Psalm 115

Sixth Psalm of God

#### The Absurdity of Idolatry.

Many ancient translations join this Psalm to the 104<sup>th</sup> Psalm – in the Septuagint particularly, and the Vulgar Latin. However, in the Hebrew it is a distinct Psalm. In it we are taught to give glory, **(I)** To God, and not to ourselves, verse 1. **(II)** To God, and not to idols, verses 2-8. We must give glory to God, **(A)** By trusting in Him, and in His promise and blessing, verses 9-15. **(B)** By blessing Him, verses 16-18. Some think this Psalm was penned upon occasion of some great distress and trouble that Israel was in, when the enemies were in insolent and threatening, in which we do not so much pour out our complaint to God as place our confidence in Him, and triumph in doing so; and with such a holy triumph we ought to sing this Psalm.

#### Outline for Psalm 115

Verses 1-3 – (1) **Our god: His dwelling place**  
 Verses 4-8 – (2) **Heathen gods: their ten-fold helplessness**  
 Verses 9-11 – (3) **God our help and shield**  
 Verses 12-14 – (4) **Sevenfold promise of God**  
 Verses 15-18 – (5) **God's creative works**

## Psalm 116

Third Prayer-Testimony Psalm (David's Psalm – See 18:4-6 with 116:3)

### Grateful Acknowledgments.

This is a thanksgiving Psalm; it is not certain whether David penned it upon any particular occasion or upon a general review of the many gracious deliverances God had wrought for him, out of six troubles and seven. These deliverances draw from David's many lively expressions of devotion, love, and gratitude; and with similar devout affections our souls should be lifted up to God in singing it. Observe, (I) The great distress and danger that the Psalmist was in, that almost drove him to despair verse 3 & 10-11. (II) The request he made to God in that distress, verse 4. (III) The experience he had of God's goodness to him, in answer to prayer; God heard him (verses 1-2), pitied him (verses 5-6), delivered him, verse 8. (IV) His care with regard to the acknowledgments he should make of the goodness of God to him, verse 12. (A) He will love God, verse 1. (B) He will continue to call upon Him, verses 2, 13 & 17. (C) He will rest in Him, verse 7. (D) He will walk before Him, verse 9. (E) He will pay his vows of thanksgiving, in which he will own the tender regard God had to him, and this publicly, verses 13-15 & 17-19. Lastly, He will continue to be God's faithful servant to his life's end, verse 16. These are such breathings of a holy soul.

### Outline for Psalm 116

Verses 1-2 – (1) **Vow to pray and love God: 3 reasons**  
 Verses 3-4 – (2) **Sevenfold prayer of distress**  
 Verse 5 – (3) **Threefold character of God**  
 Verses 6-8 – (4) **Twelve-fold vow and testimony**  
 Verses 9-19 – (5) **David's six vows: 4 reasons**

## Psalm 117

Fifteenth Psalm of Praise

### All Nations Admonished to Praise God.

This Psalm is short and sweet. The reason for singing it often is not because of its shortness, but, if we rightly understood and consider it, we should sing it for the sweetness of it – especially to us the Gentiles, on whom it casts a very favorable eye. Here is, (I) A solemn call to all nations to praise God, verse 1. (II) Proper reason for that praise suggested, verse 2. The Church would soon weary indeed of well-doing if, in singing this Psalm, it did not keep up those virtuous and devout affections with which the spiritual sacrifice of praise ought to be kindled and kept burning.

### Outline for Psalm 117

Verses 1-2 – (1) **Tow admonitions to praise God: two reasons**

## Psalm 118

Nineteenth Messianic Psalm

### Goodness of God Celebrated; Grateful Acknowledgments.

It is probable that David penned this Psalm when he, after a battle, had at last gained full possession of the kingdom to which he had been anointed. He then invites and stirs up his friends

to join with him, not only in a cheerful acknowledgment of God's goodness and a cheerful dependence upon that goodness for the future, but in a believing expectation of the promised Messiah, of whose kingdom and exaltation, of which he was a type. To Christ, it is certain the prophet here bears witness, in the latter part of this Psalm. Christ Himself applies it to Himself (Matthew 21:42). The first part of the Psalm will and without forcing refers to Christ and His mission. Some think it was first intended for the solemnity of the bringing of the Ark to the city of David, and was afterwards sung at the Feast of Tabernacles. In it, **(I)** David calls upon all about him to give God glory for His goodness, verses 1-4. **(II)** He encourages himself and others to trust in God, from the experience he had of God's power and sympathy in the great and kind things He had done for him, verses 5-18. **(III)** He gives thanks for his advancement to the throne, as it was a type of the exaltation of Christ, verses 19-23. **(IV)** The people, the priests, and the Psalmist himself, triumph in the panorama of the Redeemer's kingdom, verses 24-29. In singing this Psalm the Church must glorify God for His goodness, His goodness, and especially His goodness in Jesus Christ.

#### Outline for psalm 118

Verses 1-4 – **(1) Four admonitions to praise**

Verses 5-18 – **(2) Twenty-fold testimony**

Verses 19-21 – **(3) Prayer and praise**

Verses 22-23 – **(4) Messiah: rejection and exaltation as king**

(See Psalm 2; Daniel 7:13-14; Zechariah 12; Philippians 2:5-11; Revelation 11:15 & 20:1-20)

Verses 24-25 – **(5) Prayer and praise**

Verses 26-28 – **(6) Admonition to praise**

### Psalm 119

Psalm of the Word of God (The Psalm of 22) Each distinct part of this Psalm has 8 verses headed by the letters of the Hebrew alphabet. Of the 38 Psalms that have less than 8 verses and under, Psalm 119 had only 64 verses less. Of the 25 Psalms that have less than 8 verses, Psalm 119 has 40 more. It contains 21 traits of blessed men; 15 things God had done; 30 vows; 30 reasons for vows; 70 requests; 18 secrets of victory; 61 fold testimony; 62 facts of the Word; 22 reason God is happy; 198 references to God's Word; 610 personal pronouns – and other facts.

This is a Psalm that stands by itself. It is like none of the rest. It excels them all, and shines brightest in this constellation! It is more than twice as long as any other Psalm. It is not making long prayers that Christ objects to, but rather, it is being insincere, implying that they are in good and praiseworthy because of their length. The 119<sup>th</sup> Psalm seems to be a collection of David's heartfelt, devout expressions, short and sudden breathings and elevations of his soul to God, that he wrote down as they occurred, and, at the end of his life, gathered together out of his daily record where they lay scattered, added to them many like words, and absorbed them into this Psalm. There seems there is seldom any consistency between the verses, but, like Solomon's proverbs, it is a *chest of gold rings – not a chain of gold links!* We not only learn, by the Psalmist's example, to become familiar with ourselves to such devout remarks, but they are an excellent means of maintaining constant communion with God, and keeping our heart in frame for the more solemn exercises of our faith. We must also make use of the Psalmist's words, both for the exciting and for the expressing of our devout affections. As one reads this Psalm considerably – it will either warm or shame him. The composition of it is extraordinary and exact.

Psalm 119 is divided into twenty-two parts, according to the number of the letters of the Hebrew alphabet, and each part consists of eight verses, all the verses of the first part beginning with Aleph, all the verses of the second with

Beth, and so on, without any flaw throughout the whole Psalm.

This Psalm has been called “*The saints' alphabet!*” How grand to have it in our memories as the very letters of our alphabet, as ready as our A B C. Think of the inspiration and observe the method of the Holy Spirit as the penman finds the Hebrew alphabet of use. The Holy Spirit obliges David to seek for thoughts, and search for them, that he might fill up the quota of every part of the Hebrew language – the letter he was to begin with that would lead him to a word that would suggest a good sentence – to advance what would be good in the barren soil of our hearts.

Using of the letters of the alphabet of the Hebrew language to begin each section would be of tremendous use to the learners, helping them both in committing it to memory and in calling to mind the whole verse by the use of the first word beginning with the next letter of the alphabet. Thus young people would more easily learn this Psalm by heart and retain it the better even in old age.

The general scope and design of Psalm 119 is to *magnify the Law*, and make it honorable; to set forth the excellency and usefulness of divine revelation, and to recommend it to us, not only for the enjoyment and spiritual enrichment, but for the direction and supervision of ourselves, by the Psalmist's own example, who speaks by experience of the benefit of it, and of the good impressions made upon him by it, for which he praises God, and earnestly prays, from first to last, for the continuance of God's grace with him, to direct and quicken him in the way of his duty.

There are *ten different words* by which divine revelation is called in this Psalm, and they are synonymous, each of them expressive of the whole compass of it – [both that which tells us what God expects from us and that which tells us that we may expect from him] – and of the system of religion which is founded upon it and guided by it. The things contained in the Scripture, and drawn from it, are here called: **(A)** God's law, because they are enacted by him as our Sovereign. **(B)** His way, because they are the rule both of his providence and of our obedience. **(C)** His testimonies, because they are solemnly declared to the world and attested beyond contradiction. **(D)** His commandments, because given with authority, and (as the word signifies) lodged with us as a trust. **(E)** His precepts, because prescribed to us and not left indifferent. **(F)** His word, or saying, because it is the declaration of his mind, and Christ, the essential eternal Word, is all in all in it. **(G)** His judgments, because framed in infinite wisdom, and because by them we must both judge and be judged. **(H)** His righteousness, because it is all holy, just, and good, and the rule and standard of righteousness. **(I)** His statutes, because they are fixed and determined, and of perpetual obligation – His truth, or faithfulness, because the principles upon which the divine law is built are eternal truths.

There is but one verse (it is verse 122) in all this long Psalm in which there is not one or other of these ten words; only in three or four they are used concerning God's providence or David's practice (as verses 75, 84 & 121), and verse 132 they are called God's name.

The great esteem and affection David had for the word of God is the more admirable considering how little he had of it, in comparison with what we have. He had no more, without doubt, in writing than the first books of Moses, which were but the dawning of this day, which should shame us who enjoy the full divine revelation and yet, at times, seem so cold toward it.

In singing this Psalm there is work for all the devout affections of a sanctified soul, so abundant, so various, is the theme of it. We here find that in which we must give glory to God both as our ruler and great benefactor, that in which we are to teach and admonish ourselves and one another – so many are the instructions which we here find about life – and that in which we

are to comfort and encourage ourselves and one another, so many are the sweet experiences of one that lived such a life. Here is something or other to suit the case of every Christian. Is any afflicted? Is any merry? Each will find something that is proper for him. And it is so far from being monotonous repetition, as one might look over it quickly. But, if we meditate on it, we shall find almost every verse has a new thought and something in it very lively. And this, as many other of David's Psalms, teaches to be serious in our devotions, both alone and when others join with us – because, ordinarily, the affection, especially of weaker Christians, are more likely to be raised and kept by *short* expressions, rather than long and labored sentences.

### **Outline for Psalm 119**

#### **(1<sup>st</sup>) “Aleph” – Blessings of the Word of God**

(See Psalm 19:7; Romans 1:16; 10:17; Ephesians 5:26;  
2 Timothy 2:15; 3:16-17; Hebrews 8:6 ; 1 Peter 1:23)

Verses 1-3 – (1) **God’s Word produces character: six-fold character of a blessed man**

(See Psalm 1:3; 15:2-4; 32:1; 36:5 and 37:39)

Verses 4-8 – (2) **God’s Word excites consecration: one command; one request; two vows**

#### **(2<sup>nd</sup>) “Beth” – Cleansing by the Word**

(See Ephesians 5:26)

Verse 9 – (1) **Cleansing power stated**

Verses 10-14 (2) **Five secrets of cleaning; two requests**

Verses 15-16 – (3) **Fourfold vow to God**

#### **(3<sup>rd</sup>) “Gimel” – Enlightenment by the Word**

(See Psalm 19:8)

Verses 17-22 – (1) **Prayer and hunger for enlightenment: four requests**

Verses 23-24 – (2) **Three secrets of enlightenment**

#### **(4<sup>th</sup>) “Daleth” – Sustaining Power of the Word**

(See Psalm 1:2-3)

Verses 25-28 – (1) **Four requests concerning the Word**

Verses 29-32 – (2) **Three requests; testimony and vow**

#### **(5<sup>th</sup>) “He” – Prayer for Word’s blessings**

(See John 17:17)

Verses 33-36 – (1) **Four requests for help and two vows to obey the Word**

Verses 37-40 – (2) **Five requests for power to overcome**

#### **(6<sup>th</sup>) “Vau” – Salvation by the Word**

(See Romans 1:16)

Verses 41-43 – (1) **Two requests: reason**

Verses 44-48 – (2) **Seven vows: the outward working of salvation**

#### **(7<sup>th</sup>) “Zain” – Comfort in the Word**

(See Romans 15:4)

Verses 49-50 – (1) **One request: basis of comfort**

Verses 51-56 – (2) **Tenfold testimony**

#### **(8<sup>th</sup>) “Cheth” – Satisfaction by the Word**



(See Psalm 19:10)

Verse 57 – (1) Satisfaction stated

Verses 58-64 – (2) Seven secrets of satisfaction: two requests

(9<sup>th</sup>) “Teth” – Chastening Power of the Word

(See Hebrew 4:12)

Verses 65-68 – (1) Testimony: 2 requests

Verses 69-72 – (2) Purpose of chastening: one vow

(10<sup>th</sup>) “Jod” – Righteousness of the Word

(See Psalm 19:9)

Verses 73-75 – (1) Testimony one request

Verses 76-80 – (2) Five requests for justice

(11<sup>th</sup>) “Caph” – The Source of Hope

(See Romans 10:17)

Verses 81-84 – (1) Eightfold distress: hope in the Word

Verses 85-88 – (2) Two requests: Word the source of stability

(12<sup>th</sup>) “Lamed” – Eternity of the Word

(See 1 Peter 1:25)

Verses 89-91 – (1) God’s Word eternal

Verses 92-96 – (2) Word source of help for all generations: 2 vows; 2 requests

(13<sup>th</sup>) “Mem” – Source of Wisdom and Knowledge

(See 2 Timothy 3:16-17)

Verses 97-98 – (1) Messiah wiser than enemies: reason

Verse 99 – (2) Messiah wiser than teachers: reason

Verse 100 – (3) Messiah wiser than the ancients: reason

Verses 101-104 – (4) Six secrets of messiah’s wisdom

(14<sup>th</sup>) “Nun” – Source of Light and Joy

(See Psalm 19:8)

Verses 105-106 – (1) Source of light: one vow

Verses 107-108 – (2) Three requests for help

Verses 109-112 – (3) Five secrets of joy

(15<sup>th</sup>) “Samech” – Source of Security

(See Proverbs 3:2)

Verses 113-114 – (1) Place of security

Verses 115-117 – (2) Four requests for security

Verses 118-120 – (3) Testimony of security

(16<sup>th</sup>) “Ain” – Source of Confidence

(See Proverbs 3:4)

Verses 121-128 – (1) Testimony of faithfulness: six requests

(17<sup>th</sup>) “Pe” – Guidance by the Word

(See psalm 19:11)

Verses 129-130 – (1) Faith in the Word’s guidance

Verses 131-136 – (2) Seven requests for guidance

(18<sup>th</sup>) “Tzaddi” – Character of the Word

(See Psalm 12:6)	
Verses 137-140 – (1) <b><u>Five characteristics of God and His Word</u></b>	
Verses 141-144 – (2) <b><u>Human frailties need the Word</u></b>	
<b>(19<sup>th</sup>) “Koph” – <u>Source of Strength</u></b> (See Colossians 3:16)	
Verses 145-149 – (1) <b><u>Four requests: 2 vows</u></b>	
Verses 150-152 – (2) <b><u>Confidence before enemies</u></b>	
<b>(20<sup>th</sup>) “Resh” – <u>Source of Deliverance</u></b> (See Romans 1:16)	
Verses 153-156 – (1) <b><u>Six requests for help according to the Word</u></b>	
Verses 157-160 – (2) <b><u>Sinner disobey the Word: two requests for help</u></b>	
<b>(21<sup>st</sup>) “Schin” – <u>Source of Peace</u></b> (See Proverbs 3:2)	
Verses 161-164 – (1) <b><u>Testimony of peace in trouble</u></b>	
Verses 165-168 – (2) <b><u>Testimony of obedience to the Word</u></b>	
<b>(22<sup>nd</sup>) “Tau” – <u>Prayer for the Word’s Blessings</u></b> (See John 17:17)	
Verses 169-172 – (1) <b><u>Four requests for wisdom and help from the Word: two vows</u></b>	
Verses 173-176 – (2) <b><u>Four requests for salvation by the Word</u></b>	

## Psalm 120

Seventeenth Prayer of Distress – A Song of degrees

What is meant by the term, “*Song of degrees*,” at the heading of Psalms 120 through 134 is not known. Some explanations are given on page 59 of these notes

### Confession and Complaints.

This Psalm is the first of fifteen that are listed together under the title of “*songs of degrees*.” It is well that it is not necessary to know what the meaning of this title was to receive exceptional spiritual benefit from these Psalms - and the Jewish writers offer nothing in explication. All we can do is speculate. These 15 Psalms do not seem to be composed all by the same author, much less all at the same time. Four of them are expressly ascribed to David, and one is said to be planned for Solomon, perhaps penned by him, yet Psalm 126 and 129 seem to be of a much later date. Some of them are intended for private-closet prayer (as Psalm 120 and 130), some for the family (as Psalm 127 and 128), some for the public assembly (as Psalm 122 and 134), and some special occasions, as Psalm 124, and 132. So that it seems, they did not receive this title from the author, but from later publishers. Some guess that they are so called from their singular excellency, – [as the song of songs, so the song of degrees, is a most excellent song, in the highest degree] – others believe they receive their title from the tune they were set to, or the musical instruments they were sung to, or the raising of the voice in singing them. Some think they were sung on the fifteen steps or stairs, by which they went up from the outward court of the Temple to the inner, others at so many stages of the people’s journey, when they returned out of captivity. Let’s observe, (A) That they are all short Psalms, all but one is very short (three of them have but three verses apiece), and that they are placed next to Psalm 119, which is by far the longest of all the Psalms. Psalm 119 is one Psalm that is divided into many parts, so these 15 Psalms (120 through 134) were many Psalms, being short, were sometimes sung all together, making as if they were one Psalm – observing only a pause between

each, just as many steps make one pair of stairs. **(B)** That, in the composition of these 15 Psalms, we frequently meet with the illustration they call climax, or an rise or incline – the preceding word repeated, and then rising to something like a crescendo.

For instance, Psalm 120, “*With him that hated peace. I am for peace;*” Psalm 121 – “*Whence cometh my help; my help cometh from the Lord;*” “*He that keepeth thee shall not slumber; The Lord is thy Keeper;*” Psalm 122 – “*Within thy gates Jerusalem is built;*” and Psalm 123 – “*Until that He has mercy – Have mercy upon us!*”

This pattern is found in most of these “*Songs of Degree*” Psalms, if not all. Perhaps for one of the above reasons they are called “*Songs of degrees.*”

This 120<sup>th</sup> Psalm is supposed to have been penned by David upon occasion of Doeg's accusing him and the priests to Saul, because it is like Psalm 52, which was penned upon that occasion, and because the Psalmist complains of his being driven out of the congregation of the Lord and his being forced among barbarous people. **(I)** He prays to God to deliver him from the mischief designed him by false and malicious tongues, verses 1-2. **(II)** He threatens the judgments of God against such, verses 3-4. **(III)** He complains of his wicked neighbors that were quarrelsome and troublesome, verses 5-7. In singing this Psalm the Church can comfort itself in reference to the curse of the tongue. To fall unjustly under the lash of it, that is better than to sting from it as a result of our own tongue.

#### Outline for Psalm 120

Verses 1-2 – **(1) Prayer of distress**  
 Verses 3-4 – **(2) The false tongue**  
 Verses 5-7 – **(3) Complaint to God**

### Psalm 121

Seventh Psalm of God – A Song of degrees

#### Confidence in God.

Some call this Psalm, “*The soldier's Psalm,*” thinking it was penned in the camp, when David was hazarding his life in the high places of the field, and thus trusted God to cover his head in the day of battle. Others call it the traveler's Psalm, for nothing in it speaks of military dangers, and think David penned it when he was going abroad, and designed it for the cart, for a good man's convoy and companion in a journey or voyage. However, the circumstances under which it was written is not necessary to appropriate it – wherever one is, at home or abroad, he is exposed to danger more than he is aware of, and this Psalm directs and encourages us to rest ourselves and our confidence in God, and by faith to put ourselves under His protection and commit ourselves to His care, which we must do, with complete resignation and satisfaction, in singing this Psalm. **(I)** David here assures himself of help from God, verses 1-2. **(II)** He assures others of it, verses 3-8.

#### Outline for Psalm 121

Verses 1-2 – **(1) God's help proclaimed**  
 Verses 3-8 – **(2) Tenfold promise of help**

### Psalm 122

Second Psalm of Zion – A Song of degrees of David

#### The Pleasures of Public Worship.

This psalm seems to have been penned by David for the use of the people of Israel, when they came up to Jerusalem to worship at the three solemn feasts.

Israel could gather three times a year and attend all seven yearly feasts of Jehovah.

1. The **first** gathering (eight days; Leviticus 23:1-14) included **Passover** and the **Feasts of Firstfruits** and **Unleavened Bread**.
2. The **second** gathering included **Pentecost**, taking place the 50<sup>th</sup> day after the feast of firstfruits (Leviticus 23:15-22).
3. The **third** gathering was the last three feasts - **Trumpets**, the great day of **Atonement**, and **Tabernacles** - all in a of these last three feast within a three-week period (Leviticus 23:23-44). Whether all gathered for the first of these last three feasts is not known, but all were required to be present at the seven-day Feast of Tabernacles (Exodus 34:23; 23:17; Deuteronomy 16:16) besides the eight-day and one-day feasts of the other gatherings

It was in David's time that Jerusalem was first chosen to be the city where God would record his name. This being a new thing, that, among other things, was used to bring people to love Jerusalem, as the holy city, though it was but just a short while before this in the hands of the Jebusites. Observe, **(I)** The joy with which they were to go up to Jerusalem, verses 1-2. **(II)** The great esteem they were to have of Jerusalem, verses 3-5. **(III)** The great concern they were to have for Jerusalem, and the prayers they were to put up for its welfare, verses 6-9. In singing this psalm the Church must have an eye to their heavenly home that is referred to as, "*The New Jerusalem*."

#### Outline for Psalm 122

- Verses 1-2 – **(1) A place of worship**  
 Verses 3-5 – **(2) Jerusalem described**  
 Verses 6-9 – **(3) Admonition and benediction concerning Jerusalem**

### Psalm 123

Eighteenth Prayer of Distress – A Song of degrees

#### Grateful Acknowledgments.

This Psalm was penned at a time when Israel was brought low and trampled upon; some think it was when the Jews were captives in Babylon, though that was not the only time that they were affronted by the proud. The Psalmist begins as if he spoke for himself only (verse 1), but presently the Psalm speaks to the Church. Here is, **(I)** Their expectation of mercy from God, verses 1-2. **(II)** Their plea for mercy with God, verses 3-4. In singing it the Church must have its eye on God's favor with a holy concern, and an eye down to men's reproach with holy contempt.

#### Outline for Psalm 123

- Verses 1-2 – **(1) The source of help**  
 Verses 3-4 – **(2) Two requests for help**

### Psalm 124

Third Psalm of Deliverance – A Song of degrees of David

#### The Security of God's People.

David penned this Psalm upon occasion of some great deliverance that God wrought for him and his people from some very threatening danger, that was likely to have involved them all in ruin, either by foreign invasion, or internal insurrection, is not certain. Whatever it was David seems to have been much affected, and very desirous to influence others, with the goodness of God, in making a way for them to escape. To him he is careful to give all the glory, and takes none to himself as conquerors usually do. **(I)** He here magnifies the greatness of the danger they were in, and of the ruin they were at the brink of, verses 1-5. **(II)** He gives God the glory of their escape, verses 6-7 compared with verses 1-2. **(III)** He takes encouragement thence to trust in

God, verse 8. In singing this Psalm, besides the application of it to any particular deliverance wrought for the Church in our days and the days of our fathers, we may have in our thoughts the great work of our redemption by Jesus Christ, by which we were rescued from the powers of darkness.

#### Outline for Psalm 124

Verses 1-2 – (1) *If God had not helped Israel*

Verses 3-5 – (2) *THEN: Threefold result*

Verses 6-8 – (3) *Praise for deliverance*

### Psalm 125

Sixth Psalm of Trust – A Song of degrees

#### The Security of God's People.

This short Psalm may be summed up in the words of the prophet found in Isaiah 3:10-11, "*Say you to the righteous, It shall be well with him. Woe to the wicked, it shall be ill with him.*" Thus are life and death, the blessing and the curse, set before us often in the Psalms, as well as in the law and the prophets. (I) It is certainly well with the people of God; for, (A) They have the promises of a good God that they shall be permanent (verse 1), and safe (verse 2), and not always under the adversary, verse 3. (B) They have the prayers of a good man for them, that will be heard, verse 4. (II) It is certainly ill with the wicked, and particularly the apostates, verse 5. Some of the Jewish rabbis are of opinion that it has reference to the days of a future Messiah; however, we that are members of the Church can certainly, in singing this Psalm, take comfort of these promises, and the more so if we stand in awe of surrounding dangers.

#### Outline for Psalm 125

Verses 1-3 – (1) *Security of those who trust*

Verses 4-5 – (2) *Prayer for justice*

### Psalm 126

Fourth Psalm of Deliverance – A Song of degrees

#### The Deliverance from Captivity.

It was with reference to some great and surprising deliverance of the people of God out of bondage and distress that this Psalm was penned, most likely their return out of Babylon in Ezra's time. Though Babylon is not mentioned here, as it is, Psalm 137, yet their captivity was the most remarkable captivity both in itself and their return out of it is typical of our redemption by Christ. Probably Ezra, or some of the prophets that came up with the Israel's first return to Jerusalem penned this Psalm. We read of singers of the children of Asaph, that famous Psalmist, who returned then, Ezra 2:41. It is a song of ascents, in which the same things are twice repeated with advancement (verses 2-3 and verses 4-5), it is put here among the rest of the Psalms that bear that title. (I) Those that returned out of captivity are here called upon to be thankful verses 1-3. (II) Those that were yet remaining in captivity are prayed for (verse 4) and encouraged, verses 5-6. It will be easy, in singing this Psalm, to apply it either to any particular deliverance wrought for the church or our own land or to the great work of our salvation by Christ.

#### Outline for Psalm 126

Verses 1-4 – (1) *Deliverance for Zion: result*

Verses 5-6 – (2) *Sowing and reaping*

### Psalm 127

Seventh Psalm of Trust – A Song of degrees from Solomon

### **Dependence on Providence; God the Giver of Prosperity.**

This is a family-Psalm, as many before were state-poems and sacred-poems. (God divinely inspires all Psalms, of course) Psalm 127 is entitled "*for Solomon*" and dedicated to him by his father, David. Solomon had a house to build, a city to keep, and seed to raise up to his father, so David directs him to look to God, and to depend upon His providence, without which all his wisdom, care, and industry, would not be enough. Some believe this Psalm was penned by Solomon himself, and it could just as well be read, "*a song of Solomon*," who wrote a great many; and they compare it with the Ecclesiastes, the scope of both being the same, to show the vanity of worldly care and how necessary it is that we keep in favor with God. The important message is that in God we must depend, **(I)** For wealth, verses 1-2. **(II)** For heirs to leave it to, verses 3-5. In singing this Psalm the Church must have its eye on God for success in all its undertakings and blessing upon all its comforts and enjoyments, because every creature is what He makes it to be – *and no more!*

#### **Outline for Psalm 127**

Verses 1-2 – **(1) Human trusts are vain**  
 Verses 3-5 – **(2) Trust in God is fruitful**

### **Psalm 128**

Eighty Psalm of the Righteous – A Song of degrees

#### **Blessedness of the Godly.**

This, as Psalm 127, is a Psalm for families. In Psalm 127 we were taught that the prosperity of our families depends upon the blessing of God, while in Psalm 128 we are taught that the only way to obtain that blessing that will make our families comfortable is to live in the fear of God and in obedience to him. Those that do, in general, will be blessed (verses 1-2 & 4), In particular, **(I)** They will be prosperous and successful in their employments, verse 2. **(II)** Their relations will be agreeable, verse 3. **(III)** They will live to see their families brought up, verse 6. **(IV)** They will have the satisfaction of seeing the Church in a flourishing condition, verse 5-6. We should sing this Psalm in the firm belief of this truth, That faith and holiness are the best friends to outward prosperity, giving God the praise that it is so and that we have found it so, and encouraging ourselves and others with it.

#### **Outline for Psalm 128**

Verses 1-2 – **(1) Four personal blessings**  
 Verses 3-4 – **(2) Two family blessings**  
 Verses 5-6 – **(3) Four national blessings**

### **Psalm 129**

Fourth Prayer-Testimony Psalm – A Song of degrees

#### **Domestic Happiness.**

This Psalm relates to the public concerns of Israel. It is not certain when it was penned, probably when they were in captivity in Babylon, or about the time of their return. **(I)** They look back with thankfulness to the former deliverances God had wrought for them and their fathers out of the many distresses they had been in from time to time, verses 1-4. **(II)** They look forward with a believing prayer for looking forward to the destruction of all the enemies of Zion, verse 5-8. In singing this psalm the church can apply it both ways: to the Church, like Old-Testament Israel, has weathered many a storm and is still threatened by many enemies.

### Outline for Psalm 129

Verses 1-4 – (1) *Testimony: past afflictions and deliverances*

Verses 5-8 – (2) *Three requests for judgment*

### Psalm 130

Nineteenth Prayer of Distress – A Song of degrees

#### God's Regard to His Church.

This Psalm relates not to any temporal concern, either personal or public, but it is wholly taken up with the affairs of the soul. It is reckoned one of the seven repentant Psalms, sometimes used for repentance upon admission into the church. In singing this Psalm, we should apply it to ourselves. The Psalmist expresses, (I) His desire toward God, verses 1-2. (II) He repents before God, verses 3-4. (III) His presence is to God, verses 5-6. (IV) His expectations from God, verses 7-8. And, as “*water face answers to face,*” [as a mirror] so does the heart of one humble repentant person to another.

### Outline for Psalm 130

Verses 1-4 – (1) *Fivefold prayer of distress* (See Psalm 3:1; 4:1; 6:1; 12:1; 12:1; 17:1; 25:1; 27:1)

Verses 5-6 – (2) *Waiting on God” reason*

Verses 7-8 – (3) *Admonition and promise to Israel*

### Psalm 131

Ninth Psalm of the Righteousness – A Song of degrees of David

#### Humble Confidence.

This Psalm is David's profession of humility, with thankfulness to God for His grace. This is not vainglory. It is probable that David made this affirmation in answer to the false and malicious statements of Saul and those of the royal court, who characterized David as an pushy wannabe king individual, who, under pretence of a divine appointment, sought the kingdom, with pride in his heart. But David appeals to God on the contrary, (I) He expected nothing high nor great, verse 1. (II) He was very vigilant to serve in every situation that God chose for him (verse 2); and, (III) He encourages all good people to trust in God as he did, verse 3. Some have made it an objection against singing David's Psalms that there are those who cannot say, “*My heart is not proud.*” This may be true, however, we can sing it for the same reason that we read it – to teach and admonish ourselves, and one another, what we ought to be, with repentance that we have come short of being so, and humble prayer to God for His grace to make us so.

### Outline for Psalm 131

Verse 1 – (1) *Humility and trust of the righteous*

Verse 2 – (2) *The behavior of the righteous before men*

Verse 3 – (3) *The eternal hope in God of the righteous*

### Psalm 132

Third Psalm of Zion – A Song of Degrees

#### Solomon's Prayer for Divine Favor.

It is probable that this Psalm was penned by Solomon, to be sung at the dedication of the Temple which he built according to the charge his father gave him, 1 Chronicles 28:2. Having fulfilled his trust, he begs of God to accept what he had erected. (I) He had built this house for the honor and service of God; and when he brings the Ark into it, the token of God's presence, he desires that God Himself would come and take possession of it, verses 8-10. With these words Solomon concludes his prayer, 2 Chronicles 6:41-42. (II) He had built it by carrying out the orders he had received from his father, and therefore his pleas to implement these requests refer

to David. **(A)** He pleads David's piety towards God, verses 1-7. **(B)** He pleads God's promise to David, verses 11-18. The first of this Psalm introduces his petition: the last follows as an answer to it. In singing this Psalm we must have a concern for we are the temple of God, and a dependent upon Christ as our King, in whom the mercies of God are sure mercies.

#### Outline for Psalm 132

Verses 1-5 – **(1)** *David's distress and hope*  
 Verses 6-7 – **(2)** *Where David found the ark*  
 Verses 8-10 – **(3)** *Four requests for God's favor*  
 Verses 11-12 – **(4)** *God's oath to David*  
 Verses 13-14 – **(5)** *God's choice of Zion*  
 Verses 15-18 – **(6)** *God's blessings on Zion*

### Psalm 133

Twentieth Psalm of Instruction – A Song of degrees of David

#### Brotherly Love.

This Psalm is a brief tribute to unity and brotherly love, that, if we did not see the miseries of discord among men, we might think it is needless. However, we cannot say too much, it would be difficult to say enough to convince people to live together in peace. Some believe that David penned this Psalm on occasion of the union between the tribes when they all met unanimously to make him king. It is a Psalm of general use to all societies, smaller and larger, civil and sacred. Here is, **(I)** The doctrine laid down for the happiness of brotherly love, verse 1. **(II)** The illustration of that doctrine, in two similitudes, verses 2-3. **(III)** The proof of it – good reason given (verse 3); and then we are left to make the application, which we ought to do in singing it, provoking ourselves and one another to holy love. The contents of this Psalm in our Bible are short, but very suitable; it is "*the benefit of the communion of saints.*"

#### Outline for Psalm 133

Verse 1 – **(1)** *How good unity is*  
 Verses 2-3 – **(2)** *Unity illustrated*

### Psalm 134

Sixteen psalm of Praise – A Song of degrees

#### A Call to Bless God.

This is the last of the fifteen "*Songs of Degrees,*" and, if they were at any time sung all together in the temple-service, it is fitly made the conclusion of them, because the design of it is to stir up the ministers to go on with their work in the night, with solemn and somber thoughts of the day over. Some have made this Psalm a dialogue. **(I)** In the first two verses, the priests or Levites who sat up all night to keep the watch of the house of the Lord are called upon to spend their time while they were upon the guard, not in idle talk, but in the acts of devotion. **(II)** In the last verse those who were thus called upon to praise God, asking Him to give them the exhortation – either the High Priest or the captain of the guard. Or perhaps, those who did that service would mutually exhort and pray for one another. In singing this Psalm the Church should both stir up itself to give glory to God and encourage itself to hope for mercy and grace from Him.

#### Outline for Psalm 134

Verses 1-3 – **(1)** *Two admonitions*



## Psalm 135

Seventeenth Psalm of Praise

### Majesty and Goodness of God.

This is one of the “*Hallelujah*” Psalms that is also the Amen of it – Alpha and Omega. **(I)** It begins with a call to praise God, particularly a call to the “*servants of the Lord*” to praise him, as in the Psalm 134, verses 1-3. **(II)** It goes on to furnish topics for praise. God is to be praised, **(A)** As the God of Jacob, verse 4. **(B)** As the God of gods, verse 5. **(C)** As the God of the whole world, verses 6-7. **(D)** As a terrible God to the enemies of Israel, verses 8-11. **(E)** As a gracious God to Israel, both in what he had done for them and what he would do, verses 12-14. **(F)** As the only living God, all other gods who being vanity and a lie, verses 15-18. **(III)** It concludes with another exhortation to all persons concerned to praise God, verses 19-21. In singing this Psalm our hearts must be filled, as well as our mouths, with the high praises of God.

#### Outline for Psalm 135

Verses 1-3- **(1)** *Six-fold admonition to praise God*  
 Verses 4-14 – **(2)** *Sixteen-fold greatness of God*  
 Verses 15-18 – **(3)** *Eight-fold vanity of idols and idolaters*  
 Verses 19-21 – **(4)** *Six-fold admonition to praise God*

## Psalm 136

Eighteenth Psalm of Praise

### Exhortations to Thanksgiving.

The scope of this Psalm is the same with that of Psalm 135, but there is something very outstanding in the structure of this Psalm, because the last half of each verse is the same – repeated throughout the Psalm, “*for His mercy endures for ever,*” and yet it is not vain repetition. This is allowed to add beauty to the song, to allow it to move and influence the singer. No verse contains more weighty theme, or more worthy to be repeated, than this – ***that God's mercy endures for ever!*** The repetition of this phrase here 26 times intimates: **(A)** That God's mercies to His people are repetitive and stressed, as it were, continuing from the beginning to the end, with a progress and advance into eternity. **(B)** That in every specific favor we ought to take notice of the mercy of God and, notice it is enduring still. God's mercies are the same now as they have been, and will endure forever – the same always as it is now! **(C)** That the everlasting continuation of God's mercy is His honor and that which He glories in, and very much the saints' comfort and that which they glory in. It is that which our hearts should be full of and greatly affected with, so that the most frequent mention of it, instead of irritating us in any way, should elevate us the more, because it will be the subject of our praise for all eternity. This excellent sentence, “***God's mercy endures for ever,***” is magnified above all the truths concerning God, not only by the repetition of it here, but by the signal tokens of divine acceptance with which God desires and deserves the singing of it, both in Solomon's time (2 Chronicles 5:13, when they sang these words, “*for His mercy endures for ever,*” the house was filled with a cloud) and in Jehoshaphat's time, when they sang these words, God gave them victory, 2 Chronicles 20:21-22, that should make us love to sing, “*His mercies sure do still endure, eternally.*” We must praise God, **(I)** As great and good in Himself, verses 1-3. **(II)** As the Creator of the world verses 5-9. **(III)** As Israel's God and Savior, verses 10-22. **(IV)** As our Redeemer, verses 23-24. **(V)** As the great benefactor of the whole creation, and God over all, blessed for evermore, verses 25-26.

### Outline for Psalm 136

Verses 1-3 – (1) *Seven-fold admonition to praise God*

Verses 4-25 – (2) *Twenty-two-fold greatness of God*

Verse 26 – (3) *Admonition to praise God*

### Psalm 137

Fifth Prayer-Testimony Psalm

#### The Sorrows of Captivity.

There are several Psalms that are thought to have been penned in the latter days of Israel, when prophecy was nearly expiring and the canon of the Old Testament about to be closed. However, none of them appears so plainly to be of a late date as this Psalm that was penned when the people of God were captives in Babylon, and there held captivity over by these proud oppressors. Probably this Psalm was written toward the end of their captivity; for they could see, by this time, the destruction of Babylon hastening (verse 8) which would mean their liberation. It is a mournful Psalm, a lamentation. The Septuagint makes it one of the lamentations of Jeremiah, naming him for the author of it. Here (I) The melancholy captives cannot enjoy themselves, verses 1-2. (II) They cannot humor their proud oppressors, verses 3-4. (III) They cannot forget Jerusalem, verses 5-6. (IV) They cannot forgive Edom and Babylon, verses 7-9. In singing this Psalm we must be affected with the concern of the Church, especially those that are in affliction, laying the sorrows of God's people near our hearts, comforting ourselves in the prospect of the deliverance of the Church and the ruin of its enemies, in due time, carefully avoiding all personal animosities, and not mixing the leaven of malice with our sacrifices.

### Outline for Psalm 137

Verses 1-6 – (1) *Testimony of captivity to Babylon*

Verse 7 – (2) *Prayer against Edom*

Verses 8-9 – (3) *Prophecy against Babylon*

### Psalm 138

Tenth Prayer-Praise Psalm – A Psalm of David

#### Grateful Praise.

It does not appear, nor is it important to enquire, upon what occasion David penned this Psalm. What is essential is that: (I) David looks back with thankfulness upon the experiences he had of God's goodness to him, verses 1-3. (II) He looks forward with comfort, in hope (A) That others would go on to praise God like he does verses 4-5. (B) That God would go on to do good to him, verses 6-8. In singing this psalm we must in like manner devote ourselves to God's praise and glory and repose ourselves in his power and goodness.

### Outline for Psalm 138

Verses 1-2 – (1) *Six-fold vow to praise God* (See Psalm 26:1; 50:14; 116:14-16; Leviticus27:1-33)

### Psalm 139

Eighth Psalm of God – To the chief Musician. A Psalm of David

#### The Omniscience of God.

Some of the Jewish doctors are of opinion that this is the most excellent of all the Psalms of David, as it is a virtuous devout meditation on the doctrine of God's omniscience. We should therefore have our hearts set upon and filled with singing this Psalm. (I) This doctrine is here fully presented, verses 1-6. (II) It is confirmed by two arguments: (A) God is everywhere present; therefore He knows all, verses 7-12. (B) He made us, therefore He knows us, verses 13-16. (III) Inferences are drawn from this doctrine. (A) It fills us with pleasing admiration of God,

verses 17-18. **(B)** It fills us with a holy dread and hatred for sin, verses 19-22. **(C)** It fills us with a holy satisfaction in our own integrity, concerning which we may appeal to God, verses 23-24. This is a great and self-evident truth – that God knows our hearts, and the hearts of all the children of men – and it will have great influence upon our holiness and comfort, if we mix faith with it and seriously consider it and apply it to our life.

#### Outline for Psalm 139

Verses 1-5 – **(1) Tenfold omniscience of God**  
 Verse 6 – **(2) Admiration of God**  
 Verses 7-13 – **(3) Tenfold omnipresence of God**  
 Verses 14-18 – **(4) Admiration of God**  
 Verses 19-20 – **(5) The omnipotence of God**  
 Verses 21-22 – **(6) Admiration of God**  
 Verses 23-24 – **(7) Four requests for godliness**

### Psalm 140

Eleventh Prayer for Judgment – To the chief Musician, A Psalm of David

#### Complaints and Petitions.

This 140<sup>th</sup> Psalm and the four following Psalms are of the same theme. The scope of them is the same as many that we met in the beginning and middle of the book of Psalms. They were penned by David when he was persecuted by Saul. One of them, Psalm 142, is said to be his "prayer when he was in the cave," and it is probable about the same time that the rest of these five were penned. In this Psalm, **(I)** David complains of the malice of his enemies, and prays to God to preserve him from them, verses 1-5. **(II)** He encourages himself in God as his God, verses 6-7. **(III)** He prays for, and prophesies, the destruction of his persecutors, verses 8-11. **(IV)** He assures all God's afflicted people that their troubles would in end due time (verses 12-13). With that assurance we must comfort ourselves, and one another, in singing this Psalm.

#### Outline for Psalm 140

Verses 1-5 – **(1) Four requests: ten sins of the wicked**  
 Verses 6-11 – **(2) Seven requests for judgment on the wicked**  
 Verses 12-13 – **(3) Confidence of the righteous**

### Psalm 141

Fourth Prayer Psalm – A Psalm of David

#### Fervent Supplications.

It is easy to realize that David was in distress when he penned this Psalm, pursued, it is most likely, by Saul, a violent man. Is any distressed? Let him pray; David did so, and had the comfort of it. **(I)** He prays for God's favorable acceptance, verses 1-2. **(II)** For His powerful assistance, verses 3-4. **(III)** That others might be instrumental of good to his soul, as he hoped to be to the souls of others, verses 5-6. **(IV)** That he and his friends being now brought to the last extreme, God would graciously appear for their relief and rescue, verses 7-10. The mercy and grace of God are as necessary to us as they were to David, and we should humbly, earnestly, believe God for them in singing this Psalm

#### Outline for Psalm 141

Verses 1-2 – **(1) Four requests for an audience**  
 Verses 3-4 – **(2) Four requests to be kept from sin**  
 Verse 5 – **(3) Two requests to be reproved by the righteous**  
 Verses 6-10 – **(4) Four requests to be kept from the snares of the wicked**

## Psalm 142

Sixth Prayer-Testimony Psalm – Maschil (instruction) of David  
A prayer when he was in the cave

### David's Complaints.

This Psalm is a prayer that David offered to God when he was forced by Saul to take shelter in a cave, which he penned afterwards in this form. Here is, **(I)** The complaint he makes to God (verses 1-2) of the subtleness, strength, and malice, of his enemies (verses 3 & 6), and the coldness and indifference of his friends, verse 4. **(II)** The comfort he takes in God that he knew his case (verse 3) and was his refuge, verse 5. **(III)** His expectation that God would hear and deliver him, verses 6-7. **(IV)** His expectation from the righteous that they would join him in praises, verse 7. Those that are troubled in mind, body, or estate, may, in singing this Psalm (as they sing it in some spirit as David), both deserve his complaints and bring him comfort.

### Outline for Psalm 142

Verses 1-5 – **(1) Tenfold testimony**

Verses 6-7 – **(2) Three requests fro deliverance from persecution**

## Psalm 143

Twentieth Prayer of David – A Psalm of David

### Complaints and Petitions.

This Psalm, as the three previous Psalms, is a prayer of David, and full of complaints of the great distress and danger he was in, probably when Saul persecuted him. He did not only pray in that affliction, but he prayed much and often, not the same over and over but he time after time injects new thoughts. In this Psalm, **(I)** He complains of his troubles, through the oppression of his enemies (verse 3) and the weakness of his spirit under it, which was ready to sink unless he endeavors to support himself, verses 4-5. **(II)** He prays, and prays earnestly (verse 6), **(A)** That God would hear him, verses 1-7. **(B)** That He would not deal with him according to his sins, verse 2. **(C)** That He would not hide his face from him (verse 7), but manifest his favor to him, verse 8. **(D)** That He would guide and direct him in the way of his duty (verses 8 & 10) and quicken him in it, verses 11. **(E)** That He would deliver him out of his troubles, verses 9 & 11. **(F)** That He would in due time reckon with his persecutors, verse 12. We may more easily accommodate this Psalm to ourselves, in the singing of it, because most of the petitions in it are for spiritual blessings (that we all need at all times), mercy and grace.

### Outline for Psalm 143

Verses 1-2 – **(1) Four requests for mercy**

Verses 3-6 – **(2) Eightfold prayer of distress**

Verses 7-12 – **(3) Eleven requests for deliverance from trouble**

## Psalm 144

Eleventh Prayer-Praise Psalm – A Psalm of David

### Grateful Acknowledgments of Divine Goodness; Prayer for Success against Enemies.

The four preceding Psalms evidently were penned by David before his accession to the crown, when he was persecuted by Saul. This Psalm seems to have been penned afterwards, when he was still in trouble (for there is no condition in this world privileged with an exemption from trouble), the neighboring nations molesting him and giving him trouble, especially the Philistines, 2 Samuel 5:17. In this Psalm, **(I)** He acknowledges, with triumph and thankfulness, the goodness of God to him in advancing him to the government, verses 1-4. **(II)** He prays to

God to help him against the enemies who threatened him, verse 5-8 and again in verse 11. **(III)** He rejoices in the assurance of victory over them, verses 9-10. **(IV)** He prays for the prosperity of his own kingdom, and assures himself with the hope of it, verses 12-15. In singing this Psalm the Church can give God the glory of its spiritual privileges and advancements, and obtain help from Him against its spiritual enemies. We may pray for the prosperity of our souls, of our families, and of our land, and, we can refer the Psalm to the Messiah and His kingdom.

#### Outline for Psalm 144

Verses 1-2 – **(1) Ten reasons to praise God**  
 Verses 3-4 – **(2) Fourfold vanity of man**  
 Verses 5-8 – **(3) Eight requests to deliver from enemies**  
 Verses 9-10 – **(4) Two vows: two reasons**  
 Verses 11-15 – **(5) Two requests: ten reasons**

### Psalm 145

Nineteenth Psalm of Praise – David's Psalm of praise

#### Grateful Acknowledgments.

The five precious Psalms are all of the theme, full of prayers; this Psalm, and the five that follow it – to the end of the book, are all of the same subject matter also – all full of praises! However, only this one is entitled David's Psalm, yet there is no reason to think but that they were all his as well, just as all the foregoing prayers. Observe, **(A)** After five Psalms of prayer are followed by six Psalms of praise – for those that are much in prayer will not want for praise, and those that have spent time in prayer will abound in praise. ***Our thanksgivings for mercy, when we have received it, should even exceed our supplications for it when we were in pursuit of it!*** David, in the last of his pleading, beseeching, Psalms, had promised to praise God (Psalm 145:9), and here he performs his promise. **(B)** The book of Psalms concludes with Psalms of praise, all praise – for praise, is the conclusion of the whole matter. Praise is that in which all the Psalms center. These Psalms intimate that God's people, toward the end of their life, should abound much in praise, because, at the end of their life, they hope to be taken away to the world of everlasting praise, and the nearer they come to heaven the more they should accustom themselves to the work of heaven. This is one of those Psalms that is composed alphabetically (as Psalm 25 and 34), that it might be the more easily committed to memory, and kept in mind. The Jewish writers justly praise this Psalm as a star of first magnitude in this bright constellation. Some of these writers have an extravagant saying concerning these last Psalms, not unlike some of the superstitions that evolved – such as, whoever will sing this Psalm constantly three times a day shall certainly be happy in the world to come. In this Psalm, **(I)** David encourages himself and others to praise God, verses 1-2, 4-7 & 10-12. **(II)** He presents those things that are proper for praise, God's greatness (verse 3), His goodness (verses 8-9) – the proofs of both are in the administration of His kingdom (verse 13), the kingdom of providence (verses 14-16), the kingdom of grace (verses 17-20), and then David concludes with a resolution to continue praising God (verse 21) with that resolution our hearts must be filled, and in that they must be set, in singing this Psalm.

#### Outline for Psalm 145

Verses 1-2 – **(1) Fourfold personal praise to God**  
 Verses 3-7 – **(2) Twelve-fold greatness of God**  
 Verses 8-9 – **(3) Six-fold character of God**  
 Verses 10-13 – **(4) Conditions of the eternal kingdom**  
 Verses 14-21 – **(5) Fifteen-fold providence of God**

## Psalm 146

Twentieth Psalm of Praise

### The Divine Bounty.

This and the rest of the Psalms that follow begin and end with “*Hallelujah*,” a word that puts much of God's praise into a little breadth; for in it we praise Him by His name Jah, a abbreviation of Jehovah. In this excellent Psalm of praise, **(I)** The Psalmist engages himself to praise God, verses 1-2. **(II)** He encourages others to trust in Him, which is one necessary and acceptable way of praising Him. **(A)** He shows why we should not trust in men, verses 3-4. **(B)** Why we should trust in God (verse 5), because of His power in the kingdom of nature (verse 6), His dominion in the kingdom of providence (verse 7), and His grace in the kingdom of the Messiah (verses 8-9), that everlasting kingdom (verse 10), to which many of the Jewish writers refer this psalm, and to which therefore the Church should have an eye, in the singing of it.

#### Outline for Psalm 146

Verses 1-2 – **(1)** *Fourfold praise to God*

Verses 3-4 – **(2)** *Frailty of man: wrong trust*

Verses 5-10 – **(3)** *Fifteen-fold greatness of God: right trust*

## Psalm 147

Twenty-first Psalm of Praise

### A Call to Praise God; Reasons for Praise.

This is another Psalm of praise. It is believed penned after the return of the Jews from their captivity. However, there is so much Psalm 145 in it, that David, evidently, penned it. What is said (verses 2 & 13) could very well be applied to the first building and fortifying of Jerusalem in David's time, and the assembly in of those that had been out-casts in Saul's time. The Septuagint divides this Psalm into two, and it can be divide it into the first and second part, but both of the same consequence. **(I)** We are called upon to praise God, verses 1, 7 & 12. **(II)** We are furnished with matter for praise, for God is to be glorified, **(A)** As the God of nature, and so He is very great, verses 4-5, 8-9 & 15-18. **(B)** As the God of grace, comforting h His people, verses 3, 6, & 10-11. 3. As the God of Israel, Jerusalem, and Zion, settling their civil state (verses 2 & 13-14), and especially settling religion among them, verses 19-20. It is easy, in singing this psalm, to apply it to ourselves, both as to personal and national mercies – oh, that it were as easy to do so with appropriate affections.

#### Outline for Psalm 147

Verses 1-6 – **(1)** *Praise: ten acts of God*

Verses 7-11 – **(2)** *Sing: eight acts of God*

Verses 12-20 – **(3)** *Praise: sixteen acts of God*

## Psalm 148

Twenty-second Psalm of Praise

### An Invitation to Praise.

This Psalm is a most solemn and earnest call to all the creatures, according to their capacity, to praise their Creator, and to show forth his eternal power and Godhead, the invisible things manifested in the things that are seen. The Psalmist designs to express his great affection to the duty of praise; he is highly satisfied that God is praised, is very desirous that He may be more praised, and therefore does all he can to engage all about him in this pleasant vocation, yea, and all who will come after him, whose hearts must be very dead and cold if they are not raised and enlarged, in praising God, by the lofty flights of divine poetry that is found in this Psalm. **(I)**

He calls upon the creatures that are placed in the upper world, to praise the Lord, both those that are intellectual beings, and are capable of doing it actively (verses 1-2), and those that are not, and are therefore capable of doing it only neutrally, verses 3-6. **(II)** He calls upon the creatures of this lower world, both those that can only minister theme of praise (verses 7-10) and those that, being endowed with reason, are capable of offering up this sacrifice (verses 11-13), especially his own people, who have more cause to do it, and are more concerned to do it, than any other, verse 14.

#### Outline for Psalm 148

Verses 1-6 – **(1) Praise from heaven by nine things: reasons**

Verses 7-14 – **(2) Praise from earth by twenty-three things: reasons**

### Psalm 149

Twenty-third Psalm of Praise

#### Saints Admonished to Praise God.

The foregoing Psalm was a hymn of praise to the Creator; this is a hymn of praise to the Redeemer. It is a Psalm of triumph in the God of Israel, and over the enemies of Israel. Probably it was penned upon occasion of some victory that Israel was blessed and honored with. Some believe that it was penned when David had taken the stronghold of Zion, and settled his government there. But it looks further than that into the kingdom of the Messiah, who, in the chariot of the everlasting gospel, goes forth conquering and to conquer. To him, and his graces and glories, we must have an eye, in singing this psalm, which proclaims, **(I)** Abundance of joy to all the people of God, verse 1-5. **(II)** Abundance of terror to the proudest of their enemies, verses 6-9.

#### Outline for Psalm 149

Verses 1-4 – **(1) Sevenfold admonition for saints on earth to praise God: reasons**

Verses 5-9 – **(2) Tenfold admonition for saints in glory to praise God: reasons**

### Psalm 150

Twenty-fourth Psalm of Praise

#### An Invitation to Praise God; All Creatures Called to Praise God.

The first and last of the Psalms have both the *same number of verses*, are both short, and very memorable. But the scope of them is very different: the first Psalm is an elaborate instruction in our duty, to prepare us for the comforts of our devotion; this Psalm is all rapture and transport, and perhaps was penned to be the conclusion of these sacred songs, to show what is the design of them all, that is, to assist us in praising God. The Psalmist had been himself full of the praises of God, and here he would fill all the world with them: again and again he calls, "*Praise the Lord, praise Him, praise Him,*" no less than thirteen times in these six short verses. He shows, **(I)** For what, and upon what account, God is to be praised (verses 1-2), **(II)** How, and with what expressions of joy, God is to be praised, verses 3-5. **(III)** Who must praise the Lord; it is every one's business, verse 6. In singing this Psalm the Church should endeavor to get its heart embellished with the perfections of God and the praises with which He is and shall be for ever attended, throughout all ages, world without end.

#### Outline for Psalm 150

Verse 1 – **(1) Where to praise God**

Verse 2 – **(2) Why praise God?**

Verses 3-6 – **(3) What to praise God with: ten things**

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What is meant by the term, “*Song of degrees*,” at the heading of the 15 Psalms – (120 through 134) – is not known, however, the following reasons have been given:

**“Songs of degrees”**

1. The fifteen songs were sung, one on each of the fifteen steps of the temple.
2. Songs of the higher choir
3. Songs sung on the stairs of some high place
4. Songs progressing into higher keys
5. Songs of the going up of the ark to Zion
6. Songs sung when all the tribes of Israel went up to the feasts
7. Songs of the going up from Babylon
8. Songs of the future regathering of Israel from among the nations
9. Songs of the experiences of the church in all ages
10. Songs corresponding to the fifteen years added to the life of Hezekiah, ten of them composed by Hezekiah to correspond with the ten degrees the sun went backward on the dial of Ahaz.

There is no proof for any of these interpretations. As to theories 5, 7,8 and 9, they are contradicted by Scripture. Some of these fifteen songs weren't even composed by the time David brought the ark to Zion, for Solomon was not yet born. Neither were some composed in connection with the Babylonian captivity, for all were written and sung from 100 to 500 years before such captivity. As to being songs about the regathering of Israel or spiritual experiences of the church, this is out of the question, for they tell of experiences now in the past. They were composed and sung hundreds, even thousands of years before the present church and the future regathering of Israel.

To believe that Hezekiah wrote the ten untitled songs because of his statement in Isaiah 38:20 would be accepting shallow proof of authorship indeed. There is no proof that he even arranged these songs in their present form. It is clear from Psalm 132:1, 6, 10, 11, 17 that David wrote Psalm 132 of these ten.

Regardless of the true meaning, the fifteen psalms form a special section of the book. For what purpose Israel used this section is not known and there is nothing in any Scripture where the word degree is found to throw light on the subject, as can be seen in the passages where it is found (2 Kings 20:9-11; 1Chronicles 15:18 & 17:17; Psalm 62:9; Isaiah 38:8; Luke 1:52; 1Timothy 3:13; James 1:9).

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### **The Psalms divided by subjects**

- (1) 9 Psalms of the righteousness – 1, 15, 84, 91, 92, 101, 112, 128, 131,
- (2) 19 Messianic Psalms – 2, 8, 16, 21, 22, 23, 40, 41, 45, 46, 47, 48, 68, 69, 72, 89, 102, 110, 118
- (3) 20 Prayers of distress – 3, 4, 6, 12, 13, 17, 25, 27, 31, 38, 43, 56, 57, 70, 80, 109, 120, 123, 130, 143
- (4) 1 Psalm *of* judgment – 50
- (5) 11 prayers *for* judgment – 5, 7, 28, 35, 58, 59, 79, 82, 83, 94, 140



- (6) 24 Psalms of praise – 29, 65, 66, 75, 95, 96, 97, 98, 99, 100, 103, 104, 105, 107, 117, 134, 135, 136, 145, 146, 147, 148, 149, 150
- (7) 11 Prayer-praise Psalms – 9, 19, 30, 33, 64, 67, 71, 86, 106, 138, 144
- (8) 6 Psalms trust – 11, 20, 61, 125, 127
- (9) 2 Psalms of the wicked – 10, 36
- (10) 4 Psalms of deliverance – 18, 34, 124, 126
- (11) 8 Psalms of God – 24, 93, 111, 113, 114, 115, 121, 139
- (12) 6 Prayer-testimony Psalms – 26, 39, 116, 129, 137, 142
- (13) 20 Psalms of instruction – 14, 32, 37, 42, 44, 49, 52, 53, 54, 55, 60, 73, 74, 76, 78, 81, 108, 133
- (14) 4 prayer Psalms – 51, 85, 90, 141
- (15) 3 Psalms of Zion – 87, 122, 132
- (16) 1 Psalm of the Word of God – 119

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### **Another partial classification of Psalms by subject and design**

- (1) 27 Teaching, or instruction, Psalms – 1, 10, 12, 14, 15, 19, 36, 37, 39, 48, 49, 52, 53, 73, 75, 76, 77, 82, 87, 90, 112, 115, 119, 122, 128, 133, 139
  - (2) 9 Adoration Psalms – 8, 29, 47, 50, 67, 93, 95, 116, 134
  - (3) 33 Psalms of Praise and Thanksgiving – 18, 21, 22, 28, 30, 31, 32, 33, 34, 40, 66, 68, 92, 97, 98, 100, 101, 103, 104, 108, 111, 113, 117, 124, 126, 136, 138, 145, 146, 147, 148, 149, 150
  - (4) 8 Psalms of Penitence – 6, 13, 32, 38, 51, 102, 130, 143
  - (5) 26 Psalms of Prayer – 13, 17, 20, 25, 28, 35, 40, 43, 44, 54, 55, 56, 57, 58, 59, 64, 70, 71, 86, 123, 140, 141, 142, 143, 144
  - (6) 18 Psalms of Trust – 3, 4, 7, 11, 16, 23, 27, 37, 42, 46, 61, 62, 91, 118, 121, 125, 127, 130
  - (7) 6 Psalms of Imprecation (invoking a curse) – 35, 58, 69, 83, 109, 129
  - (8) 16 Historical Psalms – 40, 42, 43, 70, 78, 81, 102, 104, 105, 106, 107, 114, 124, 126, 129, 132
  - (9) 29 Temple Psalms – 4, 11, 15, 19, 23, 26, 27, 30, 33, 44, 45, 46, 47, 49, 50, 65, 67, 74, 76, 79, 81, 82, 85, 92, 95, 100, 118, 132, 136
  - (10) 10 Pilgrim Psalms – 121, 122, 123, 125, 127, 128, 130, 133, 134
  - (11) 15 “*Song of Degrees*” Psalms – 120 through 134
  - (12) 9 Acrostic Psalms – 9, 10, 25, 34, 37, 111, 112, 119, 145
- An “*acrostic Psalm*” is a Psalm written in lines of verse, or arrangement of words in which certain letters in each line, such as the first and the last, when taken in order spell out a word, motto, or alphabet.
- (13) 8 Royal Psalms – 8, 19, 20, 21, 24, 29, 61, 101
  - (14) 8 Psalms of Complaint and Lament – 31, 41, 60, 74, 79, 102, 120, 137
  - (15) 22 Hallelujah Psalms – 104-106, 110-114, 118-119, 134-135, 145-150

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## **Divisions of Psalms by Authors**

- (1) 75 by David – 3-32, 34-41, 51-65, 68-70, 72, 86, 101, 103, 108-110, 122, 124, 131, 133, 138-145 (David elsewhere – Psalm 2:1 with Acts 4:25 & Psalm 95:8 with Hebrews 4:7)
- (2) 12 by Asaph – 50, 73-83
- (3) 10 for the sons of Korah – 42, 44-49, 84, 85, 87
- (4) 1 by Heman – 88
- (5) 2 by Solomon – 72, 127
- (6) 2 by Moses – 90, 91
- (7) 1 by Ethan – 89
- (8) 17 Anonymous, with merely descriptive titles – 66, 67, 92, 98, 100, 102, 120, 121, 123, 125, 126, 128-130, 132, 134, 135
- (9) 33 “Orphan Psalms” – without titles of any kind – 1, 2, 10, 33, 43, 71, 91, 93-97, 99, 104-107, 111-119, 136, 137, 146-150