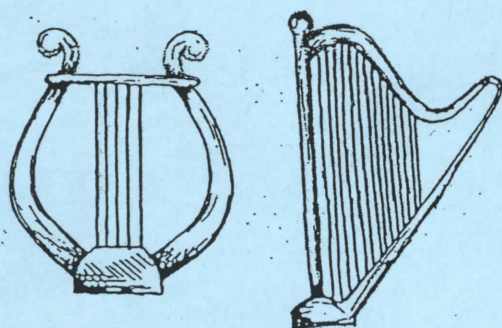
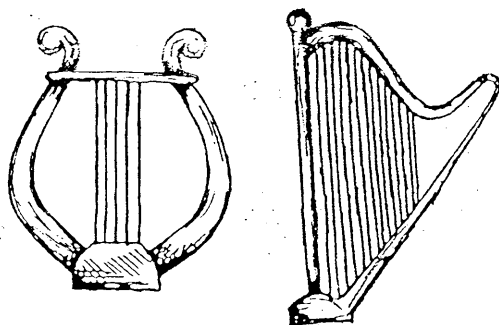


Psalms of
Prophecy,
Praise
and
Protection



Manfred E. Kober, Th.D.

Psalms of
Prophecy,
Praise
and
Protection



Manfred E. Kober, Th.D.

[150 HEBREW POEMS]

DAVID (73) HEMAN & ETHAN (2)
 ASAPH (12) SOLOMON & MOSES (3)
 SONS OF KORAH (11) ANONYMOUS (19)

MANY WRITTEN FOR CHOIR... BUT NOT A HYMNBOOK

(SEE 1 CHRONICLES 25 & NEHEMIAH 11:22-23)

BOOK OF PSALMS

PSALMS

Torah & Messiah Lament & Praise Faith & Hope

HOW LONG, O LORD?

PRAISE
 - PRAYERS OF JOY & CELEBRATION
 - DRAW ATTENTION TO WHAT'S GOOD IN THE WORLD
 - RETELL THE STORY & THANK GOD

LAMENT
 - PRAYERS OF PAIN, CONFESSION, & ANGER
 - DRAW ATTENTION TO WHAT'S WRONG IN THE WORLD
 - ASK GOD TO DO SOMETHING

GIVE THANKS TO THE LORD, FOR HE IS GOOD

LAMENT & PRAISE

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 TEACHING: 5 BOOKS OF MOSES
 PSALMS = A NEW TORAH ABOUT PRAYER

2 **POETIC REFLECTION ON 2 SAMUEL 7**
MESSIANIC KING
 BLESSED ARE THOSE WHO TAKE REFUGE IN THE KING

15 **CALL TO COVENANT FAITHFULNESS**
 DAVID'S PAST DELIVERANCE AND ELEVATION AS KING
PSALM 19 TORAH

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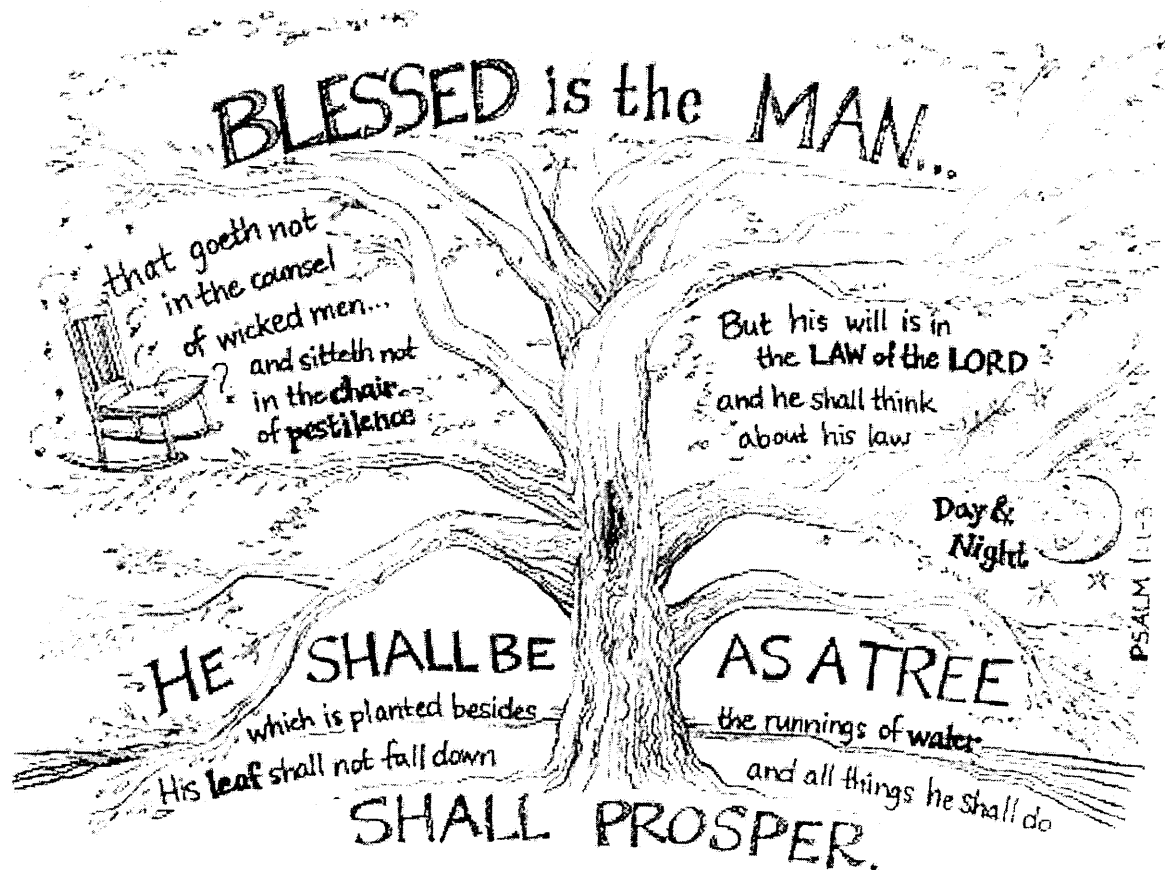
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HALLELU-YAH 148
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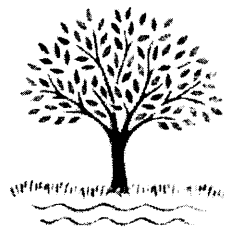
MAY THE LORD GOD OF ISRAEL BE BLESSED FOREVER, AMEN AND AMEN

created by the Bible Project

PSALM 1—TWO PORTRAITS OF MAN



Manfred E. Kober, Th.D.



PSALM 1—TWO PORTRAITS OF MAN

INTRODUCTION:

1. Psalm 1, a psalm of wisdom, appears to set the tone for the rest of the psalter by contrasting the righteous with the misery of the wicked.
2. Psalm 2, another psalm, also seems to be an introductory psalm. There is likely a connection between human rebellion and the righteous monarch (Acts 13:33, “the second psalm”).
3. Psalm 1 begins by reminding the reader that those who order their life by the Word of God are truly happy in this life and in the next.
4. Psalm 2 demonstrates the futility of man and nations rebelling against God’s order and indicates what doom would ensue for those who fail to place their trust in their Savior/King.
5. Perowne has helped with this question for the usage of the psalm:
If as appears probable, Solomon made a collection of his father’s poetry for the service of the Temple. He might have prefixed this Psalm by way of preface, and this circumstance would account for the absence of any inscription (J. J. Baker Stewart, Perowne, *The Book of Psalms*, Vol. 1, 108).
6. The lessons of Psalm 1 and 2 provide fitting conclusions: the way of the righteous is the way of salvation; the way of the ungodly is the way of doom.
7. The psalm can be summarized in these words: The righteous are blessed and the wicked are cursed.

1A. THE GODLY MAN 1-3

The subject of the godly man is covered with the introductory phrase, “Oh, how very happy! . . .”

- 1b. Negatively: He rejects the way of the ungodly.

Verse 1: **Blessed is the man
Who walks not in the counsel of the ungodly,
Nor stands in the path of sinners,
Nor sits in the seat of the scornful;**

Three triplets indicate what the righteous man will not do. There will be no successive steps in the career of the ungodly and leads to a climax. These words describe the wicked, their conduct and the fellowship with them.

THE WICKEDNESS OF UNGODLINESS IN PSALM 1

WALK Casual Association	Ungodly	Casting off fear of God Living in neglect of God	Ignores the Law of God
STAND Close Intimacy	Sinner	Follows his depraved nature rather than God's declared will	Violates the Law of God
SIT Permanent Connection	Scornful	Sets his mouth against heaven	Reviles the Law of God

--Manfred E. Kober, Th.D.

- Walking:** the righteous does not believe like that
- Standing:** the righteous does not behave like that
- Sitting:** the righteous does not belong to this group

2b. Positively: He rejoices in the Word of God

Verse 2: **But his delight is in the law of the Lord,
and in His law he meditates day and night.**

The Word of God is the righteous man's hallmark of faith and practice. Hiding God's Word requires a full understanding of it.

Unger shows the application of this verse to the Old Testament and New Testament saint:

The righteous man also denotes a person in any age who, believing he is an utterly lost sinner shut up to God's grace for salvation, trusted God for that salvation (Gen. 15:6; Rom. 4:1-5). Such faith, resting in types and shadows in the Old Testament, was perspective with respect to the cross in the case of the Old Testament believer and is retrospective in the case of the New Testament believers (Rom. 3:25) (Merrill F. Unger, *Unger's Commentary on the Old Testament*, Vol. 1, 749).

1c. He delights in God's Word

Illuminates: (Josh 1:8)

"The law of the Lord" refers to the divine revelation beginning with the Law.

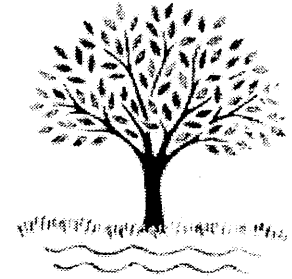
2c. The believer meditates on God's Word.

As someone has said, "The true Christian is a Bible Christian."

Perowne: "The very expression, '*his delight*,' '*meditates day and night*,' show clearly enough that the law to such a man is more than a mere rule after which he is to bring his outward life, that it was the food and aliment of the spirit" (*The Book of Psalms*, Vol. 1, 110).

- 3b. Metaphorically: He flourishes in the things of God

Verse 3: **He shall be like a tree
Planted by the rivers of water,
That brings forth its fruit in its season,
Whose leaf also shall not wither;
And whatever he does shall prosper.**



Blessed is the man...

- 1c. The picture of a tree:
- 2c. The prosperity:
The simile of a tree represents a person who is flourishing and fruitful.
Scroggie suggests the beautiful symbolism:
- 1d. Vitality
"A tree"
- 2d. Security
--planted
- 3d. Capacity
--channels of water represents the word fertility
- 4d. Fertility
--the tree produces fruit in its season—not all the time, but when it is supposed to bear fruit.
- 5d. Propriety
--in its season
- 6d. Perpetuity
--"Whose leaf also shall not wither"
- 7d. Prosperity
--"whatever he does shall prosper"

Prospering is not a blanket statement promising unlimited success. The context itself restricts the application. If the righteous meditate on God's Word, they will live in obedience. Doing the will of God is what will succeed.

(Scroggie, *The Psalms*, 39)

The fruitful tree is a lovely picture of a person who lives by divine revelation.
Psa. 92:12-14; Jer. 17:8; Ez. 19

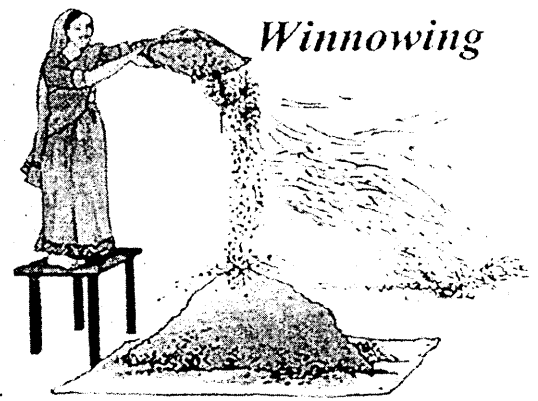
2A. THE PICTURE OF THE WICKED MAN: 4-6

Verse 4 **The ungodly *are* not so,
But *are* like the chaff which the wind drives away.**

1b. The picture of chaff:

Matthew has a helpful depiction of the meaning of chaff:

The psalmist compares the unbeliever to chaff, the worthless husks that have to be separated from the grain. First the wheat is crushed with the rushing sledge and then thrown into the air in a breezy location so that the little flakes of chaff could be thrown away and the heavier grain fall to the ground. The figure shows that the ungodly are not only of no value, but also will eventually be removed. This imagery of winnowing at the harvest provided biblical writers with a vivid picture of judgment (E. G., Matthew, *Commentary on the Psalms*, I, 191).



While the unsaved may be charitable in a kind and altruistic way, the Bible testifies that unless good works are done by faith and to the glory of God, they are works worthless to God and of no merit. (Psa. 127:1,2)

2b. The problem of the ungodly related to the picture of chaff
Verses 5, 6: **Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the Lord knows the way of the righteous,
But the way of the ungodly shall perish.**

1c. The ungodly will not survive the judgment, unlike the righteous who will be blessed and rewarded.

2c. The sinners will have no part in the righteous and will perish.

3c. The righteous are known by God, **"The Lord knows the way of the righteous."** Here it stands in parallel construction to the sinner who perishes. The knowledge which God has of the believer is the knowledge of living intimacy, a relationship that God has to the believer.

3b. The perdition of the ungodly:

The resurrection of the Old Testament saint will be at the Second Advent. The resurrection of all the unbelievers of all the ages will be at the end of the Millennium (Rev. 20:15).

Sinners (the unsaved) do not stand in the congregation of the righteous (the saved), and anticipate, as Unger correctly notes,

The New Testament revelation that the first resurrection (in stages) is exclusively for the saved and is unto eternal life, while the second resurrection (exclusively for the unsaved) is unto judgment (condemnation and eternal death). (Op. cit., 749).

CONCLUSION:

1. The righteous, like a tree, defies the storm. The ungodly, like chaff, is driven before it.
2. The central message of the Psalm is that the righteous will live an untarnished and prosperous life in harmony with scripture, will be delivered from God's judgment on the ungodly.
3. The introductory phrase to the Psalm is as well as an introduction to the entire psalter: **"Oh how happy is the man who walks not in the counsel of the ungodly."** The promise is not just one of blessing but of absolute joy as the believer studies the Word of God in order to live an untarnished and productive life for God.
4. The psalmist instructs the believer not to live the way of the world, not to take spiritual, moral or ethical advice from unbelievers.
5. To unbelievers, there is an urgent message; they must come to faith in the Lord, progressively live their lives for God, faith in Him and His Word. They will not survive judgment. As the psalmist writes in Psalm 2:12.

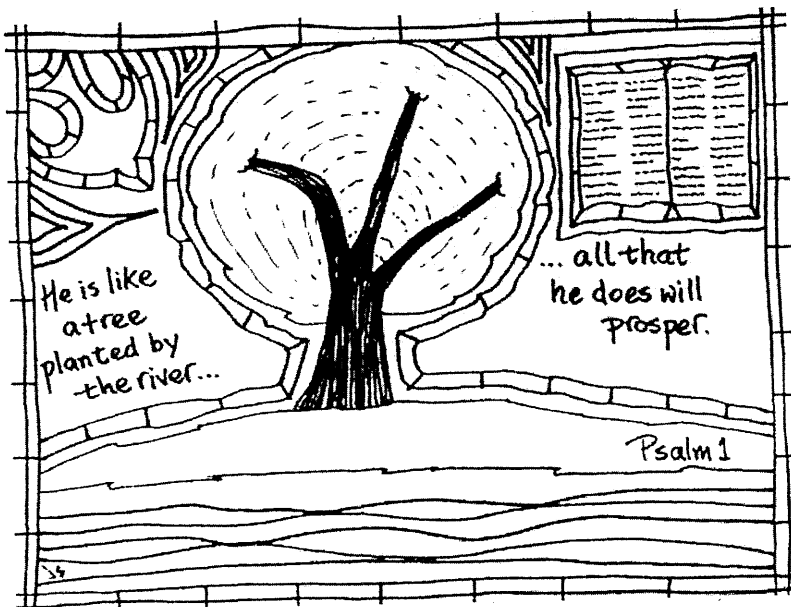
Blessed are all those who put their trust in Him.

Psalm 1

Words: Isaac Watts

♪ S.M.

- 1 The man is ever bless'd
Who shuns the sinners' ways,
Among their councils never stands,
Nor takes the scorner's place;
- 2 But makes the law of God
His study and delight,
Amidst the labours of the day,
And watches of the night.
- 3 He like a tree shall thrive,
With waters near the root;
Fresh as the leaf his name shall live;
His works are heav'nly fruit.
- 4 Not so the ungodly race,
They no such blessings find;
Their hopes shall flee, like empty chaff
Before the driving wind.
- 5 How will they bear to stand
Before that judgement-seat,
When all the saints, at Christ's right hand,
In full assembly meet.
- 6 He knows, and he approves,
The way the righteous go;
But sinners and their works shall meet
A dreadful overthrow.



PSALM 1

The difference between the righteous and the wicked.

Happy the man whose cautious feet
Shun the broad way that sinners go,
Who hates the place where atheists meet,
And fears to talk as scoffers do.

He loves t' employ the morning light
Amongst the statutes of the Lord;
And spends the wakeful hours of night,
With pleasure, pondering o'er his word.

He, like a plant by gentle streams,
Shall flourish in immortal green.
And heav'n will shine with kindest beams
On every work his hands begin.

But sinners find their counsels crossed:
As chaff before the tempest flies,
So shall their hopes be blown and lost,
When the last trumpet shakes the skies.

In vain the rebel seeks to stand
In judgment with the pious race;
The dreadful Judge, with stern command,
Divides him to a different place.

"Straight is the way my saints have trod;
I blessed the path, and drew it plain;
But you would choose the crooked road,
And down it leads to endless pain."



Ps.1. Psalm 1

Full Text

Blest is the man who shuns the place
Where sinners love to meet;
Who fears to tread their wicked ways,
And hates the scoffer's seat:

But in the statutes of the Lord
Has placed his chief delight;
By day he reads or hears the word,
And meditates by night.

[He, like a plant of gen'rous kind,
By living waters set,
Safe from the storms and blasting wind,
Enjoys a peaceful state.]

Green as the leaf, and ever fair,
Shall his profession shine
While fruits of holiness appear
Like clusters on the vine.

Not so the impious and unjust;
What vain designs they form!
Their hopes are blown away like dust,
Or chaff before the storm.

Sinners in judgment shall not stand
Amongst the sons of grace,
When Christ, the Judge, at his right hand
Appoints his saints a place.

His eye beholds the path they tread,
His heart approves it well
But crooked ways of sinners lead
Down to the gates of hell.

תהלים Psalms Chapter 1

א אֲשֶׁרִי הָאִישׁ-- אֲשֶׁר לֹא הִלֵּךְ,
בְּעֵצַת רְשָׁעִים;
וּבְדֶרֶךְ חַטָּאִים, לֹא עָמַד, וּבִמְוֹשֵׁב
לְצִים, לֹא יֵשֵׁב.

1 Happy is the man that hath not walked in the counsel of the wicked, {N} nor stood in the way of sinners, nor sat in the seat of the scornful.

ב כִּי אִם בְּתוֹרַת יְהוָה, חִפְצוֹ;
וּבְתוֹרָתוֹ יִהְיֶה, יוֹמָם וְלַיְלָה.

2 But his delight is in the law of the LORD; and in His law doth he meditate day and night.

ג וְהָיָה-- כַּעֵץ, שָׁתוּל עַל-פְּלִיגֵי-מַיִם;
אֲשֶׁר פִּרְיוֹ, יִתֵּן בְּעֵתוֹ--וְעָלָהּ לֹא-יִבּוֹל;
וְכָל אֲשֶׁר-יַעֲשֶׂה יִצְלִיחַ.

3 And he shall be like a tree planted by streams of water, {N} that bringeth forth its fruit in its season, and whose leaf doth not wither; and in whatsoever he doeth he shall prosper.

ד לֹא-כֵן הָרְשָׁעִים: כִּי אִם-כַּמֶּץ,
אֲשֶׁר-תִּדְּפֶנּוּ רוּחַ.

4 Not so the wicked; but they are like the chaff which the wind driveth away.

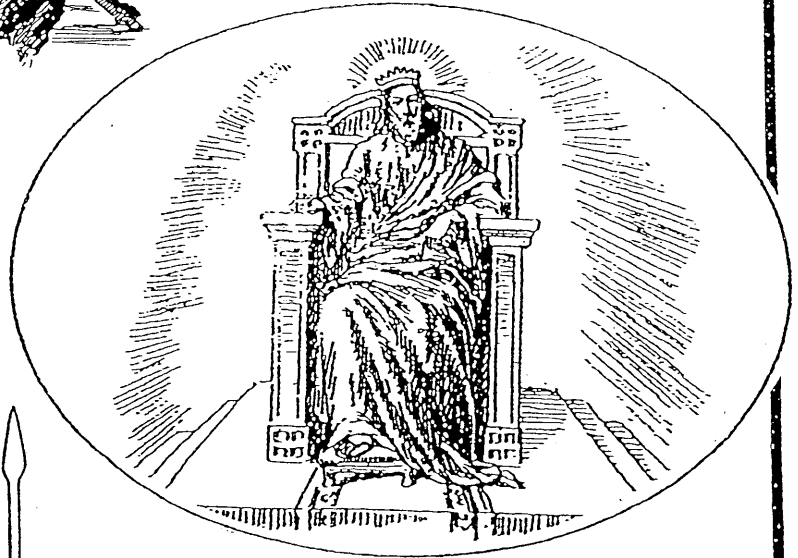
ה עַל-כֵּן, לֹא-יָקֻמוּ רְשָׁעִים--בְּמִשְׁפָּט;
וְחַטָּאִים, בְּעֵדַת צְדִיקִים.

5 Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous.

ו כִּי-יִוָּדַע יְהוָה, דֶּרֶךְ צְדִיקִים; וְדֶרֶךְ
רְשָׁעִים תֵּאבֵד.

6 For the LORD regardeth the way of the righteous; but the way of the wicked shall perish. {P}

Psalm 2 – The Coronation of Christ: Rebellion, Enthronement and Redemption

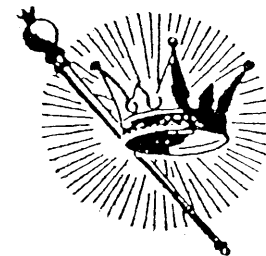


PSALM 2 – THE CORONATION OF CHRIST:

Rebellion, Enthronement and Redemption

1A. The Rebellion of the People: 1-3

- 1b. The futility of the rage: 1
- 2b. The focus of the rebellion: 2
- 3b. The firmness of the rebels: 3
 - 1c. Dissolving every legal restraint:
 - 2c. Discarding every moral restraint:



Some expositors discern **four voices** in Psalm 2, that of the nations (1-3), the Father (4-6), the Son (7-9) and the Holy Spirit (10-12).
The dramatic scene shifts from **earth** (1-3) to **heaven** (4-7) and then back to **earth** (8-12).

2A. The Rejoinder of the Potentate: 4-5

- 1b. God sits --DISPLEASURE:
- 2b. God laughs --DERISION:
- 3b. God speaks --DOOM:
- 4b. God vexes --DESTRUCTION: (v. 9)

3A. The Resolve of the King: 6-7

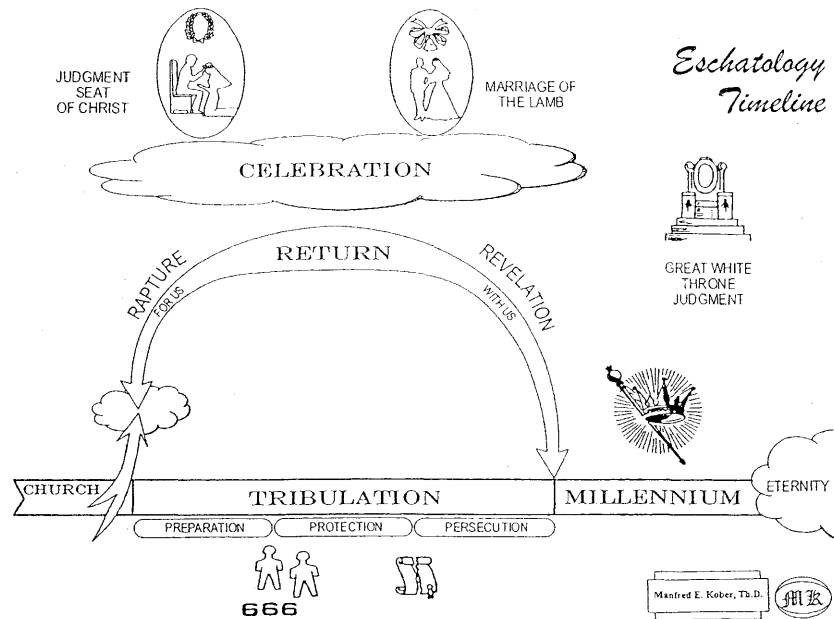
- 1b. The installation of the King: the climax of this coronation or enthronement psalm
 - 1c. The person: Jesus Christ—"my king"
 - 2c. The place: Jerusalem—"holy hill of Zion" (2. Sam. 2:7)
- 1b. The issuing of a decree:
 - 1c. The introduction of the divine Son: "Thou art my Son"
Christ's eternal sonship is implied; it is attested in His incarnation, resurrection and ascension. Incarnational sonship—that Christ became a son at His birth-- is a gross theological error..
 - 2c. The installation of the divine Sovereign: "This day have I begotten thee"
The begetting is a reference to the eternal generation of the Son. At His resurrection Christ was official recognize as the Son (Act 13:33).

4A. The Recitation of the Divine Purpose: 8-9

1b. The Son's dominion over the earth: 8

1c. The time of the events:

The messianic rule will commence soon after the Second Advent, an event precipitated not by a world-wide conversion but by universal rebellion culminating in the campaign of Armageddon.



1d. Its postmillennial interpretation:

Verse 8: "Ask of me, and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession."

Totally torn out of its context, this verse is frequently interpreted as a missionary text or a description of the eventual conversion of the world.

1e. Its songs:

--"*O Master let me walk with thee*"

"In hope that sends a shining ray
far down the future's broadening way"

--"*Lead on, o King eternal*"

"With deeds of love and mercy
the heavenly kingdom come"

--"*We've a story to tell to the nations*"

"For the darkness shall turn to dawning,
and the dawning to noonday bright;
and Christ's great kingdom shall come to earth,
the kingdom of love and light."

2e. Its sermons:
Prior to the horrors of World War I, many sermons extolled the progress of mankind religiously and socially. The world was said to get better every day in every way.

2d. Its proper meaning:

1e. Theological context:

2e. Eschatological context:

3e. Textual context:

2c. The truth of the events:

2b. The Son's sovereignty in judging:

1c. The request of the potentate:

2c. The rule over the peoples:

3c. The reign over the planet:

3b. The sinner's suffering in judgment: 9

1c. The symbolism:

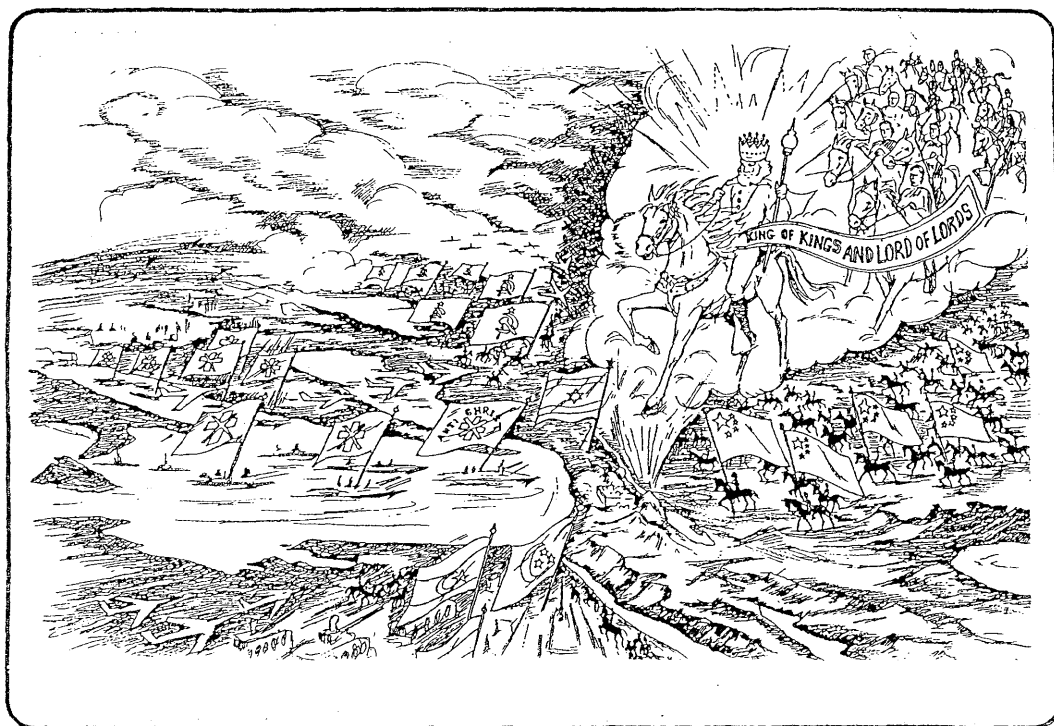
1d. Rod of iron:

2d. Potter's vessel:

2c. The severity:

1d. Christ will rule with a rod of iron: Rev. 12:5; 19:15

2d. Christians will join in that rule: Rev. 2:27; 1 Cor. 6:2-3



5A. The Response of the Princes: 10-12

- 1b. Commendable attitude:
 - 1c. Teachableness of the leaders:
 - 2c. Trembling at God's holiness:
 - 3c. Trust in God's salvation:
"Trust" is the characteristic OT word for the NT words "faith" and "believe."
- 2b. Crucial alternative:
 - 1c. Positively:
 - 1d. Serving the exalted sovereign:
 - 2d. Prostrate before the eternal potentate:
"Kissing" the son is an act of submissive homage (1. Kg. 19:20; Hos. 13:2)
 - 2c. Negatively:
 - 1d. Inciting the sovereign's anger
 - 2d. Incurring the son's wrath:



6A. The Relevancy of the Passage:

- 1b. Important principles from the passage:
 - 1c. The wicked will be judged:
 - 2c. God will triumph:
 - 3c. Christ will ultimately rule over the earth:
 - 4c. The invitation to salvation is valid:
- 5c. The Jews have no excuse:
Even the Old Testament clearly speaks of God's Son who deserves to be worshipped. The alternative is that of placing one's trust in Him or of perishing.
- 2b. Invaluable practicality of the passage:
 - 1c. The apologetic value: Our Jewish friends need to realize that God has a Son, who is the Messiah
 - 2c. The evangelistic value: Those who place their trust in God's Son are safe.
 - 3c. The eschatological value: The time will come when mankind's longing for peace and righteousness will be satisfied.



360a. «Und nun, ihr Erdenkönige, seid klug, laßt euch erziehen, ihr Richter der Erde!
Dient Jahwe in Furcht, küßt zitternd seine Füße...
Glücklich sind alle, die bei ihm Schutz suchen!» (2, 10f).

Psalm 2- KJV

Why do the heathen rage, and the people imagine a vain thing?

² The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

³ Let us break their bands asunder, and cast away their cords from us.

⁴ He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

⁵ Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

⁶ Yet have I set my king upon my holy hill of Zion.

⁷ I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

⁸ Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

⁹ Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

¹⁰ Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

¹¹ Serve the LORD with fear, and rejoice with trembling.

¹² Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Psalm 2- *Isaac Watts*

Why did the Jews proclaim their rage?
The Romans, why their swords employ?
Against the Lord their powers engage,
His dear Anointed to destroy?

² 'Come, let us break his bands,' say they
'This man shall never give us laws.'
--And thus they cast his yoke away
And nail'd the Monarch to the cross.

³ But God, who high in glory reigns,
Laughs at their pride, their rage controls;
He'll vex their heart with inward pains,
And speak in thunder to their souls.

⁴ 'I will maintain the King I made
'On Zion's everlasting hill;
'My hand shall bring him from the dead
'And he shall stand your sovereign still.'

⁵ (His wondrous rising from the earth
Makes his eternal Godhead known,
The Lord declares his heav'nly birth;
'This day have I begot my Son.

⁶ 'Ascend, my Son, to my right hand,
'There thou shalt ask, and I'll bestow,
'The utmost bounds of heathen lands.
'To thee the northern isles shall bow.')

⁷ But nations that resist his grace,
Will fall beneath his iron stroke;
His rod will crush his foes with ease,
As potter's earthen ware is broke.

⁸ Now, ye who sit on earthly thrones
Be wise, and serve the Lord, the Lamb;
Now to his feet submit your crowns;
Rejoice and tremble at his name.

⁹ With humble love address the Son,
Lest he grow angry, and ye die.
His wrath will burn to worlds unknown,
If ye provoke his jealousy.

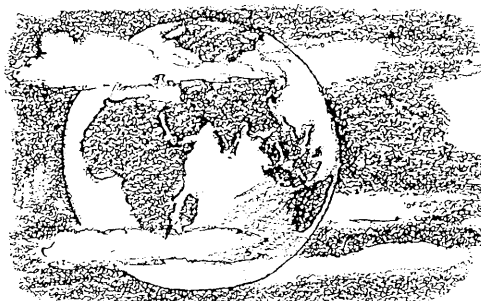
¹⁰ His storms will drive you quick to hell;
He is a God, and ye but dust:
Happy the souls who know him well,
And make his grace their only trust.

THE KING OF ZION

Ask of me, and I shall give thee the



for thine inheritance,
and the uttermost
parts of the



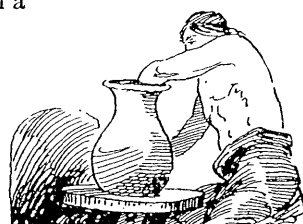
for thy possession. Thou shalt break them with a



of iron;
thou shalt



like a



Be wise now therefore, O ye



be
instructed,
ye



of the earth. Serve the Lord with fear, and



with
trembling.
Kiss the

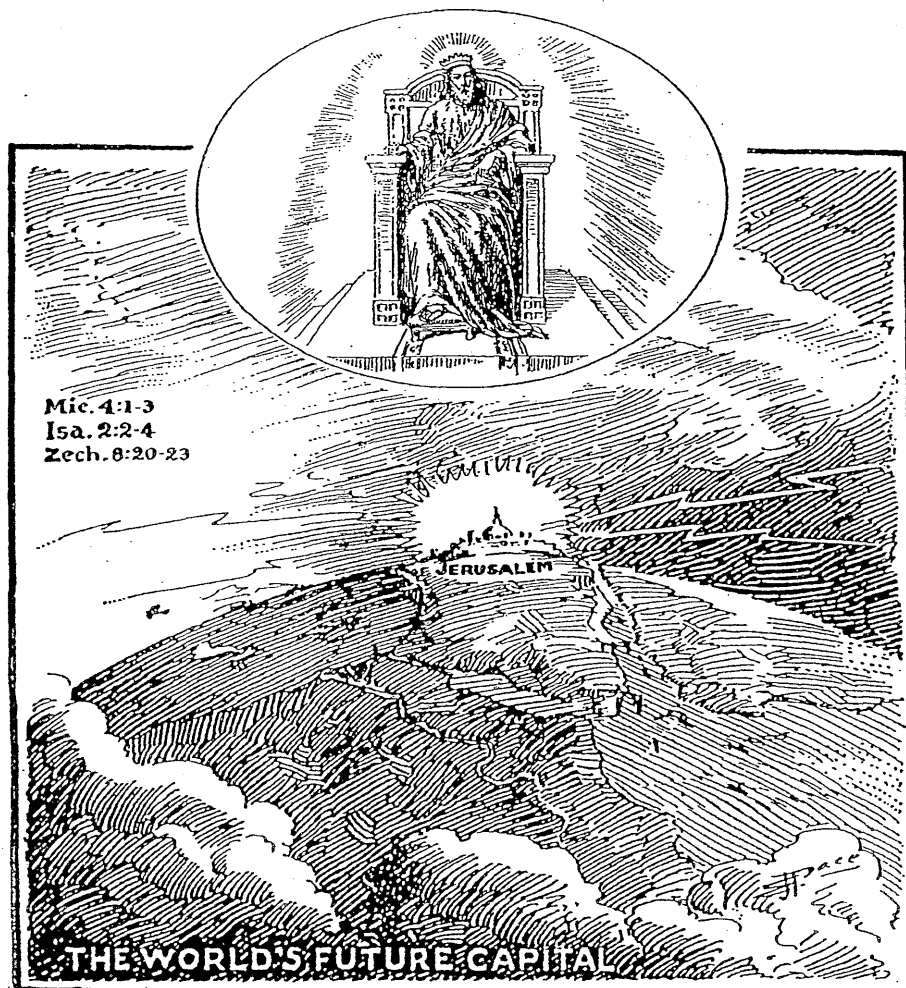


lest he be
angry, and
ye perish

from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

SEVEN STEPS IN THE ESTABLISHING OF THE MILLENNIAL KINGDOM

1. The rage of the gentiles against God and His Anointed, vs. 1-3
2. The derision of the Lord at their puny attempt, v. 4
3. The vexation of the nations gathered at Armageddon and Jerusalem, v. 5
4. The establishment of the King in Zion, v. 6
5. The subjecting of the nations to Messiah's rule, vs. 8-9
6. The appeal to the world powers, vs. 10-11
7. Directives for present and future salvation, v. 12

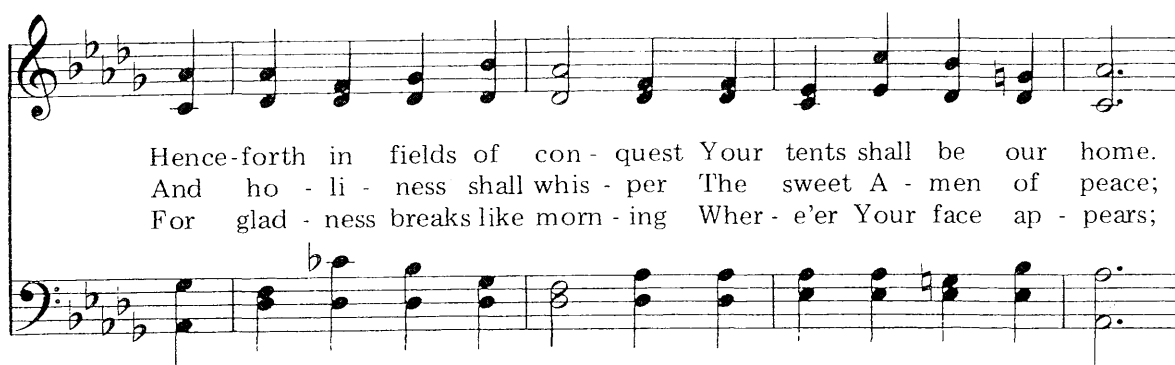


LIFE IN CHRIST

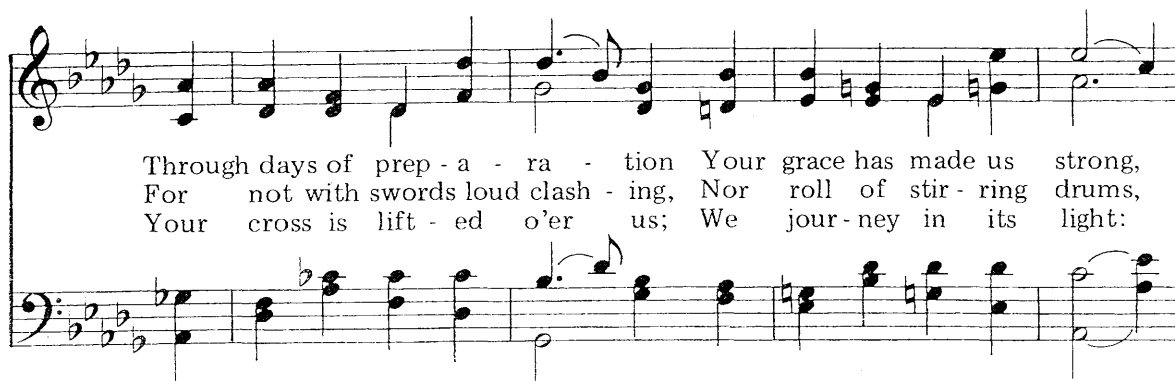
483 Lead On, O King Eternal

So didst Thou lead Thy people, to make Thyself a glorious name. Isa. 63:14

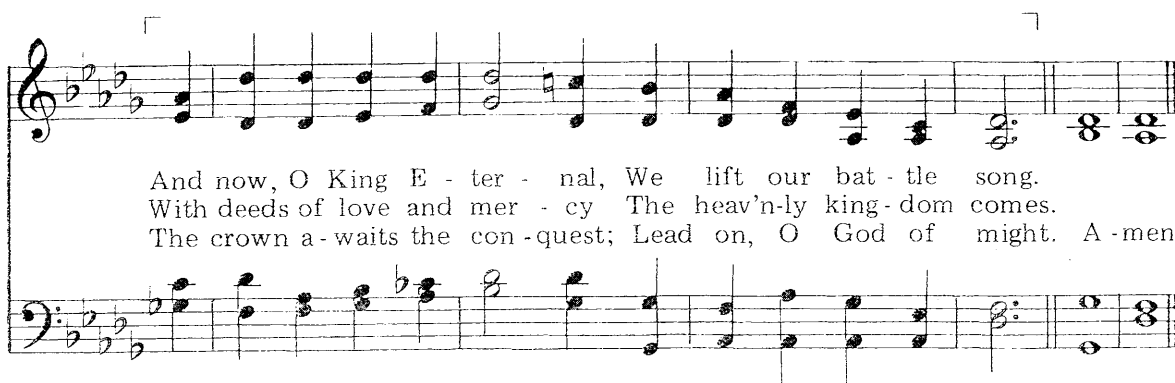

1. Lead on, O King E - ter - nal, The day of march has come;
 2. Lead on, O King E - ter - nal, Till sin's fierce war shall cease,
 3. Lead on, O King E - ter - nal, We fol - low, not with fears;



Hence-forth in fields of con - quest Your tents shall be our home.
 And ho - li - ness shall whis - per The sweet A - men of peace;
 For glad - ness breaks like morn - ing Wher - e'er Your face ap - pears;



Through days of prep - a - ra - tion Your grace has made us strong,
 For not with swords loud clash - ing, Nor roll of stir - ring drums,
 Your cross is lift - ed o'er us; We jour - ney in its light:



And now, O King E - ter - nal, We lift our bat - tle song.
 With deeds of love and mer - cy The heav'n - ly king - dom comes.
 The crown a - waits the con - quest; Lead on, O God of might. A - men.

TEXT: Ernest W. Shurtleff
 MUSIC: Henry T. Smart; Last stanza harmonization by Bruce Greer
 A higher setting may be found at No. 226

LANCASHIRE
 7.6.7.6.D.

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296 We've a Story to Tell to the Nations

Go ye therefore, and teach all nations. Matt. 28:19

1. We've a sto - ry to tell to the na - tions That shall turn their
 2. We've a song to be sung to the na - tions That shall lift their
 3. We've a mes - sage to give to the na - tions That the Lord who
 4. We've a Sav - ior to show to the na - tions Who the path of

hearts to the right, A sto - ry of truth and mer - cy, A
 hearts to the Lord, A song that shall con - quer e - vil And
 reign - eth a - bove Hath sent us His Son to save us, And
 sor - row hath trod, That all of the world's great peo - ples Might

sto - ry of peace and light, A sto - ry of peace and light.
 shat - ter the spear and sword, And shat - ter the spear and sword.
 show us that God is love, And show us that God is love.
 come to the truth of God, Might come to the truth of God.

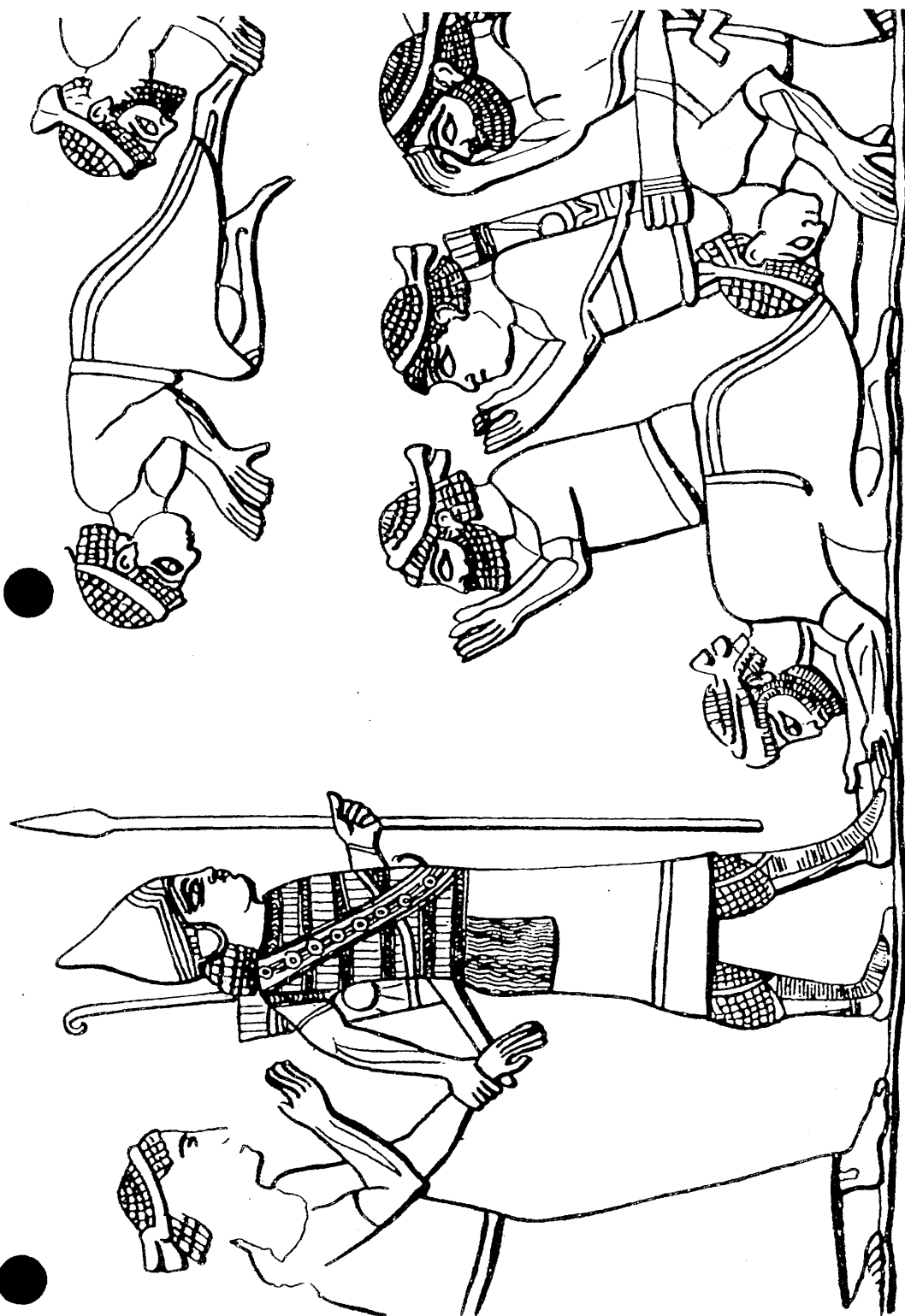
Refrain

For the dark-ness shall turn to dawn-ing, And the dawn-ing to noon-day bright,

And Christ's great king-dom shall come to earth, The king-dom of love and light.

TEXT and MUSIC: H. Ernest Nichol

MESSAGE
10.8.8.7.7. with Refrain



360a. «Und nun, ihr Erdenkönige, seid klug, laßt euch erziehen, ihr Richter der Erde!

Dient Jahwe in Furcht, küßt zitternd seine Füße...

Glücklich sind alle, die bei ihm Schutz suchen!» (2, 10f).

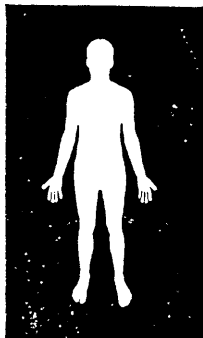
Die Furcht vor Jahwe äußert sich hier in der Unterwerfung unter den von ihm eingesetzten König. Das assyrische Palastrelief zeigt eine Szene, wie sie Ps 2 als Modell gedient hat. Der assyrische König hat die Elamiter besiegt und den assurfeindlichen König Teumman abgesetzt. Als Vertreter des Assyrerkönigs stellt einer seiner Generäle den elamitischen Vornehmen den assurfeindlichen Neffen des abgesetzten Teumman zur Huldigung vor (vgl. auch Taf. XXVII aus der gleichen Darstellung). Der vorderste der elamitischen Edlen schickt sich an, die Füße des Gesandten des assyrischen Großkönigs zu küssen. Die Huldigung vor dem neuen König ist ja primär eine Loyalitätsbezeugung gegenüber dem assyrischen Großkönig, der ihn eingesetzt hat. Ähnlich wäre die Huldigung der «Erdenkönige» vor dem jüdischen König auf dem Zion eine Anerkennung Jahwes.

**Psalm 8: THE GLORIOUS FUTURE OF THE BELIEVER OR
PUTTING MAN IN HIS PLACE**

The Triune God



The Angelic World

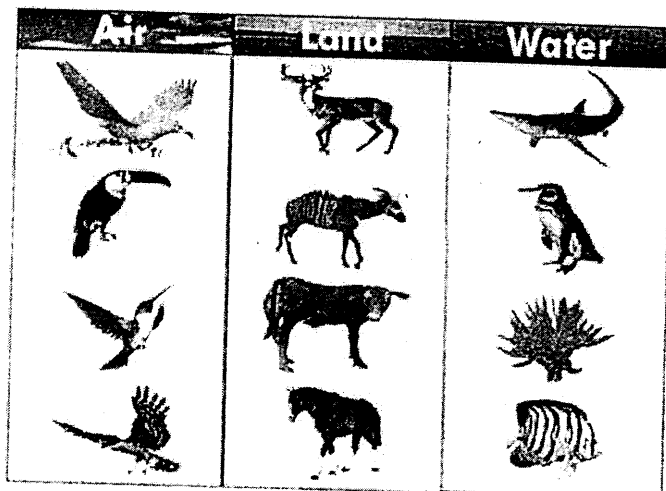


Man

Animals of the Land

Animals of the Air

Animals of the Sea

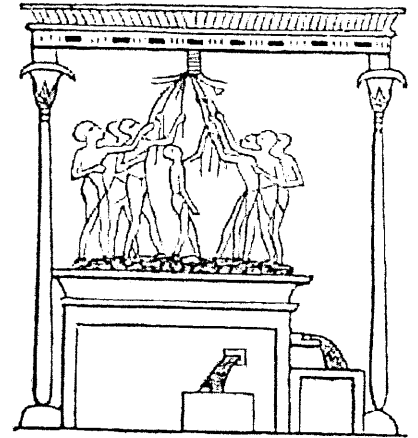




Putting Man in His Place

Psalm 8

Manfred E. Kober, Th.D.



INTRODUCTION:

1. The Title of the Psalm includes:

- the audience: the Chief Musician
- the author: David
- the accompaniment: the instrument Gittith

- a. The Gittith was an instrument or possibly a tune invented in Gath (Goliath's hometown), probably brought by David after his return from living in there with Achish, king of Gath (1 Samuel 27:2).
- b. The term may also be derived from Gath, a winepress, being used on occasions of joy, involving a merry melody in the treading out of the grapes. All three psalms which have this title are songs of joy (Ps. 8; 81; 84).

2. The Theme of the Psalm

The message of Psalm 8 could be expressed in a variety of ways. A helpful summary of the message of the psalm is given by Allen P. Ross:

God has chosen to display His majesty by enabling weak and vulnerable mortals to play a part in carrying out His plan for creation. (*The Commentary on the Psalms*, I, 298 [This recent 3-volume commentary by Ross has no equal in the English language and will be the standard exposition of Psalms for many years to come.])

1A. The Excellent Name of God: 8:1-2

- 1b. His majesty in the heavens

- 1c. The disclosure of the name:

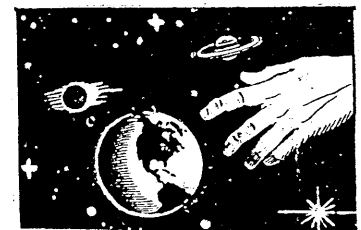
"O LORD, our Lord, how excellent is thy name in all the earth!"

"O Yahweh" -- God, the covenant keeper --**Salvation** -- **personal Savior**

"our Adonai" -- Lord, Ruler, Master --**Sovereignty** -- **powerful Sovereign**

- 2c. The distinctiveness of His name:

The name in the Hebrew mind relates to the image and expression of a being, his very nature.



3c. The display of His glory

2

The glory of God is a display of any or all of His attributes. Here the glory in the heavens manifests His sovereignty, power and skill.

2b. His praise from infants: 2a

Sucklings refer to children to the third year after which the Hebrew women used to nurse their children. (1 Samuel 1:22, 24)

Charles C. Ryrie has fittingly remarked,
“From nursing babies to heavenly bodies, God is Lord of all.” (*The Ryrie Study Bible*, 802)

Even tender children can praise their Creator, whereas older, more sophisticated adults often deny Him (Matthew 21:15, 16). The chief priests were extremely displeased at the “Hosannah’s to the Son of David.”

[It is said that a young **child of an atheist couple** once asked his parents, “Do you think God knows that we don’t believe in Him?”]

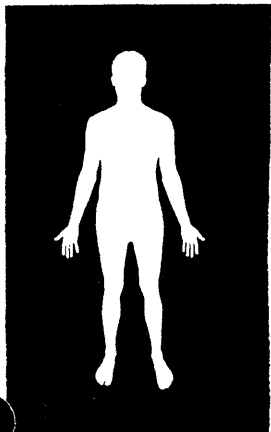
3b. His subduing of the mighty:

God chooses the weak things of this world to correct and confound the strong (1 Cor. 1:27)

By man’s lowliest weakness, God overthrows man’s great enemies. All adversaries are motivated by the great enemy, Satan, who accuses believers day and night (Rev. 12:10).

2A. The Extraordinary Nature of Man: 8:3-8

1b. The distinctiveness of man: 3-5



1c. The contrast with the universe: 3

The psalmist scans the heavens by day and night and sees the greatness of God. He compares God to a sculptor who effortlessly creates the vast universe with His fingers.

2c. The contrast with Jehovah: 4

What is man, that Thou art mindful of him? And the son of man that Thou visitest him?

1b. Man’s finiteness

What is man? [enosh] – frail man

What is the son of man [Adam]? – earthy man

As Allen P. Ross has well stated,
The descriptions are of humans, people in general, and not of males as opposed to females; they portray humans as frail and insignificant, especially when placed in the context of the expansive universe (Op. cit., I, 294).

2b. God's condescension

being mindful of man – speaks of consideration when absent
visiting man – refers to God's presence and bestowing of favor

The **Son of God** became the Son of Man so that the sons of men could become the **sons of God**.

3b. God's concern

The sovereign Creator of the universe stooped to shower His favor on frail, feeble man.

3c. The contrast with angels: 5

Psalm 8:5 – ***For Thou hast made him a little lower than the angels [elohim], and hast crowned Him with glory and honor.***

1d. The Glory of Mankind:

Thou hast made him a little lower than the angels.

Angels [elohim] can refer to God, to the angels or human judges or princes (Psalm 82:1, 6-8).

The translators of the Septuagint (LXX) and the writer of Hebrews understood *Elohim* to be a reference to the angels. (Hebrews 2:7-9)



The words **glory** and **honor** (s.v. Psalm 19:1; 96:6) are words that usually refer to the divine majesty. The first stresses dignity and importance, the second the external splendor in which God manifests Himself. God graciously crowned mankind with **glory and honor**; the coronation of men as kings of the earth will take place in the Millennial Kingdom. Commentators suggest that this is just another way of God saying that humans are made in the image of God (Genesis 1:26).

Thomas Aquinas noted that man in the middle position between the angels and the animals. He is lower than the angels, yet higher than the animals. However, no angels are ever said to be crowned with "glory and honor." (Gen. 1:26f). He shares His "glory and honor." But with whom? With frail, finite man who by God's goodness and grace rules with Him as His vice-regent and reflects the heavenly Father's glorious attributes. God puts man in his place—but what a place! The sinner and slave to Satan becomes a sovereign!



2d. The superiority over the angels:

4

Jamieson, Faussett, and Brown have stated the psalmist's argument well:

The argument is, man through God's favor, originally made but a little lower than angels, who have heavenly thrones assigned to them near God, has a universal dominion awaiting him in Christ far above the angels... *Angels* are called *Elohim*, similarly as exercising power under God, and ministering to man benefits for him. (*Commentary of the Bible*, 1943, III, 119; italics in the original)

2b. The dominion of mankind: 6-8

God placed the universe and all the living creatures under the control of Adam and Eve before the fall. However, because they fell into sin, they were unable to fulfill their destiny to be kings of the earth. That which the first Adam lost, the last Adam regained (**Heb. 2:6-11**; Rom. 8:7-21; 1 Cor. 15:27). Brethren theologian Erich Sauer has devoted an entire volume to man's original and ultimate destiny, ***King of the Earth***. English-Swiss scholar A. E. Wilder-Smith, a strong creationist, approaches man from a more scientific viewpoint in his masterful, ***Man's Origin – Man's Destiny***.

- 1c. Dominion over the universe: 6a "works of thy hand". – c.f. "the works of thy fingers," v. 3
- 2c. Dominion over animals of the land: 7
- 3c. Dominion over animals of the air: 8a
- 4c. Dominion over animals of the sea: 8b
- 5c. Dominion over the angels (Church age believers. 1 Cor. 6:2-3)

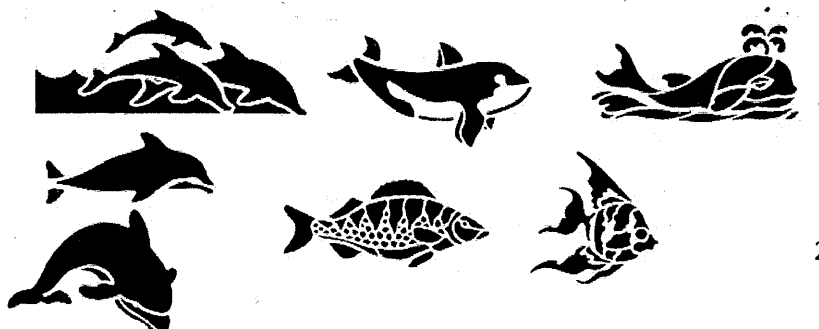
BIRDS OF THE AIR



BEASTS OF THE FIELD



FISH OF THE SEA



3A. The Excellent Name of the Lord: 8:9

5

The psalm begins as it ends, with a paean of praise: *"O Yahweh, our Adonai, How excellent is Thy name in all the earth"*.

The burst of praise in verse 1 is the language of fervent hope. In verse 9 the psalmist extols God's name for the consummation of redemption. Man's lost dominion over nature shall be restored in Messiah's Kingdom. Every believer should anticipate this glorious future!

Merrill F. Unger has well noted the psalms special application to Israel: *"The heavens declare the glory of God "* (19:1)... His is a glory that is above the heavens. This outburst of praise will flow from the hearts of His redeemed people, Israel, at his second advent; redeemed by the blood of Him whom they once cast out, delivered from their oppressors, restored to their land and their covenanted blessings, they will utter these praises. (See 66:1-4) The nations of the earth will share in the paean, when His name will be gloriously splendid in the earth. (*Unger's Commentary of the Old Testament*, 2002, 757)

CONCLUSION:

-- God's Concern:

The entire psalm extols the majesty of God. As a gracious sovereign, He entrusted his magnificent creation to frail, fallible humans, as His vice-regents. Man is the glorious capstone of His creation and the focus of God's concern and care.

-- God's Creation and Creatures:

Apart from the spiritual significance of the Psalms, the poem lends itself better than perhaps any other passage of Scripture to demonstrate that there are no extraterrestrial creatures. The psalm lists all of God's creatures: angels, man, and animals of the land, air and sea. Outside the triune God, His angels (both elect and evil) and man, **there are no other personal beings in the universe.**

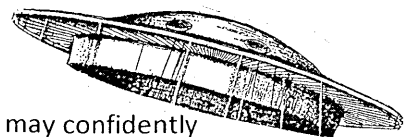
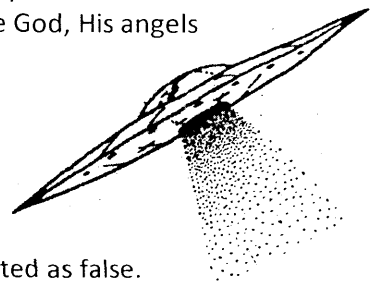
-- Efforts to search for extraterrestrial intelligence (SETI) are doomed to failure.

--The vast sums of money spent on such a useless quest should be applied to a more practical use.

-- Reports of **extraterrestrials arriving in UFOs** or of **alien abductions** can be discounted as false.

-- If there are sightings of unearthly, unidentified objects displaying superhuman characteristics – and we have reports by many credible witnesses -- they would not originate with the triune God or the holy angels. By a process of elimination, they must be of satanic or demonic origin. Satan and his demons may have the ability to materialize and bring confusion and terror upon mankind in these last days.

-- As the psalmist indicates, God is **the Creator and Sustainer** of His creation, and we may confidently trust in Him to protect us from whatever evil and fiery darts might be directed against us (Eph. 6:16).



Below is one of the several poems **Isaac Watts** (1664-1748) wrote on Psalm 8, expressing the sublime truth of David's composition and showing its special application to Christ in Hebrews 2.

Psalms and Hymns of Isaac Watts

PSALM 8

Christ's condescension and glorification.

O LORD, our Lord, how wondrous great
Is thine exalted name!
The glories of thy heav'nly state
Let men and babes proclaim.

When I behold thy works on high,
The moon that rules the night,
And stars that well adorn the sky,
Those moving worlds of light;

Lord, what is man, or all his race,
Who dwells so far below,
That thou shouldst visit him with grace,
And love his nature so?

That thine eternal Son should bear
To take a mortal form;
Made lower than his angels are,
To save a dying worm?

[Yet while he lived on earth unknown,
And men would not adore,
Th' obedient seas and fishes own
His Godhead and his power.

The waves lay spread beneath his feet;
And fish, at his command,
Bring their large shoals to Peter's feet,
Bring tribute to his hand.

These lesser glories of the Son
Shone through the fleshly cloud;
Now, we behold him on his throne,
And men confess him God.]

Let him be crowned with majesty,
Who bowed his head to death;
And be his honors sounded high,
By all things that have breath.

Jesus, our Lord, how wondrous great
Is thine exalted name!
The glories of thy heav'nly state
Let the whole earth proclaim.



**Psalm 14: The Depravity of Man and
the Deliverance of the Righteous**

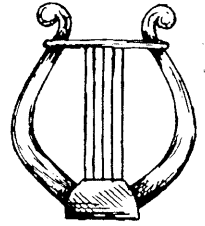
*The
Fool
Sath
Said
In
His
Heart,
There
Is
No
God.
Ps. 14:1*



PSALM 14:1, PROVERBS 1:7
1 CORINTHIANS 3:19

THE DEPRAVITY OF MAN: PSALM 14

Manfred E. Kober, Th.D.



INTRODUCTION:

1. The Subject of the Psalm.

This psalm of David cannot be easily classified. It combines features of the lament, wisdom and prophetic psalms.

Psalm 53 is virtually identical to this psalm. Whereas Psalm 14 seems to emphasize the comfort for the righteous, Psalm 53 offers more of a warning to the wicked.

2. The Summary of the Psalm.

After graphically depicting the godless and dangerous degradation of mankind, the psalmist predicts the total destruction of the ungodly. This prospect encourages the saints to long for the establishment of the millennial kingdom on earth under Messiah's righteous reign.

1A. THE DEPRAVITY OF MANKIND: 1-6

1b. The universal infidelity: 1

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

The fool (*nabal*) is a person who is not mentally deficient but morally depraved.

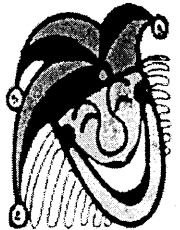
1c. Their assertion: 1a

1d. The derivation of their assertion:

2d. The denial of their assertion:

3d. The deplorability of their assertion:

The fool has said in his heart. There is no God. They are corrupt, they have done abominable works, there is none that does good.
Psalm 14:1



It is quite impossible for an individual to be an honest atheist, because to be one, he would have to be everywhere present in the universe at the same time. Since he doesn't find God on one planet, how does he know there's no God on another planet? In other words, omnipresence is required for someone to be a genuine atheist.

Atheism in our day is ever gaining many adherents. Lenin declared: "Our propaganda necessarily includes the propagation of atheism. The Marxist must be the enemy of religion."

Richard Dawkins says in his infamous book, *The God Delusion*, "we are all atheists about most of the gods that humanity has ever believed in. Some of us just go one god further."

One is appalled at the blasphemous comments of perhaps the world's best know evolutionist/atheist. How pertinent are the psalmist's comments!



Richard Dawkins > Quotes

Richard Dawkins quotes (showing 1-30 of 883)

"We are all atheists about most of the gods that humanity has ever believed in. Some of us just go one god further."

— Richard Dawkins, *The God Delusion*

tags: atheism, philosophy

"The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully."

— Richard Dawkins, *The God Delusion*

The atheists believe: no God
The atheist's behavior: no good

2c. Their abominations: 1b

1d. Their corruption:

2d. Their degradation:

3c. Their depravity:

2b. Universal ignorance: 2

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

1c. The inquiry by God: 2a

2c. The ignorance of the sinner: 2b

1d. Sinners have no information about God.

2d. Sinners have no interest in God.

3b. Universal immorality: 3

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

1c. The departure from God:

2c. The depravity in action:

Paul cites these verses to support the universal and continuous sinfulness of man:

Romans 3:10-12

As it is written, There is none righteous, no, not one:

¹¹ There is none that understandeth, there is none that seeketh after God.

¹² They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

3c. The disregard for morality:

4b. Universal iniquity: 4

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

1c. Void of knowledge:

2c. Violent to others:

Micah 3:1-3

And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?

² Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

³ Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

3c. Vain in their pride:

5b. Universal immolation: 5-6

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

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

1c. Their extreme terror: 5

The Bible predicts the burning up of the wicked at the Second Advent.
2 Thessalonians 1:8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: (cf. Zechariah 14:12)

2c. Their ensuing shame: 6

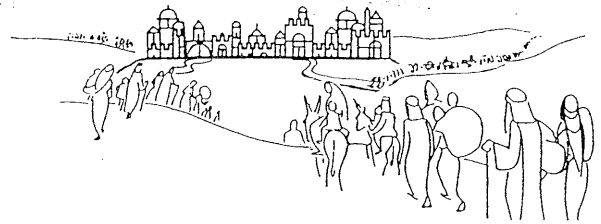
The main thought of verses 5-6 is that the time will come when the unbeliever will experience extreme terror. The reference is most likely to his final judgment at the end of the tribulation at the Second Advent of Christ.

2A. THE DELIVERANCE OF THE RIGHTEOUS: 7

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

1b. A prayer for redemption:

2b. A prayer for restoration:



CONCLUSION:

Allen P. Ross has a most helpful summary of the psalm:

The righteous may have to live in a godless and corrupt world that seeks to destroy them, but there is coming a glorious day of reckoning when God will destroy the wicked and deliver his people (*A Commentary on the Psalms*, Vol. I, 384).

Several practical lessons may be derived from this psalm for the believer today:

1. The psalm discloses in a most powerful way the complete sinfulness of man and the antagonism of mankind against God.
2. The psalm enables the righteous to endure the trouble and turmoil of this world because he anticipates the coming judgment upon the wicked.
3. The psalm assures the believer that the day will come when the reign of Christ will bring relief from suffering and joy everlasting.
4. For the Lord Jesus Christ, it was because of the joy that was set before Him, that He endured the shameful cross (Heb. 12:2). For the Apostle Paul, it was "the hope of glory of God in the face of Jesus Christ" (2 Cor. 4:6). Then too, it was the joyful anticipation of the "excellency and eternal weight of glory" (2 Cor. 4:17) that made him persevere despite severe and frequent persecution.
5. Believers are enjoined to maintain their moral integrity because they know this present world system will pass away and the wicked will perish.



Madalyn Murray O'Hair

AKA Madalyn Evalyn Mays

Born: 13-Apr-1919

Birthplace: Beechview, PA

Died: Sep-1995

Location of death: Austin, TX

Cause of death: Murder

Remains: Buried, Unmarked grave, near Austin, TX

Gender: Female

Religion: Atheist

Race or Ethnicity: White

Sexual orientation: Straight

Occupation: Religion

Nationality: United States

Executive summary: Atheist spokeswoman



Military service: US Army (cryptographer, Women's Army Corps, WWII)

The first atheist famous solely for her atheism, Madalyn Murray O'Hair participated in the movement that eventually saw mandatory prayer barred from tax-funded public schools in America.

She served as a US Army cryptographer during World War II, got discharged due to pregnancy, and bore two children out of wedlock to two different men.

She wrote a letter to the Soviet government in 1959 applying for Russian citizenship. In the summer of 1960, she brought her boys to the Soviet embassy in Washington, DC to make her case in person. Then in August, O'Hair took them to Paris. After a month of visits to the Soviet embassy there, she finally got discouraged and returned to the United States.

She sued the Baltimore public school system on behalf of her older son, who had been compelled to endure a daily prayer as part of his schooling. O'Hair's case was not unique. In fact, during the appeals process the case was merged with a few others before the whole thing got decided at the Supreme Court. But Madalyn eagerly claimed credit for starting it all, claiming that her role had been instrumental. Coupled with the fact that she loved publicity, O'Hair was the natural person to found a national atheist group. She was widely despised -- by Christians for her heresy, and other people for her abrasive personality and authoritarian manner.

Was chief speechwriter for Larry Flynt's 1984 Presidential campaign, after he renounced his born-again Christian period.

In the summer of 1995 she and her son and granddaughter were kidnapped and murdered by a disgruntled former employee with a long criminal record, David Roland Waters. He died in prison in 2003.



Religion has ever been anti-human,
anti-woman, anti-life, anti-peace,
anti-reason and anti-science. The god
idea has been detrimental not only to
humankind but to the earth. It is time
now for reason, education and science
to take over.

— Madalyn Murray O'Hair —

AZ QUOTES

Psalms and Hymns of Isaac Watts

PSALM 14 PART 1

By Nature all men are sinners.

Fools in their heart believe and say
"That all religion's vain;
There is no God that reigns on high,
Or minds th' affairs of men."

From thoughts so dreadful and profane,
Corrupt discourse proceeds;
And in their impious hands are found
Abominable deeds.

The Lord from his celestial throne
Looked down on things below,
To find the man that sought his grace,
Or did his justice know.

By nature all are gone astray,
Their practice all the same;
There's none that fears his Maker's hand;
There's none that loves his name.

Their tongues are used to speak deceit,
Their slanders never cease;
How swift to mischief are their feet,
Nor know the paths of peace!

Such seeds of sin (that bitter root)
In every heart are found;
Nor can they bear diviner fruit,
Till grace refine the ground.

PSALM 14 PART 2

The folly of persecutors.

Are sinners now so senseless grown
That they the saints devour?
And never worship at thy throne,
Nor fear thine awful power?

Great God! appear to their surprise;
Reveal thy dreadful name;
Let them no more thy wrath despise,
Nor turn our hope to shame.

Dost thou not dwell among the just?
And yet our foes deride,
That we should make thy name our trust;
Great God! confound their pride.

O that the joyful day were come
To finish our distress!
When God shall bring his children home
Our songs shall never cease.

PSALM 14.

To the chief Musician, *A Psalm* of David.

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

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

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

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

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

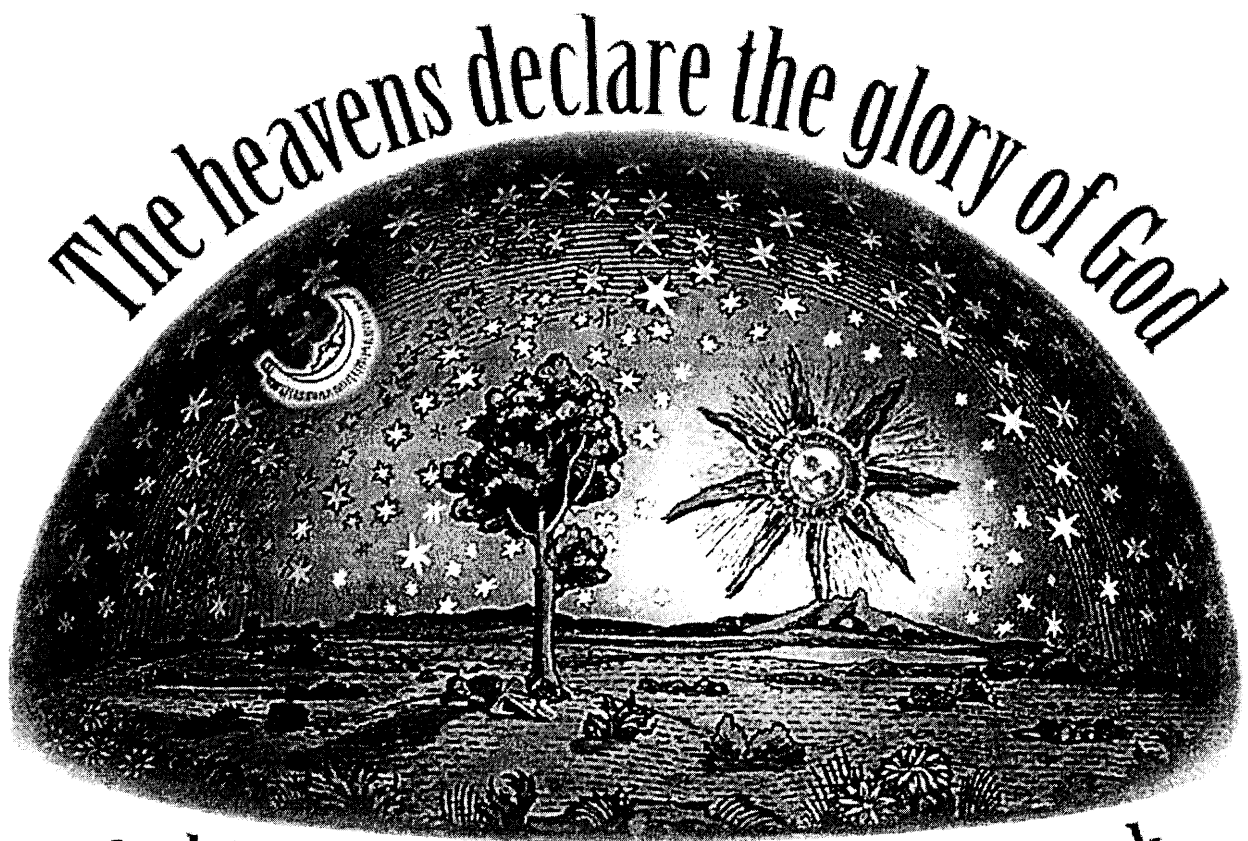
6 Ye have shamed the counsel of the poor, because the LORD *is* his refuge.

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

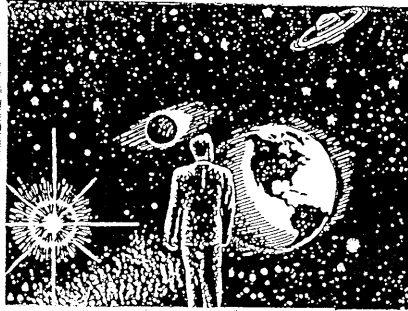
Psalms and Hymns of Isaac Watts

THE REVELATION OF GOD IN HIS WORK AND HIS WORD

PSALM 19



and the firmament sheweth his handywork.
-Psalm 19:1



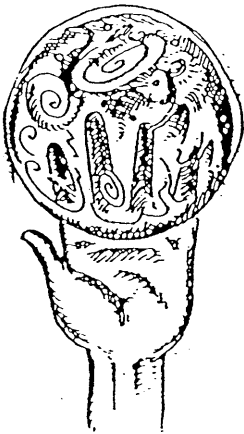
men. (George, Lord Bishop of Norwich, *A Commentary on the Book of Psalms*, 1822, 118.)

- 4d. It is universal:
The witness of the natural universe is accessible to everyone. Thus, as Paul says, they are without excuse. W. Graham Scroggie has well said:

These celestial missionaries have borne their message to every land. Sun, moon and stars are God's travelling preachers; they are apostles upon their journey, confirming those who regard the Lord; and judges on circuit, condemning those who worship idols (*The Psalms*, 124, 125).

- 5d. It is glorious:
The sun is represented as a bridegroom full of joy and a champion full of strength. The sun, as seen below, is represented.

- 2c. The witness of the sun: 19:4c-6
In them He has set a tabernacle for the sun,
⁵Which is like a bridegroom coming out of his chamber,
And rejoices like a strong man to run its race.
⁶Its rising is from one end of heaven,
And its circuit to the other end;
And there is nothing hidden from its heat.



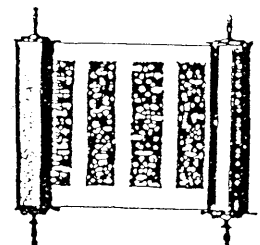
As Unger demonstrates, the psalmist accents the prominence of the sun in his thinking. The sun is made prominent in this witness of creation, because of the symbolic and supreme authority ruling over the day (Gen. 1:16; see Rev. 12:1-4) and in its brightness is the source of light, its healing powers and splendor being used as a figure of Christ, "The Sun of Righteousness," who will "arise with healings in its [His] beams" to usher in the Kingdom (Mal. 4:2, BV).

The sun is metabolically compared to a bridegroom and a champion. The bridegroom coming from the wedding chamber represents the radiance of the sun. The champion, a warrior or valiant man, rejoicing in the strength, represents the power of the sun.
(Unger's *Commentary on the Old Testament*, 770.)

2A. THE GOODNESS OF GOD IN SPECIAL REVELATION: 19:7-11

Psalm 19:7-11

- ⁷ The law of the Lord *is* perfect, converting the soul;
The testimony of the Lord *is* sure, making wise the simple;
⁸ The statutes of the Lord *are* right, rejoicing the heart;
The commandment of the Lord *is* pure, enlightening the eyes;
⁹ The fear of the Lord *is* clean, enduring forever;
The judgments of the Lord *are* true *and* righteous altogether.
¹⁰ More to be desired *are they* than gold,
Yea, than much fine gold;
Sweeter also than honey and the honeycomb.
¹¹ Moreover by them Your servant is warned,
And in keeping them *there is* great reward.



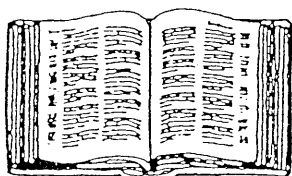
Besides the witness of God's works, there is the witness of God's Word. In David's day (1011-971 B.C.) the sacred writings consisted principally of the five books of Moses plus Joshua, Judges, Ruth, a number of ancient Psalms and possibly the book of Job. The terms used anticipated the future completed canon of Scripture.

1b. The value of the Word:



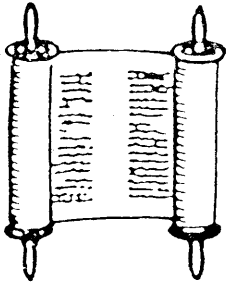
- 1c. It is perfect: 7a
The word carries with it the idea of "faultless" in the sense of being completely reliable as a moral and spiritual guide. It also suggests the idea of "complete," in the sense of being all we need to save us and enable us to have fellowship with God. Just as an aside, in this present day of apostasy we always need to remember that it is God's Word that is perfect and men's theories must always be tested in light of God's perfect Word. It is without any error. (See also point 10c.)
- 2c. It is restoring to the soul: 7b
Literally the Word "draws the soul back from the downward pull of sin."
- 3c. It is sure: 7c
It is firm and faithful (Psalm 93:5)
- 4c. It makes wise the simple: 7d
The Word makes wise one susceptible to sin (2 Tim. 3:15).
- 5c. It is right: 8a
The term "straight" "upright" suggests a sense of righteous in line with God's will.
- 6c. It brings rejoicing to the heart: 8b
The literal meaning is that the Word is "making the heart glad."
- 7c. It is pure: 8c
The Word is free of any taint of imperfection.
- 8c. It is enlightening to the eyes: 8d
It enables the individual to see what is truly good and worthwhile.
- 9c. It instills the fear of the Lord: 9a
The Word engenders godly reverence and reverential trust in the Lord and an abhorrence of evil.
- 10c. It is true and righteous altogether: 9b
In its original manuscripts has no admixture of error and is thus inerrant and infallible and totally trustworthy

I personally found it helpful, while studying at the neo-orthodox University of Erlangen, to remind myself of God's truthful Word with a small slip of paper I carried in my wallet, containing the words below.



To prove an error in the Bible, one would have to demonstrate the following:

- 1. That the translation of the passage is the only correct translation.**
- 2. That the interpretation of the passage is the only proper interpretation.**
- 3. That a harmonization of the apparent contradiction of the passage is impossible.** – Since God's Word is inerrant – breathed out by Him – no fault will ever be demonstrated.



- 2b. The vocabulary of the Word:
Psalm 19 and 119 employ at least eight distinct Hebrew words denoting God's revelation and accent the divine splendor connected with this written revelation. Six synonyms for the word of God are mentioned in Psalm 19:7-9.

- 1c. Law:
Law tells of the divine instruction relative to character and conduct.
- 2c. Testimony: the witness borne of God's character toward the obedient and disobedient.
- 3c. Statute:
Statute tells of divine directions designed to secure obedience or check disobedience.
- 4c. Commandment:
Commandment tells of the divine decrees, authoritative and imperious.
- 5c. Fear:
Since all the other topics are terms for the law of God, the intended meaning would relate to God's law. Fear tells of the settled habit of the soul which is informed by God's commandments. The psalmist has put the effect of the law -- that of fear -- for the law since a proper understanding of God's law results in fear or reverential awe.
- 6c. Judgments:
Judgments tell of the judicial decisions and sentences of Jehovah.
- 7c. Word:
Divine speech is distinct from human speech in that it has the power to create (Psalm 33:6, 9). The psalmist exalts the divine speech as everything proceeding from the mouth of God.
- 8c. Decrees:
Decrees refer to the royal sovereignty in establishing His divine will.

3A. A RESPONSE TO DIVINE REVELATION: Psalm 19:12-14

After rehearsing natural revelation which provides to everyone evidence of the majesty and glory of God, and after delineating various aspects of the Word of the Lord in specific revelation, David responds with an acknowledgement of his waywardness and a request that he be cleansed from sin and be preserved from sinfulness, in order that he might lead a life that is acceptable to his Creator God.

- 1b. The believer must pray for cleansing from hidden faults: 12

¹² Who can understand *his* errors?
Cleanse me from secret *faults*.

- 2b. The believer must pray for preservation from presumptuous sins: 13

¹³ Keep back Your servant also from presumptuous *sins*;
Let them not have dominion over me.
Then I shall be blameless,
And I shall be innocent of great transgression.

For sins of ignorance the O.T. individual could offer a sacrifice. For presumptuous or willful Sins, the individual could only cast himself on God's mercy (as did David in Psalm 51).

- 3b. The believer must consistently pray that his words and thoughts are acceptable to the Lord: 14

¹⁴ Let the words of my mouth and the meditation of my heart
Be acceptable in Your sight,
O Lord, my strength and my Redeemer.

May THE words
OF MY mouth AND THE
meditation OF MY
heart
be pleasing TO YOU
O Lord, MY rock
AND MY redeemer.
PSALM 19:14

4A. CONCLUSION:

1. Psalm 19 is a remarkable song extolling God's revelation in nature and in His Word.
2. The knowledge of God gleaned in nature and through His Word should lead to spiritual reflection.
3. The believer who reflects upon God in His creative power and saving grace should respond as did the psalmist in recognizing his sin and asking for cleansing.
4. The believer will maintain that God's written revelation is complete and perfect and use that as a guide for his belief and conduct.
5. The splendid message of this well-known Psalm has been ably summarized by Allen P. Ross:

The careful contemplation of the revelation of the Lord in creation and scripture will inspire greater adoration and renewed spiritual commitment to the believer (A *Commentary on the Psalms*, Vol. 1, 487.)



PSALM 19

THE heav'ns declare thy glory, Lord,
In every star thy wisdom shines
But when our eyes behold thy word,
We read thy name in fairer lines.

The rolling sun, the changing light,
And nights and days, thy power confess
But the blest volume thou hast writ
Reveals thy justice and thy grace.

Sun, moon, and stars convey thy praise
Round the whole earth, and never stand:
So when thy truth began its race,
It touched and glanced on every land.

Nor shall thy spreading gospel rest
Till through the world thy truth has run,
Till Christ has all the nations blest
That see the light or feel the sun.

Great Sun of Righteousness, arise,
Bless the dark world with heav'nly light;
Thy gospel makes the simple wise,
Thy laws are pure, thy judgments right.

Thy noblest wonders here we view
In souls renewed and sins forgiv'n;
Lord, cleanse my sins, my soul renew,
And make thy word my guide to heaven.

PSALM 19

To the tune of the 113th Psalm.

The books of nature and of scripture.

Great God, the heav'ns' well-ordered frame
Declares the glories of thy name:
There thy rich works of wonder shine;
A thousand starry beauties there,
A thousand radiant marks appear
Of boundless power and skill divine.

From night to day, from day to
night,
The dawning and the dying light
Lectures of heav'nly wisdom read;
With silent eloquence they raise
Our thoughts to our Creator's praise,
And neither sound nor language need.

Yet their divine instructions run
Far as the journeys of the sun,
And every nation knows their voice:
The sun, like some young bridegroom dressed,
Breaks from the chambers of the east,
Rolls round, and makes the earth rejoice.

Where'er he spreads his beams abroad,
He smiles and speaks his Maker God
All nature joins to show thy praise:
Thus God in ev'ry creature shines;
Fair is the book of nature's lines,
But fairer is thy book of grace.

I love the volumes of thy word;
What light and joy those leaves afford
To souls benighted and distressed!
Thy precepts guide my doubtful way,
Thy fear forbids my feet to stray,
Thy promise leads my heart to rest.

From the discoveries of thy law
The perfect rules of life I draw;
These are my study and delight:
Not honey so invites the taste,
Nor gold that hath the furnace past
Appears so pleasing to the sight.

Thy threat'nings wake my slumb'ring eyes,
And warn me where my danger lies;
But 'tis thy blessed gospel, Lord,
That makes my guilty conscience clean,
Converts my soul, subdues my sin,
And gives a free, but large reward.

Who knows the errors of his thoughts?
My God, forgive my secret faults,
And from presumptuous sins restrain:
Accept my poor attempts of praise,
That I have read thy book of grace,
And book of nature, not in vain.

Rev. J. W. Consterdine

from

Mrs. C. H. Spurgeon
he bought it however.

May the Treasury prove
a "treasure" indeed

Nov 6. 79.

THE

TREASURY OF DAVID.

While I was a student at Dallas Theological Seminary, As fellow student sol me Charles Haddon Spurgeon's **The Treasury of David**, his multi-volume commentary on the Psalms. I paid a mere 50 cents a volume. Back in my dorm room I happily start to peruse the ancient set. As I opened the front cover of volume 1 I noticed with real delight that none other than Spurgeon's wife Susannah had written a dedication to a Rev. J. W. Consterdine dated November 6, 1879. As one can see above, she wrote, "May the Treasury prove a "treasure' indeed."

Immediately upon this discovery I took the volumes back to Tony, from whom I had purchased them and urged him to take back but he graciously insisted that I should keep them. Needless to say, I cherish the **Treasury** as one of my favorite commentary sets!



THE REVELATION OF GOD IN HIS WORK AND HIS WORD

PSALM 19

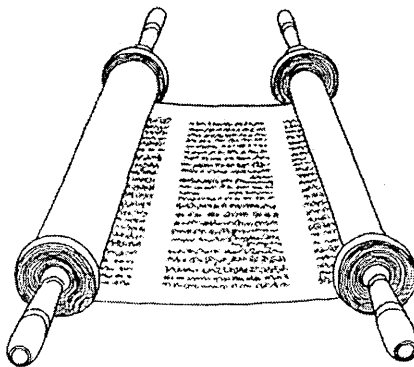
Manfred E. Kober, Th.D.

C. H. Spurgeon, the prince of preachers, has a fine introduction to Psalm 19 in his timeless *The Treasury of David*:

SUBJECT.—*It would be idle to enquire into the particular period when this delightful poem was composed, for there is nothing in its title or subject to assist us in the enquiry. The heading, "To the chief Musician, a Psalm of David," informs us that David wrote it, and that it was committed to the Master of the service of song in the sanctuary for the use of the assembled worshippers. In his earliest days the Psalmist, while keeping his father's flock, had devoted himself to the study of God's two great books—nature and Scripture; and he had so thoroughly entered into the spirit of these two only volumes in his library, that he was able with a devout criticism to compare and contrast them, magnifying the excellency of the Author as seen in both. How foolish and wicked are those who instead of accepting the two sacred tomes, and delighting to behold the same divine hand in each, spend all their wits in endeavouring to find discrepancies and contradictions. We may rest assured that the true "Vestiges of Creation" will never contradict Genesis, nor will a correct "Cosmos" be found at variance with the narrative of Moses. He is wisest who reads both the world-book and the Word-book as two volumes of the same work, and feels concerning them, "My Father wrote them both."*

DIVISION.—*This song very distinctly divides itself into three parts, very well described by the translators in the ordinary heading of our version. The creatures show God's glory, 1-6. The word showeth his grace, 7-11. David prayeth for grace, 12-14. This praise and prayer are mingled, and he who here sings the work of God in the world without, pleads for a work of grace in himself within.*

(C. H. Spurgeon, *The Treasury of David*, (Passmore and Alabaster. 1878), 304.



THE PROGRESSION OF PSALM 19		THE REALM	THE REVELATION	THE ASPECTS OF RELIGION	ACCESSIBILITY
19:1-6	God Revealed in Nature	The Skies	God's Glory	Natural	To All
19:7-11	God Revealed in Scripture	The Scriptures	God's Greatness	Revealed	To Many
19:12-14	God Revealed in Human Experience	The Soul	God's Grace	Practical	To Some (the Redeemed)

Diagram based on W. Graham Scroggie, *The Psalms* (1965), 123.

PSALM 19 – THE REVELATION OF GOD IN HIS WORK AND HIS WORD

David from his childhood days on studied the two books of God's creation, the book of nature and the book of Scripture.

1A. Natural Revelation: 19:1-6

To David, creation reveals God's royal majesty and sovereignty. Nature gives evidence of God's existence, His majesty and wisdom and this should elicit faith. Paul expands on the thoughts of the Psalmist:

Rom. 1:19-20

¹⁹ because what may be known of God is manifest in them, for God has shown *it* to them. ²⁰ For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,

Rom. 10:18

But I say, have they not heard? Yes indeed: "Their sound has gone out to all the earth, and their words to the ends of the world."

1b. The Revelation of the Skies: 1-4b

The heavens declare the glory of God;
And the firmament shows His handiwork.

² Day unto day utters speech,
And night unto night reveals knowledge.

³ *There is* no speech nor language
Where their voice is not heard.

⁴ Their line has gone out through all the earth,
And their words to the end of the world.

1c. The witness of the heavens:

1d. It is specific:

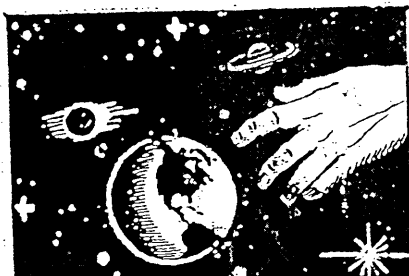
The heavens do not speak of God's mercy, love, and grace, but of His wisdom, power, and glory.

2d. It is perpetual:

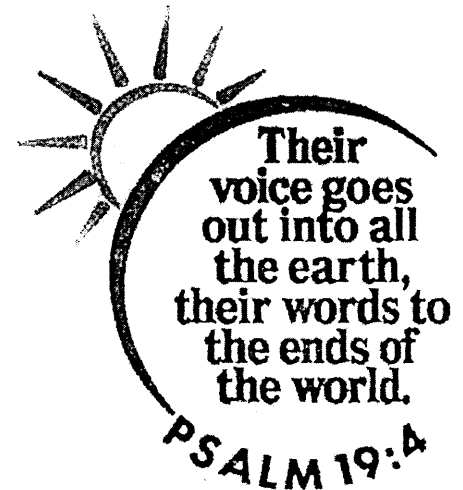
Both day and night evidence God's creative power.

3d. It is inaudible:

The phrase "there is no speech nor language where their voice is not heard" (verse 3) is best rendered "no speech, no words, their voice is not heard." The point of this statement, as well stated by Lord Bishop George is this:



Although the heavens are thus appointed to teach, yet it is not by articulate sounds that they do it; they are not endowed, like man, with the faculty of speech; but they address themselves to the mind of the intelligent beholder in another way, and that, when understood, in no less forcible way, the word picture or representation. So manifold is the wisdom of God; so various are the ways by which He communicates to



Psalm 23 - THE GOOD SHEPHERD



Isaiah 40, 11.

PSALM 23 -- THE GOOD SHEPHERD

1A. INTRODUCTION

1b. The Beauty of the Psalm:

J. J. Perowne captures the beautiful essence of Psalm 23:

This Psalm breathes throughout a spirit of the calmest and most assured trust in God: it speaks of a peace so deep, a serenity so profound, that even the thought of the shadow of death cannot trouble it. Perhaps there is no Psalm in which the absence of all doubt, misgiving, fear, anxiety, is so remarkable; and certainly no image could have been devised more beautifully descriptive of rest and safety and trustful happiness, than that of the sheep lying down in the deep, rich meadow grass, beside the living stream, under the care of a tender and watchful shepherd. This feeling of confidence is expressed in three different ways: first, "I cannot (or, shall not) want;" next, "I will fear no evil;" lastly, "I will dwell in the house of Jehovah for ever" (*The Book of Psalms*, Vol I, 1878, 248).

2b. The popularity of the Psalm:

**Psalm 23 is the best known of all the Psalms.

**Psalm 23 can be applied by every believer.

**Psalm 23 has brought comfort to untold millions in times of danger, distress or at death.

**Psalm 23 has a message that is simple and yet profound.

**Psalm 23 presents one of the most beautiful pictures of the Savior.

3b. The context of Psalm 23:

Psalm 22-24 are splendid examples of sacred Hebrew poetry:

--Psalm 22 represents the Lord Jesus Christ as the Good Shepherd.

--Psalm 23 represents the Lord Jesus Christ as the Great Shepherd.

--Psalm 24 represents the Lord Jesus Christ as the Chief Shepherd.

4b. The varied references to shepherds:

1c. Pagan kings were referred to as shepherds, e.g. King Hammurabi.

2c. Some pagan gods were spoken of as shepherds.

3c. Isaiah refers to the Messiah as the shepherd (Isa. 40:11).

4c. Jesus Christ claimed the title for Himself (Jn. 10:14).

5c. The New Testament writers used the title for Christ (Heb. 13:20; 1 Pet. 5:4)

2A. THE GOOD SHEPHERD: 1-5

1b. The shepherd provides for his sheep

1



v. 1-3a The Lord *is* my shepherd;
I shall not want.
² He makes me to lie down in green pastures;
He leads me beside the still waters.
³ He restores my soul.

the Lord
IS MY
Shepherd
I SHALL
not want
PSALMS 23:1

He provides all the necessities.

As David and the believer's shepherd, the Lord provides for His people's spiritual rest and nourishment.

1c. The shepherd provides still waters.

A sheep will not drink from running water.

2c. Christ brings rest to the believer.

Heb. 4:16-17

1 Peter 5:7

Matt. 11:28

A description of the shepherd and his sheep by W. M. Thomson is well worth quoting here. Thomson was a missionary for over 30 years in Palestine, and his description of biblical sites and customs in his famous volume, *The Land and the Book*, is without equal.

"The Lord is my shepherd." I notice that some of the flock keep near the shepherd, and follow withersoever he goes without the least hesitation, while others stray about on either side, or loiter far behind; and he often turns round and scolds them in a sharp, stern cry, or sends a stone after them. I saw him lame one just now. Not altogether unlike the good Shepherd. Indeed I never ride over these hills, clothed with flocks, without meditating upon this delightful theme. Our Saviour says that the good shepherd, when he putteth forth his own sheep, goeth before them, and they follow. John 10:4. This is true to the letter. They are so tame and so trained that they follow their keeper with the utmost docility. He leads them forth from the fold, or from their houses in the villages, just where he pleases. As there are many flocks in such a place as this, each one takes a different path, and it is his business to find pasture for them. It is necessary, therefore, that they should be taught to follow, and not to stray away into the unfenced fields of corn which lie so temptingly on either side. Any one that thus wanders is sure to get into trouble. The shepherd calls sharply from time to time to remind them of his presence. They know his voice, and follow on; but, if a stranger call, they stop short, lift their heads in alarm, and, if it is repeated, they turn and flee, because they know not the voice of a stranger. This is not the fanciful costume of a parable, it is simple fact. I have made the experiment repeatedly. The shepherd goes before, not merely to point out the way, but to see that it is practicable and safe. He is armed in order to defend his charge, and in this he is very courageous. Many adventures with wild beasts occur, not unlike that recounted by David (1 Samuel 27:34-36), and in these very mountains; for though there are now no lions here, there are wolves in abundance; and leopards and panthers, exceeding fierce, prowl about the wild wadies. They not unfrequently attack the flock in the very presence of the shepherd, and he must be ready to do battle at a moment's warning. I have listened with intense interest to their graphic descriptions of downright and desperate fights with these savage

beasts. And when the thief and the robber come (and come they do), the faithful shepherd has often put his life in his hand to defend his flock. I have known more than one case in which he had literally to lay it down in the contest. A poor faithful fellow last spring, between Tiberias and Tabor, instead of fleeing, actually fought three Bedawin robbers until he was hacked to pieces with their khanjars, and died among the sheep he was defending. Some sheep always keep near the shepherd, and are his special favorites. Each of them has a name, to which it answers joyfully, and the kind shepherd is ever distributing to such, choice portions which he gathers for that purpose. These are the contented and happy ones. They are in no danger of getting lost or into mischief, nor do wild beasts or thieves come near them. The great body, however, are mere worldlings, intent upon their mere pleasures or selfish interests. They run from bush to bush, searching for variety or delicacies, and only now and then lift their heads to see where the shepherd is, or, rather where the general flock is, lest they get so far away as to occasion a remark in their little community, or rebuke from their keeper. Others, again, are restless and discontented, jumping into everybody's field, climbing into bushes, and even into leaning trees, whence they often fall and break their limbs. These cost the good shepherd incessant trouble. (The quote is cited by C. H. Spurgeon in his *Treasury of David*).

- 3d. The shepherd restores the soul.
Literally, he "brings me back," i.e. he brings the sheep back from distress.

"I shall not want" is best rendered, "I do not lack or need anything." God's provisions are adequate in quality and in quantity. The Lord's meets the believer's spiritual needs and in the process gives him the very best. When David speaks of having his soul restored, he rejoices in the fact that the Lord returns him to the proper spiritual state and physical condition by forgiving his sins and renewing his spirit (Psalm 31; 51).

- 2b. The shepherd guides:

v. 3b He leads me in the paths of righteousness For His name's sake.

He leads in the path of righteousness:

- 1c. The Lord leads safely, whether through the glen (v.2) or the gorge (v. 4), to the correct destination.
- 2c. The Lord leads in the right way because His reputation is at stake.
Christ said that He would lose none of His sheep given to Him by His Father (Jn. 6:36).

Isaiah 40:11 (/Isaiah/40/11)

Like a shepherd He will tend His flock,
In His arm He will gather the lambs
And carry them in His bosom;
He will gently lead the nursing ewes.



3b. The shepherd protects:

v. 4 **Yea, though I walk through the valley of the shadow of death,
I will fear no evil;
for You *are* with me;
Your rod and Your staff, they comfort me.**

The reason why David does not fear is because the Lord is with him. Here the focus changes from David talking about the Lord to talking directly to the Lord. It shows his confidence in the shepherd.

Although the Lord leads through some difficult places, no evil will come to His sheep.

1c. Traveling through the valley:

Perowne explains that difficult phrase:

Valley, or, rather, “deep cleft,” or “ravine;” horrid with frowning rocks and long, deathly shadows growing deeper and more chilling as the sun sank (*The Book of Psalms*, Vol I, 1878, 565).

Similarly, the Swiss/German commentator Duhm writes, “Because the poet knows himself to be guided safely, he wanders without fear in the ‘dark valley,’ that is, in the deeply cut wadi of the Judean limestone mountains, where the sun cannot penetrate and it is easy to stumble into the abyss” (D. Berhard Duhm, *Die Psalmen*, 1922, 99, translated by M.K.)

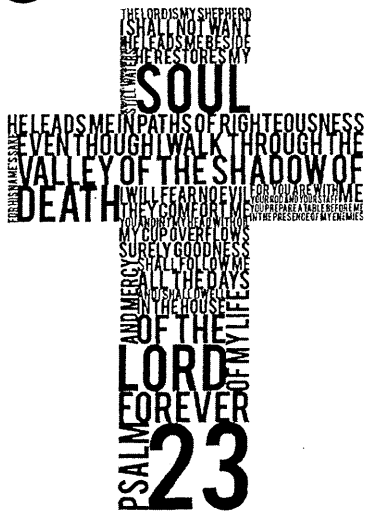
Those of us who have been to Israel can easily picture such a crevice either at En Gedi or in Wadi Quelt.

“The valley of the shadow of death” has often been understood as the experience of death. This is certainly a valid application, but the interpretation necessitates a deep, dark, dangerous declivity.

C. H. Spurgeon in his *Treasury of David* quotes Samuel Lavington:

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

This unspeakably delightful verse has been sung on many a dying bed, and has helped to make the dark valley bright times out of mind. Every word in it has a wealth of meaning. “Yea, though I *walk*,” as if the believer did not quicken his pace when he came to die, but still calmly *walked* with God. To walk indicates the steady advance of a soul which knows its road, knows its end, resolves to follow the path, feels quite safe, and is therefore perfectly calm and composed. They dying saint is not in a flurry, he does not run as though he were alarmed, nor stand still as though he would go no further, he is not confounded nor ashamed, and therefore keeps to his old pace. Observe that it is not



walking *in* the valley, but *through* the valley. We go through the dark tunnel of death and emerge into the light of immortality. We do not die, we do but sleep to wake in glory (emphasis in the original).

Merrill F. Unger correctly notes the general application of the passage:

"The valley of the shadow of death" includes not only the experience or near experience of death (1 Thess. 4:13-18; 1 Cor. 15:51-53), but any "valley of deep darkness," when God seems to be far away and fear is most likely to appear as a frightful specter. In such exigencies, His presence is guaranteed the believer in order to rout fear" (*Unger's Commentary on the Old Testament*, Vol. 1, 1981, 779).

2c. The defense against danger: Your rod and Your staff, they comfort me. David continues the shepherd image by associating God's protection with "a rod and a staff."

1d. The rod:
The word comes from a verb, "to smite, slay"
Lev. 27:31—the rod used for counting sheep
Ez. 20:37—the rod used for chastising Israel.

2d. The staff:
The word comes from the verb "to lean, support" and was used for support as well as protection (Zech. 8:14; Isa. 36:6).

The *Bible Background Commentary* shows the meaning of these interesting terms.

The rod was a club worn at the belt, while the staff was a walking implement that doubled as a weapon in time of need (1 Sam. 17:35) and guided and controlled the sheep. These were traditional tools of the shepherd, as is shown already in a cylinder seal inscription of the third millennium. (2000, 524).

The Lord our shepherd protects us from danger, clearly indicated in passages such as Col. 3:3 and 1 Peter 5:8.

While Psalm 23 accents the properties of a true shepherd, in John 10 Christ relates the marks of His true sheep:

- 1 They know their shepherd
- 2 They know his voice
- 3 They hear him calling them each by name
- 4 They love him
- 5 They trust him
- 6 They follow him



- 4b. The shepherd sustains in the midst of enemies:

v. 5a You prepare a table before me in the presence of my enemies

The scene has shifted from the Lord as shepherd and as guide to that of His being a host.

Allen P. Ross highlights the significance of the banquet scene:

According to customs, the honored guest was safe because the host was obliged to protect the guest at all cost. Sitting down to eat and drink in the midst of danger from enemies is a marvelous picture of safety and security. David is saying that God provides food and safety for His people (*A Commentary on the Psalms*, Vol. 1, 2011, 567.)

- 5b. The shepherd-host honors the believer: **v. 5b You anoint my head with oil**

The anointing of the guest speaks of festivity and joy. David indicates that the Lord is the source of his joy in that He welcomes him, provides food for his needs, grants comfort and refreshment, highlighting the physical provision of the Lord in his life.

- 6b. The shepherd-host makes our life overflow with abundant blessings:

5c My cup runs over.

David explains “my cup is filled to the brim.” An interesting observation is worth citing here in the “sermon notes”:

Another reason for rejoicing lies in the picture of a cup that has been made to overflow. In those days, when a guest was sitting with his host in the evening drinking, the host would often rise and refill the glasses. If the host came and only filled the glass half full, it was the host’s way of saying, “*The evening is over, it is time for you to leave.*” If, however, the host came by and filled you cup full, he was saying, “*I am enjoying your company and I would like for you to stay with me for a while longer.*” Well, when the Lord filled David’s cup, He caused it to overflow. The Lord was saying, “*David, I sure do enjoy your company and I hope you will continue to abide with Me!*” (emphasis in the original).

3A. THE SAINT’S RESPONSE: 6

- v. 6 Surely goodness and mercy shall follow me
All the days of my life; And I will dwell in the house of the Lord forever.**

- 1b. The saint’s assurance:

David is assured that goodness and mercy, literally, God’s “good” and “loyal love” would pursue him vigorously all the days of his life. This is a fitting summary of the Psalm as David is assured, and so is any believer, that God only gives him the very best and keeps His covenant “loyal love” promises forever.

2b. His aspiration:

David desired to be in the house of the Lord forever, literally, “for the length of days.” The title “house of the Lord” refers to any place God revealed Himself and was worshiped, whether a place in the country where the Lord appeared (Gen. 28:17) or the tent of meeting (1 Sam. 1:7). It is a place of fellowship with and worship of the Lord where the faithful could be taught God’s Word. There they would find forgiveness and restoration. There they would learn of His protection, learn of His righteous guidance. They would pray and praise for His protection and provision.

The last phrase literally means “for length of days” meaning as David had opportunity, he would go to the place where God would be worshiped and associate with the worshipers and in effect made this the most beautiful Psalm to be used by worshipers as they worshiped the Lord.

4A. A SUMMARY

Interestingly, the Psalm reflects many of the main titles of Jehovah God. It would be well to give a listing at this point:

1. **Jehovah-Rohi – v. 1 – The LORD My Shepherd** *“The Lord (Jehovah) is my shepherd.”*
2. **Jehovah-Jireh – v. 1 – The LORD Will Provide** *“I shall not want.”*
3. **Jehovah-Shalom – v. 2 – The LORD My Peace** *“He leads me beside still waters.”*
4. **Jehovah-Rophe – v. 3 – The LORD My Healer** *He restores my soul.”*
5. **Jehovah-Tsidkenu – v. 3 – The LORD My Righteousness** *“the paths of righteousness.”*
6. **Jehovah-Shammah – v. 4 – The LORD Is There** *“Thou art with me.”*
7. **Jehovah-Nissi – v. 5 – The LORD Our Banner** *“before me in the presence of my enemies.”*
8. **Jehovah-M’Kaddesh – v. 5 – The LORD My Sanctifier** *“Thou anointest my head with oil.”*
9. **Jehovah-El Elyon – v. 6 – The LORD Most High** *“The house of the LORD forever.”*

<http://theapprovedworkman.blogspot.com/2006/04/psalm-23-lord-is-my-shepherd.html>

A fitting summary of the Psalm is found again by Allen P. Ross “The righteous desire to be in the presence of the Lord, where they will feed on the Word, find spiritual restoration, be guided into

righteousness, be reminded of His protective presence, receive provision from His bounty and be joyfully welcomed by Him” (*A Commentary on the Psalms*, Vol. 1, 2011, 571)

The Lord’s goodness and guidance, His protection and provision, should motivate us to appreciate our security in Him and maintain our fellowship with Him.







Wadi Qelt,
9 miles East of
Jerusalem

The LORD ^{is my} Shepherd ^I LACK ^{nothing}
HE makes ME Lie DOWN ⁱⁿ ^{GREAT} Pastures
He LEADS ME Beside QUIET WATERS
HE REFRESHES ^{my} Soul
HE ^{GUIDES} Me ALONG the RIGHT ^{PATHS}
For HIS NAME'S SAKE
EVEN ^{THOUGH} I WALK Through ^{THE} DARKEST VALLEY
I WILL Fear ^{NO} EVIL ^{FOR YOU ARE WITH ME}
Your ROD & STAFF Comfort ^{ME}
You prepare A TABLE ^{BEFORE} ME
^{IN} ^{THE} PRESENCE ^{MY} OF Enemies
AN OINT ^{MY} Head ^{WITH MY} OIL ^{CUP} OVER
SURELY ^{YOUR} Goodness WILL
FOLLOW Me All ^{THE} Days ^{OF MY} LIFE
I WILL DWELL ^{IN THE} House OF ^{THE} Lord

PSALM 23

God our shepherd.



My Shepherd is the living Lord;
Now shall my wants be well supplied;
His providence and holy word
Become my safety and my guide.

In pastures where salvation grows
He makes me feed, he makes me rest;
There living water gently flows,
And all the food's divinely blest.

My wand'ring feet his ways mistake,
But he restores my soul to peace,
And leads me, for his mercy's sake,
In the fair paths of righteousness.

Though I walk through the gloomy vale
Where death and all its terrors are,
My heart and hope shall never fail,
For God my Shepherd's with me there.

Amidst the darkness and the deeps
Thou art my comfort, thou my stay;
Thy staff supports my feeble steps,
Thy rod directs my doubtful way.

The sons of earth, and sons of hell,
Gaze at thy goodness, and repine
To see my table spread so well
With living bread and cheerful wine.

How I rejoice when on my head
Thy Spirit condescends to rest!
'Tis a divine anointing, shed
Like oil of gladness at a feast.

Surely the mercies of the Lord
Attend his household all their days;
There will I dwell to hear his word,
To seek his face, and sing his praise.

5/20/2020

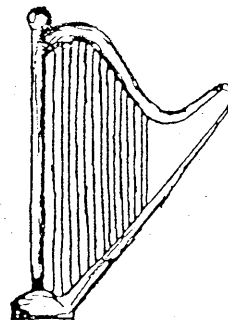
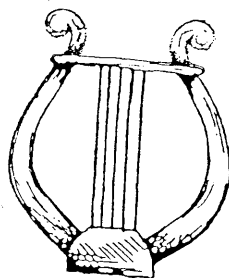
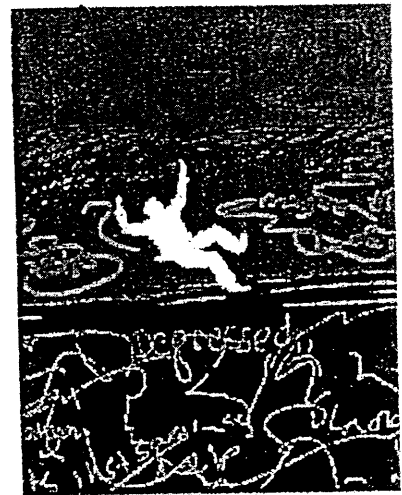
Psalm 23

Words: Isaac Watts

 C.M.

- 1 My Shepherd will supply my need:
Jehovah is His Name;
In pastures fresh He makes me feed,
Beside the living stream.
- 2 He brings my wandering spirit back
When I forsake His ways,
And leads me, for His mercy's sake,
In paths of truth and grace.
- 3 When I walk through the shades of death
His presence is my stay;
One word of His supporting grace
Drives all my fears away.
- 4 His hand, in sight of all my foes,
Doth still my table spread;
My cup with blessings overflows,
His oil anoints my head.
- 5 The sure provisions of my God
Attend me all my days;
O may Thy house be my abode,
And all my work be praise.
- 6 There would I find a settled rest,
While others go and come;
No more a stranger, nor a guest,
But like a child at home.

Psalm 40: The Saint's Triumph Over Trouble through Trust



THE SAINT'S TRIUMPH OVER TROUBLE THROUGH TRUST, Psalm 40

INTRODUCTION:

Manfred E. Kober, Th.D.

Psalm 40 consists of two parts. The first (vss. 1-10) relates to God's mercies in former times of trouble; the second (vss. 11-18) is a cry for help and deliverance from a new calamity. The psalmist is certain that God in His kindness will deliver him again as He had done formerly.

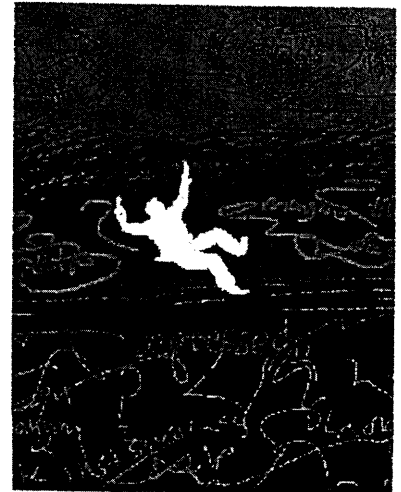
1A. THE PSALMIST'S MISERY 1-2

- 1b. The psalmist's exigency: 1
 - 1c. Patient endurance:
 - 2c. Divine dependence:
- 2b. The psalmist's enablement: 2
 - 1c. Extracted from a desperate dilemma:
 - 1d. A horrible pit:
A deep chasm into which roaring waters rush.
 - 2d. A hopeless quagmire:
Miry clay, deep mud at the bottom of a pit.
 - 2c. Established him on a firm foundation:
 - 3c. Enabled his continued commitment:



2A. THE PSALMIST'S MELODY: 3-5

- 1b. The composition of a new song: 3a
 - 1c. The content of the song: 3a Praise
 - 2c. The consequences of the new song: 3b
 - 1d. The audience of David's song:
 - 2d. The awe at God's goodness:
 - 3d. The acknowledgement of God's power:
 - 4d. The appropriation of God's salvation:



2b. The concern for the congregation: 4

1c. Reliance on the Lord:

2c. Rejection of the proud and liars:

The proud rely on their own goodness and parade their self-righteousness.

Merrill Unger has well characterized the proud as:

. . . lapsing into falsehood of salvation by faith plus works, or salvation entirely on works (the basic error of all heresy and cultism). (*Unger's Commentary on the Old Testament*, 2002, 802).

3b. The content of the new song: 5

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

1c. God's wonderful works: 5a

2c. God's personal thoughts: 5b

1d. God's thoughts are indescribable:

Isa. 55:8 For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

2d. God's thoughts are innumerable:

They are uncounted and uncountable.

3A. THE PSALMIST'S MINISTRY: 6-10

⁶Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

⁷Then said I, Lo, I come: in the volume of the book it is written of me,

⁸I delight to do thy will, O my God: yea, thy law is within my heart.

1b. Negatively: Avoidance of offense:

Routine requirements of sacrifices: Psal. 51:17

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

The psalmist declares the valuelessness of sacrifice and blood sacrifice apart from faith and obedience.

2b. Positively: Action in obedience: 6b-10

1c. Obedient service: 6b

Ryrie's comments on the expression "mine ears hast thou opened" summarizes well the issue:

Instead of external ceremony only, David realizes that God wants his Heart. In effect, he is saying, "here I am to do what is prescribed to me as my duty in the law, but to do it from the heart." (The Ryrie Study Bible, note on Psalm 40:6).

The phrase, "mine ears hast thou opened," applied in type to Jesus Christ in **Hebrews 10:5-7**, speaks of a divine communication that will be received and obeyed.

2c. Biblical service: 7

3c. Heartfelt service: 8

Christ is clearly envisioned here with delighting to do God's will and God's law in the heart, but the "innumerable evils" David refers to are not Christ's but ours, laid on Him by imputation.

This clear reference to Christ is not necessarily a direct prophecy, but a prophecy in type. One is inclined to agree with Perowne:

The great principle of a typical predictiveness in all Jewish history is the most satisfactory principle of interpretation in this and in all similar cases. (*The Book of Psalms*, I, 1966, 332).

4c. Public service: 9

I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

1d. The psalmist's public testimony: 9a

2d. The psalmist's persistent testimony: 9b

5c. Extensive service: 10

I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

1d. Publishing of God's righteousness:

2d. Declaring God's faithfulness:

3d. Proclaiming God's salvation:

4d. Testifying to God's lovingkindness (**chesed**, i.e., "loyal love"):

5d. Proclaiming God's truth:

4A. JEHOVAH'S MASTERY OF RIGHTEOUSNESS: 11-17

1b. Request for permanent preservation: 11-12

Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me.

¹² For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

How many hairs are on the average human head?

100,000 hairs

1c. The request stated: 11

2c. The request explained: 12

Answer: You are born with about **100,000** scalp hair follicles to start with, but it varies with natural hair color. Blondes have an average of **150,000 hairs**, the average redhead has 90,000. Those with black or brown hair average **110,000 to 100,000 hairs**. Feb 12, 2014

1d. The preservation from external evils: 12a

2d. The preservation from internal iniquity: 12b

3c. The request repeated: 13

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

Verses 13-17 are virtually identical to Psalm 70. Most commentators believe that these last verses were separated from Psalm 40, with slight changes, to compose a separate psalm.

2b. Request for the punishment of the wicked: 14-16

1c. The description of the problem: 14

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

1d. Mortal threats: 14a

2d. Malicious terror: 14b

3d. Mocking taunts: 14c

2c. The desire for punishment:

1d. The enemy demoralized: 14

2d. The enemy driven back: 14

3d. The enemy desolate: 15

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

The exclamation, “Aha, aha” is one of *Schadenfreude*, i.e. rejoicing over another person’s misfortune.

3b. Rejoicing over preservation: 16-17

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

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

1c. A call to the dedicated:

1d. Personally:

2d. Publicly:

2c. A confession of destitution: 17a

3c. A conviction of deliverance: 17b

4c. A cry of desperation: 17c

Conclusion:

**The 40th Psalm affords a glimpse into the vicissitudes of David’s life.

**His dreadful dilemma prompted a cry for help and deliverance.

**It seems that God graciously answered the payer – but only after David waited patiently.

**David’s deliverance prompted him to praise the Lord and publicize God’s goodness.

**The “innumerable evils” (v. 12a) besetting David are outweighed by the innumerable blessings (v.5)

**David proclaims his deliverance far and wide to his nation (v. 9) and through this psalm to all men.

**David appeals to the Lord again for help when a second emergency strikes (vss. 12-17)

**In the midst of terrifying and taunting enemies, David magnifies the Lord (v.16)

**David does not ask “why me, Lord?” or “why again, Lord?” but is convinced of God’s righteousness and loyal love (v. 9-10).

May the believer, like David, trust in God amidst his trials, who hears our cry, has innumerable kind thoughts toward us and is willing and able to help us!

Excerpt (Hymn) From
"The Psalms of David"
by Isaac Watts

Psalm 40

Psalm 40:1. 1 3 5 17. First Part. C. M.
A song of deliverance from great distress.

- 1 I waited patient for the Lord,
He bow'd to hear my cry;
He saw me resting on his word,
And brought salvation nigh.
- 2 He rais'd me from a horrid pit
Where mourning long I lay,
And from my bonds releas'd my feet,
Deep bonds of miry clay.
- 3 Firm on a rock he made me stand,
And taught my cheerful tongue
To praise the wonders of his hand,
In a new thankful song.
- 4 I'll spread his works of grace abroad;
The saints with joy shall hear,
And sinners learn to make my God
Their only hope and fear.
- 5 How many are thy thoughts of love!
Thy mercies, Lord, how great!
We have not words nor hours enough
Their numbers to repeat.
- 6 When I'm afflicted, poor and low,
And light and peace depart,
My God beholds my heavy woe,
And bears me on his heart.

Psalm 40:2. 6-9. Second Part. C. M.
The incarnation and sacrifice of Christ.

- 1 Thus saith the Lord,
"Your work is vain,
"Give your burnt offerings o'er,
"In dying goats and bullocks slain
"My soul delights no more."
- 2 Then spake the Saviour, "Lo, I'm here,
"My God, to do thy will;
"Whate'er thy sacred books declare,
"Thy servant shall fulfil.
- 3 "Thy law is ever in my sight,
"I keep it near my heart;
"Mine ears are open'd with delight
"To what thy lips impart."
- 4 And see the bless'd Redeemer comes,
Th' eternal Son appears,
And at th' appointed time assumes
The body God prepares.
- 5 Much he reveal'd his Father's grace,
And much his truth he shew'd,
And preach'd the way of righteousness,
Where great assemblies stood.
- 6 His Father's honour touch'd his heart,
He pity'd sinners' cries,
And, to fulfil a Saviour's part,
Was made a sacrifice,

PAUSE.

- 7 No blood of beasts on altars shed
Could wash the conscience clean,
But the rich sacrifice he paid
Atones for all our sin.

- 8 Then was the great salvation spread,
And Satan's kingdom shook;
Thus by the woman's promis'd seed
The serpent's head was broke.

Psalm 40:3. 5-10. L. M.
Christ our sacrifice.

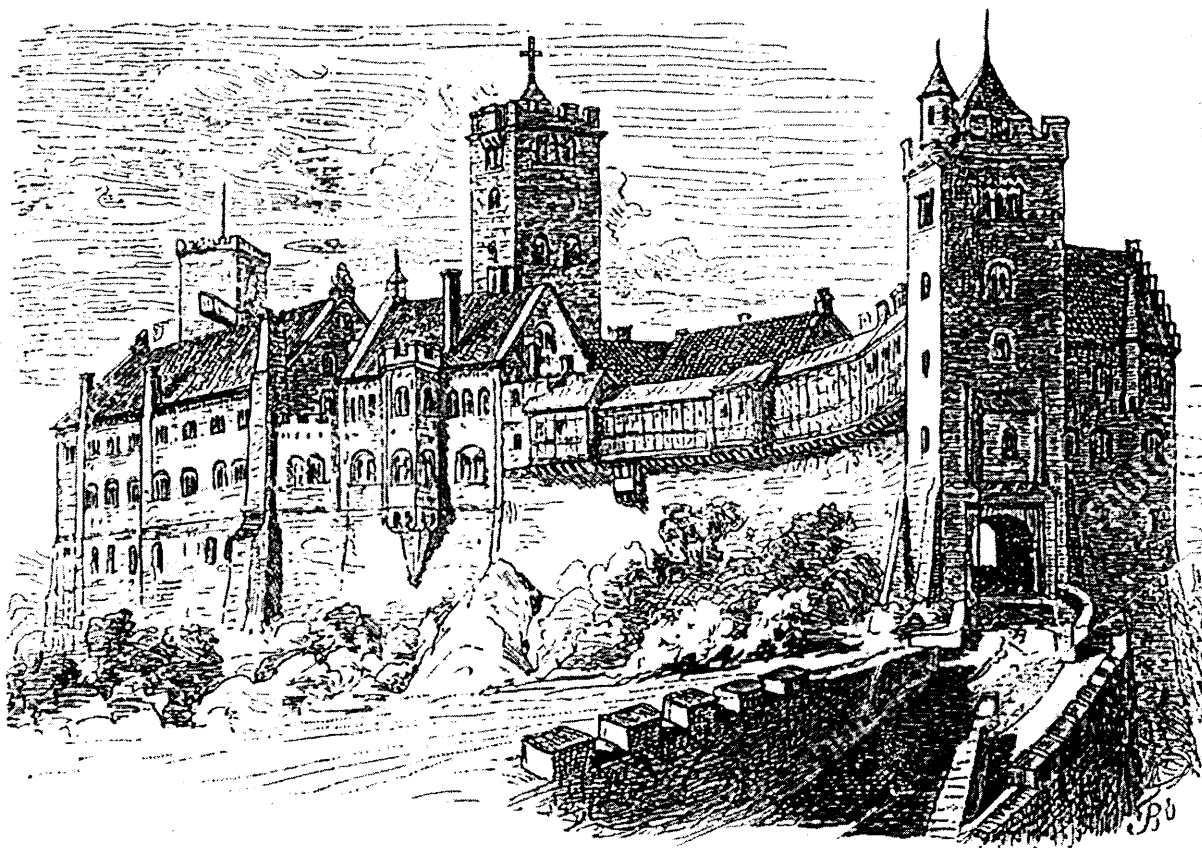
- 1 The wonders, Lord, thy love has wrought,
Exceed our praise, surmount our thought;
Should I attempt the long detail,
My speech would faint, my numbers fail.
- 2 No blood of beasts on altars spilt,
Can cleanse the souls of men from guilt,
But thou hast set before our eyes
An all-sufficient sacrifice.
- 3 Lo! thine eternal Son appears,
To thy designs he bows his ears,
Assumes a body, well prepar'd,
And well performs a work so hard.
- 4 "Behold, I come," (the Saviour cries,
With love and duty in his eyes)
"I come to bear the heavy load
"Of sins, and do thy will, my God.
- 5 "'Tis written in thy great decree,
"'Tis in thy book foretold of me,
"I must fulfil the Saviour's part,
"And, lo! thy law is in my heart!
- 6 "I'll magnify thy holy law,
"And rebels to obedience draw,
"'When on my cross I'm lifted high,
"Or to my crown above the sky.
- 7 "The Spirit shall descend, and show
"What thou hast done, and what I do;
"The wond'ring world shall learn thy grace,
"Thy wisdom and thy righteousness."

ISAAC WATTS

1674-1748



A MIGHTY Fortress IS OUR GOD: PSALM 46



Der xlvj. Psalm/ Dens
noster refugium et
virtus/ 2c.

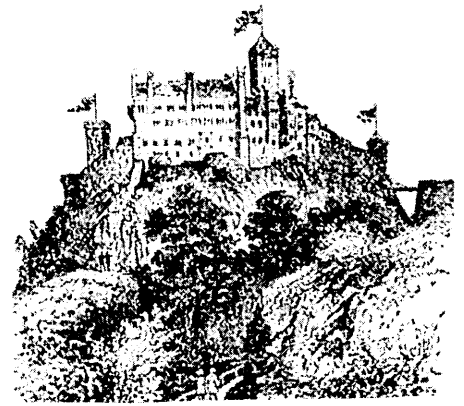
Martinus Luther.

Ein feste burg ist unser Gott/ Er ist
Hilff uns von aller noth/ die uns
er wehr und waffen/ Der alle d's
sich hat be troffen/

So. 47.
se fest/ mit ernst es ist meine/ gro-
(macht und
viel list/ sein grausam rüftung ist/ auff
ird ist
nicht seins gleichen.
Als unser macht ist nichts gethan/
wie sind gar bald verloren/ Es stert
für uns der rechte man/ den Gott hat
selbs



A MIGHTY FORTRESS IS OUR GOD: PSALM 46



1A. INTRODUCTION:

1b. The occasion:

Psalm 46 and the two following psalms are hymns of triumph composed on the occasion of some great deliverance. Most commentators feel that the psalms celebrate the death of the Assyrian army in the reign of King Hezekiah when neither king nor army could help Israel (2 Ki. 18). God directly intervened and sent His angel to smite the hosts of the Assyrians. Undoubtedly, this marvelous deliverance filled the nation of Israel with wonder and joy.

2b. The title:

Psalm 46 is known as Luther's Psalm. Even the liberal German commentators borrow the title from Luther's hymn. So Hans-Werner Kraus, in his classic German commentary, entitles the psalm "Yaweh is a Mighty Fortress."

Luther's famous Reformation hymn, "A Mighty Fortress is Our God," is based on Psalm 46. In times of great opposition, Martin Luther would say to his friend Philip Melancthon, "***Come, Philip, let us sing the 46th Psalm.***" Many believers in times of trial have found courage and comfort in the psalm as they rested in the truth that "God is our refuge and strength, a very present help in trouble." V. 1.

3b, The authorship:

To commemorate the supernatural defeat of the Syrian army, the hymn of praise was possibly penned by King Hezekiah or perhaps by Isaiah. There are great similarities between this psalm and the language of Isaiah, especially 33:2.

O Lord, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

4b. The outline:

Psalm 46 consists of three strophes, the conclusion of each is indicated by the term "Selah," and that of the last two by the refrain, "The Lord of hosts is with us, the God of Jacob is our refuge."

The psalm can be outlined, as John Phillips has done:

1. The refuge: 46:1-3

2. The river: 46:4-7

3. The ruler: 46:8-11

(*Exploring the Psalms*, Vol. I, 1988)

Our outline is the following:

1. The mighty protection of God: the believer's refuge, 1-3
2. The magnificent city of God: the believer's security, 4-7
3. The marvelous deliverance of God: the believer's peace, 8-11

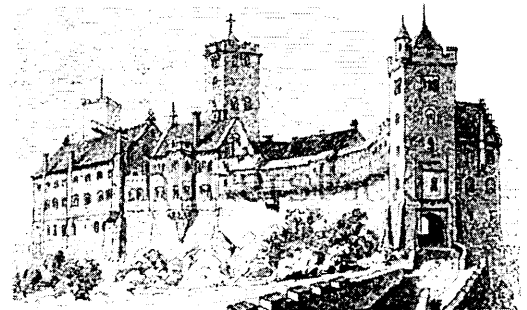
2A. THE MIGHTY PROTECTION OF GOD: THE BELIEVER'S REFUGE, 46:1-3

- 1b. The divine protection: 46:1

God is our refuge and strength, a very present help in trouble.

- 1c. A refuge in conflict:

The psalmist uses two different words for a place of safety. Here the word refuge (*machseh*) refers to a place of safety and quiet, whereas in the other two instances in verse 7 and 11, "Jacob is our refuge" the word is a reference to a castle or a tower on a hill which is unapproachable and thus impregnable. The word *mishgav* is often translated as high tower but, indeed, it is a reference to a fortress or a castle, offering safety. Martin Luther, reflecting on his stay in the Wartburg Castle for 300 days, called it his "isle of Patmos." When he penned the most famous of his songs, "A Mighty Fortress is Our God," he undoubtedly had that castle in mind, in which God protected him as assuredly as the psalmist had promised the believer in Psalm 46.



- 2c. A strength in weakness:

- 3c. A helper in trouble:

It has been observed that Psalm 46 is a great musical treatise on the sovereignty of God. Regardless of the extreme urgencies and emergencies in life, none can possibly be greater than God can handle. The psalmist's confession in verse 1 is one that all trusting souls can and should make.

The term "a very present help in trouble" is best rendered, "a help in trouble is He very surely found." When we are helpless and the situation seems hopeless, God is there to help.

- 2b. The diverse problems: 46:2-3

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

³ Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

A MIGHTY
FORTRESS
IS OUR GOD,
A BULWARK
NEVER FAILING.

The psalmist speaks of the shaking of the very foundations of the earth. He writes of the catastrophe of the earth and the cataclysm in the sea.

- 1c. The rending of the earth:
 - 2c. The removal of the mountains:
 - 3c. The roaring of the sea:
 - 4c. The rocking of the mountains:
- 3b. The devotional pondering of the text:

The word “**Selah**” may be a musical notation, but most commentators feel it is there for as an enjoiner for the reader or the singer of the psalm to pause and ponder the significance of the words.

3A. THE MAGNIFICENT CITY OF GOD: THE BELIEVER’S SECURITY, 46:4-7

- 1b. The revelation of the river: 46:4

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

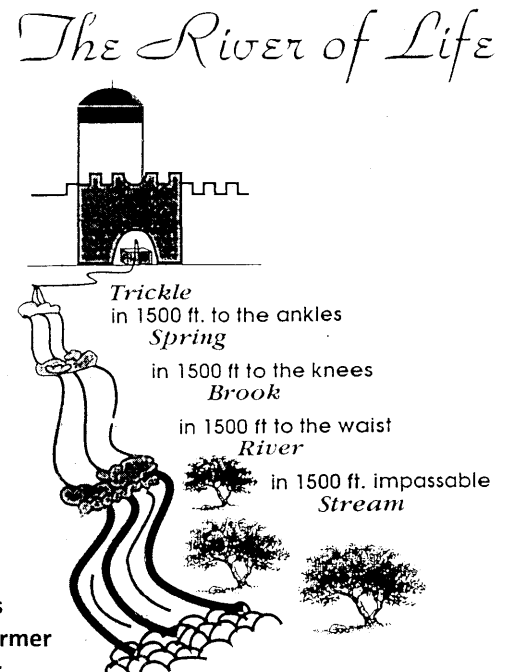
- 1c. The references to the river:
This river is not just mentioned here but in a number of other passages, such as the ones listed bellows:

Ez. 47:1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

Zech. 14:8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Joel 3:18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth out of the house of the Lord, and shall water the valley of Shittim.

- 2c. The response to the river:



Several commentators assume the stream is a reference to the Gihon Spring, which provided water for the city under siege in the days of Hezekiah. It will be remembered that he built a conduit for the Spring of Gihon, 1777 feet long and hewn out of solid rock, into a reservoir, the Pool of Siloam, inside the city walls. He completely camouflaged the ancient spring on the outside of the city so that the enemy would not know it was there. Throughout the fearful and fateful siege, there was “a river, the streams whereof shall make glad the city of God.”

John Philips in his *Exploring the Psalms*, Vol. I, takes that position and it certainly is possible to see it as a historical river. On the other hand, the passage might well refer to the future of the river as indicated in the verses above. The river mentioned by Ezekiel, Zechariah and Joel is an eschatological stream which begins at the very top of the temple mount in the millennial temple and cascades eastward toward the Dead Sea, filling the desert and rejuvenating the Dead Sea. Zechariah mentions one branch that flows westward into the Mediterranean Sea.

While it is probably best to understand this as an eschatological river, it is certainly possible that the psalmist had the Spring of Gihon in mind which to this very day flows steadily from inside the caverns under the ancient city of the Jebusites into the Pool of Siloam and thence is used by the people nearby.

Others have suggested that the stream is a metaphor of the grace of God which is unending and life-giving, giving the believer spiritual help and health.

2b. The residence of God: 46:5

God is in the midst of her; she shall not be moved: God shall help her, and that right early.

1c. The divine presence:

2c. The divine protection:

1d. Permanent protection:

2d. Timely protection:

Don Jennings in his *Scripture Studies on Psalm 46* underscores the importance of verses five and seven, “God is in the midst. . . she shall not be moved; . . . The Lord of hosts is with us. . .”

God is always “in the midst” of His people. He is the:

Omniscient One – “God is in the midst...” therefore, He knows us individually and corporately; He knows us and He knows our enemies; He knows how and where to safeguard us until the threats subside for He is the All-Knowing God.

Omnipotent One – “she shall not be moved; God shall help...” He is able to preserve and deliver us from any and all problems and problem persons.

Omnipresent One – He is with His people in all exigencies of life and will never leave nor forsake them for “The Lord of hosts is with us” (*Jennings Scripture Studies, Psalm 46* [italics in the original]).

- 3b. The raging of the heathen: 46:6
 - 1c. The rebellion of the nations:
 - 2c. The retribution from the Lord:
- 4b. The refuge of the believers: 46:7

The Lord of hosts is with us; the God of Jacob is our tower. Selah.

- 1c. God’s presence affirmed:
- 2c. God’s protection asserted:

It is worth noting that two terms are used for God here, “**the Lord of hosts,**” and “**the God of Jacob.**” The terms speak of an **innumerable company** and an **impregnable castle**. The Lord has at His disposal myriads of angels; one sufficed to slay the entire Assyrian army. For the believer, the Lord is an impregnable castle. Many castles have been destroyed in warfare or through earthquakes or fires. Two of the castles that have never been destroyed and that have proved to be that kind of castle, fortress or tower of which the Psalmist speaks. Once we’re hidden in God, nothing and no one can attack us.

- 3c. The admonition to the believer: **Selah**

The believer is to contemplate this blessed truth. The refuge of the believer is a person, not a place. Every believer has this refuge available when trials and troubles come, when problems and conflicts beset the believer. God is there. He is sovereign and He has an infinite number of possibilities at His disposal to help the believer. What a wonderful three-fold encouragement in the Psalm, He is a **shelter**, He is a **fortress**, He is a **tower**.

4A. THE MARVELOUS DELIVERANCE OF GOD: THE BELIEVER’S PEACE: 46:8-11

- 1b. The invitation of the psalmist: 46:8

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

 - 1c. The invitation to observe God’s works in war:
 - 1d. Defeat of the enemy armies:

2d. Desolation of the enemy's land:
The terrible things, in the plural, would most likely refer to the astonishment of the people and the desolation of the land.

2c. The invitation to observe God's works in peace: 46:9

He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder: he burneth the chariots in fire.

1d. The cessation of wars:

2d. The destruction of weapons:

God is not an absentee Landlord who has removed Himself from His universe. He is not a Commander watching His troops getting slaughtered. He is on the battlefield wreaking desolation and destruction upon His enemies, breaking bows and spears and burning chariots. We are reminded of the promise of old, Do not be afraid or dismayed because of this great multitude, for the battle is not yours, but God's (2 Chron. 20:15)

2b. The invitation of the Lord: 46:10

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

1c. Rest in His presence.
The phrase, "Be still," can best be rendered "Let your hand sink down," or "Let be," that is, cease your efforts. May we let God do the fighting for us.

2c. Realize His power:

3c. Rejoice in His prominence:

3b. The invitation to the believer: 46:11

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

1c. Realize the presence of the Lord:

2c. Rely on the protection of the Lord:
The believer is on the winning side. God will continue to help him.



5A. CONCLUSION:

Israel is delivered from certain destruction by a sovereign God who used one of His many angels to decimate the entire host of the Assyrians. After that, the most cruel of all nations never gained prominence as an empire. God intervened in behalf of His people, as He will intervene for us.

The believer is promised to ultimately have the victory in the struggle of life. We are said to be not just overcomers (1 Jn. 5:5) but more than conquerors (Rom. 8:37).

We as believers are engaged in spiritual warfare. Ultimately we will be victorious, as we put on the whole armor of God, described in Ephesians 6. Satan and his demons are out to destroy our country, our churches and our homes. Let us thank God that we can claim the victory of Calvary and the power of the blood as we fight the good fight of faith, knowing that we are on the victor's side.

While we carry on a day-by-day struggle, may we realize the Savior is there, He can help, He will help, and we will never be ultimately defeated.

Psalms and Hymns of Isaac Watts

PSALM 46 PART 1

The church's safety and triumph among national desolations.

God is the refuge of his saints,
When storms of sharp distress invade
Ere we can offer our complaints,
Behold him present with his aid.

Let mountains from their seats be hurled
Down to the deep, and buried there,
Convulsions shake the solid world,
Our faith shall never yield to fear.

Loud may the troubled ocean roar,
In sacred peace our souls abide,
While every nation, every shore,
Trembles, and dreads the swelling tide.

There is a stream, whose gentle flow
Supplies the city of our God;
Life, love, and joy still gliding through,
And wat'ring our divine abode.

That sacred stream, thine holy word,
That all our raging fear controls:
Sweet peace thy promises afford,
And give new strength to fainting souls.

Zion enjoys her Monarch's love,
Secure against a threat'ning hour;
Nor can her firm foundations move,
Built on his truth, and armed with power.

Psalms and Hymns of Isaac Watts

PSALM 46 PART 2

God fights for his church.

Let Zion in her King rejoice;
Though tyrants rage, and kingdoms rise,
He utters his almighty voice,
The nations melt, the tumult dies.

The Lord of old for Jacob fought,
And Jacob's God is still our aid:
Behold the works his hand has wrought,
What desolations he has made!

From sea to sea, through all the shores,
He makes the noise of battle cease;
When from on high his thunder roars,
He awes the trembling world to peace.

He breaks the bow, he cuts the spear
Chariots he burns with heav'nly flame;
Keep silence, all the earth, and hear
The sound and glory of his name.

"Be still, and learn that I am God;
I'll be exalted o'er the lands;
I will be known and feared abroad;
But still my throne in Zion stands."

O Lord of hosts, Almighty King,
While we so near thy presence dwell,
Our faith shall sit secure, and sing
Defiance to the gates of hell.

THE DESTRUCTION OF SENNACHERIB



Destruction of Sennacherib's Host
Gustave Doré (1832-1883)

Words: George Gordon,
Lord Byron, *Hebrew*
Melodies 1815.

Music: CHRISTMAS SONG,
Karl P. Harrington, 1904 (🔊)
(📺📻). Alternate tune:

- STARLIGHT
(CRUSIUS), Carl F.
Crusius, 1921 (🔊📺📻)
)



Lord Byron (1788-1824)

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever grew still!

And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail:
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord.



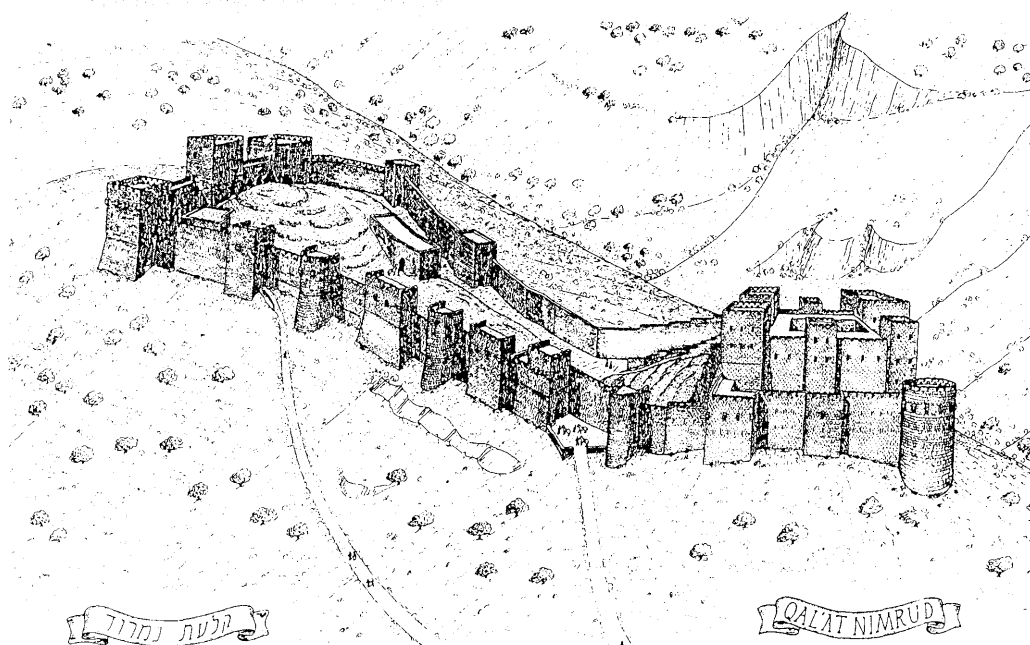
DESTRUCTION OF SENNACHERIB'S HOST.

Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

And it came to pass that night that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esar-haddon his son reigned in his stead.—*2 Kings xix, 32-37.*

Fortresses in the Life of David and Castles in the Land of Israel

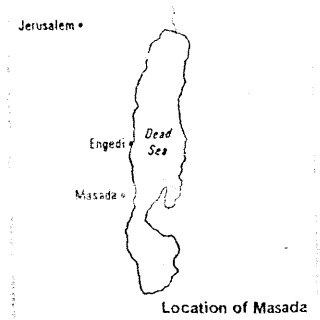


Names and Descriptions of God in the Psalms

The chief purpose of the Psalms is to praise God, and in doing this they describe Him. Below is a list of the numerous titles and descriptions the psalmists use to praise the Lord.

Name of God	Description of God
<ul style="list-style-type: none"> • the LORD (1:2) • God of my righteousness (4:1) • My King (5:2) • O LORD my God (7:1) • the LORD Most High (7:17) • God of my salvation (18:46) • God of Jacob (20:1) • O My Strength (22:19) • King of glory (24:7, 8) • LORD of hosts (24:10) • God of glory (29:3) • O LORD God of truth (31:5) • the LORD God of Israel (41:13) • O Mighty One (45:3) • the King of all the earth (47:7) • God of Abraham (47:9) • God Most High (57:2) • YAH (68:4) • the Almighty (68:14) • God the LORD (68:20) • O Holy One of Israel (71:22) • O Shepherd of Israel (80:1) • the LORD our Maker (95:6) • God their Savior (106:21) • the Mighty One of Jacob (132:2) • the God of gods (136:2) • the God of heaven (136:26) 	<ul style="list-style-type: none"> • a shield for me (3:3) • My glory (3:3) • the One who lifts up my head (3:3) • the righteous God (7:9) • a just judge (7:11) • a refuge (9:9) • the portion of my inheritance and my cup (16:5) • my strength (18:1) • the horn of my salvation, my stronghold (18:2) • my support (18:18) • my shepherd (23:1) • my light and my salvation (27:1) • the strength of my life (27:1) • the saving refuge of His anointed (28:8) • my helper (30:10) • rock of refuge (31:2) • my hiding place (32:7) • my help and my deliverer (40:17) • the God of my life (42:8) • my exceeding joy (43:4) • a very present help in trouble (46:1) • our guide even to death (48:14) • my defense (59:9) • my God of mercy (59:10) • a shelter for me, a strong tower from the enemy (61:3) • a father of the fatherless, a defender of widows (68:5) • the strength of my heart and my portion forever (73:26) • the great God and the great King above all gods (95:3) • He who keeps Israel (121:4) • your shade at your right hand (121:5) • my portion in the land of the living (142:5) • my high tower (144:2)

Was David in the Fortress of Masada?



1. CHRONICLES 12

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* as swift as the roes upon the mountains;

15 These *are* they that went over Jordan in the *first* month, when it had overflowed all his banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

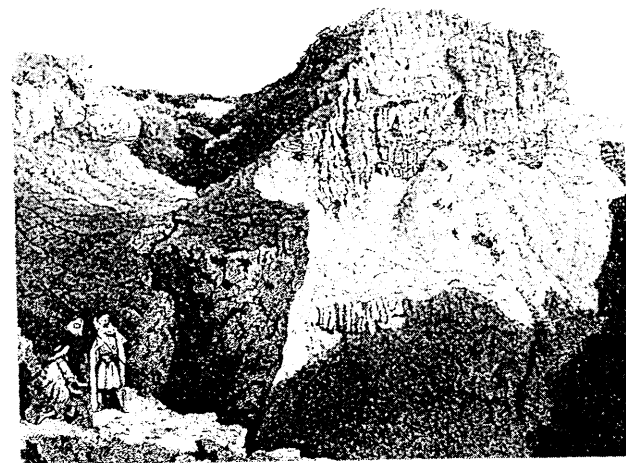
16 And there came of the children of Benjamin and Judah to the hold unto David.

2. SAMUEL 5

War with the Philistines (1 Chr. 14. 8-17).

17 But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to the *hold*.

(*Here, in the order of time, comes*
2 Sam. 23. 13-17; 1 Chr. 11. 15-19;
12. 8-15.)



—Strong's (Hebrew & Chaldee Dictionary of the Old Testament)

- #4679.
- מִצָּד
- metsad or
- [or] מִצָּד
- metsad or
- [or] מִצָּדָה
- metsadah (844d); from 6679; *fastness, a stronghold*:—
- NASB - impregnable(1), stronghold(3), strongholds(7).



The Bible was written by real people, to real people, in real places, and who experienced real events. This website is dedicated to telling the story about these people and the places they lived, visited, and ministered in. It is the goal of this website to expound the Scriptures and bring to life the lands and the peoples of the Bible through the background material that bear on the events of these passages.

- 02Oct

THE LORD IS MY MASADA

Posted by sherri in Life of King David
by Gordon Franz

Introduction

I should preface my comments about the passages on Masada in the psalms by recounting a story. While teaching at the Institute of Holy Land Studies in Jerusalem, I was invited to speak to a Christian tour group in one of the local hotels. The tour host never took his groups to Masada because, as he put it, “The site is post-resurrection [of Jesus], thus unimportant.” One elderly lady in the group asked me quite piously and condescendingly, “You don’t take your groups to Masada, do you?” I knew where that question was coming from. I smiled and said, “Of course I do, it’s a very important Biblical site. King David visited the site on at least three occasions and composed several psalms that mention Masada!” The shocked look on her face was one of those priceless Kodak moments! J She told the group leader of our conversation. He examined the passages and from that point on, he took his groups to Masada.

David at Masada

The word “Masada” in the Hebrew Bible is generally translated “stronghold” or “fortress” in the English Bibles. The French geographer, F. M. Abel, associates Masada with this Hebrew word (1938:2:380). David visited the site on at least three occasions. The first time he saw it was when he was fleeing from Saul. After his family joined him in the cave of Adullam (I Sam. 22:1, 2), David decided to take them to the Land of Moab and ask the king of Moab to let them stay under his protection in his land. David and his entourage would have gone past Masada as they forded the Dead Sea at the Lisan (“tongue”).

As David passed by, he would have noted the strategic and military value of Masada. The mountain plateau was situated 360 meters above the plain floor on the southeastern edge of the Wilderness of Judah, opposite the Lisan of the Dead Sea. Strategically, from the top of the site, David would have a commanding view of the Dead Sea region and the eastern slopes of the Wilderness of Judah. If there was any large troop movement by Saul, or even the Philistines, he could quickly escape across the Lisan to Moab. Militarily, he also noticed the site had steep sides all around it with only one accessible path to the top on the eastern side of the mountain, today called the “Snake Path.” It was easily defensible from any attackers because of its elevation and the single path to the top. The defenders on top could easily roll down boulders of rocks to stop any attackers.

David made good on his observations and stayed at the “stronghold” (Masada) after he left his parents in Moab. As long as there was water on top of the mountain, David felt safe and secure and did not want to leave. It was not until the prophet Gad came and told David to leave, that he left for the Forest of Hereth in the Land of Judah (I Sam. 22:4, 5).

The second time David and his men went to Masada was after he spared Saul’s life at Ein Gedi. The Bible says, “And Saul went home, and David and his men went up to the stronghold” (I Sam. 24:22). Here was the “parting of the ways” between Saul and David.

Saul goes northwest, back to his palace at Gibeah of Saul, and David goes south to the stronghold situated 18 km to the south of Ein Gedi.

The third time we know of David at Masada is after he was anointed king of all Israel in Hebron. The Bible says, “All the Philistines went up to search for David. And David heard of it and went down to the stronghold” (II Sam. 5:17). Notice the topographical indicators in this passage. Hebron (Tel Rumeida) is situated 944 meters above sea level. The base of Masada is 300 meters below sea level. David literally went down to Masada.

Masada was extensively excavated by Professor Yigael Yadin in the early 1960’s. Most of the excavations concentrated on the Early Roman period remains built by Herod the Great and used by the Sicarii at the end of the First Jewish Revolt in AD 73. Yadin, however, also found 10th century BC, Iron Age pottery scattered on the surface (1966:202). Perhaps some of the 10th century pottery was left by David and his men. Yadin, however, is unconvinced by this idea (1965:115). One of his field supervisors, on the other hand, considers the possibility that David and his men did stay at Masada (Meshel 1998: 48; Yadin 1966: 6).

Masada in the Book of Psalms

David composed at least four psalms in which he mentions Masada. The first psalm is Psalm 18. This psalm was written on the “day that the LORD delivered him from the hand of all his enemies and from the hand of Saul” (18: superscription). In it he sings, “I will love You, O LORD, my strength. The LORD is my rock and my fortress (Masada) and my deliverer; My God, my strength, in whom I will trust; My shield and the horn of my salvation, my stronghold (lit. “high tower”)” (18:1, 2; see also II Sam. 22:2-3).

The second psalm is Psalm 31. Again David sings, “In You, O LORD, I put my trust; Let me never be ashamed; Deliver me in your righteousness. Bow down Your ear to me, Deliver me speedily; Be my rock of refuge, a fortress (Masada) of defense to save me. For you are my rock and my fortress (Masada); Therefore, for Your name’s sake, Lead me and guide me” (31:1-3).

The Hebrew word “Masada” is also used in Psalm 66:11 and is translated into English as “net” (NKJV; NASB) or “prison” (NIV).

The third psalm that uses Masada is Psalm 71. It is uninscribed, but most likely written by David. In it he sings: “In You, O LORD, I put my trust; Let me never be put to shame. ... Be my strong refuge, To which I may resort continually; You have given the commandment to save me, For you are my rock and my fortress (Masada)” (71:1, 3).

The fourth psalm composed by David that mentioned Masada is Psalm 144. In this psalm he sang: “Blessed be the LORD my Rock, Who trains my hands for war, and my fingers for battle – My loving-kindness and my fortress (Masada), My high tower and my deliverer, My shield and the One in whom I take refuge, Who subdues my people under me” (144:1, 2).

One other psalm mentions a “stronghold.” Psalm 91 is uninscribed, but some commentators attribute it to Moses and suggest it is a continuation of Psalm 90. The superscription of that psalm says: “A Prayer of Moses the man of God.” In Psalm 91 it starts out: “He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the LORD, ‘He is my refuge and my fortress (Masada), My God, in Him I will trust’” (91:1, 2).

This would have been a psalm David knew by heart. He understood theologically that the LORD was his fortress / stronghold and his trust was in God. Perhaps when he saw Masada for the first time, it reminded him of the Lord. After staying there on several occasions, he came to realize, as secure as this rocky plateau may seem, the Lord truly was his Masada!

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Comments are closed.

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One visit to Masada is not enough.

Neither are a dozen. As many times as people go there, they always want to go back.

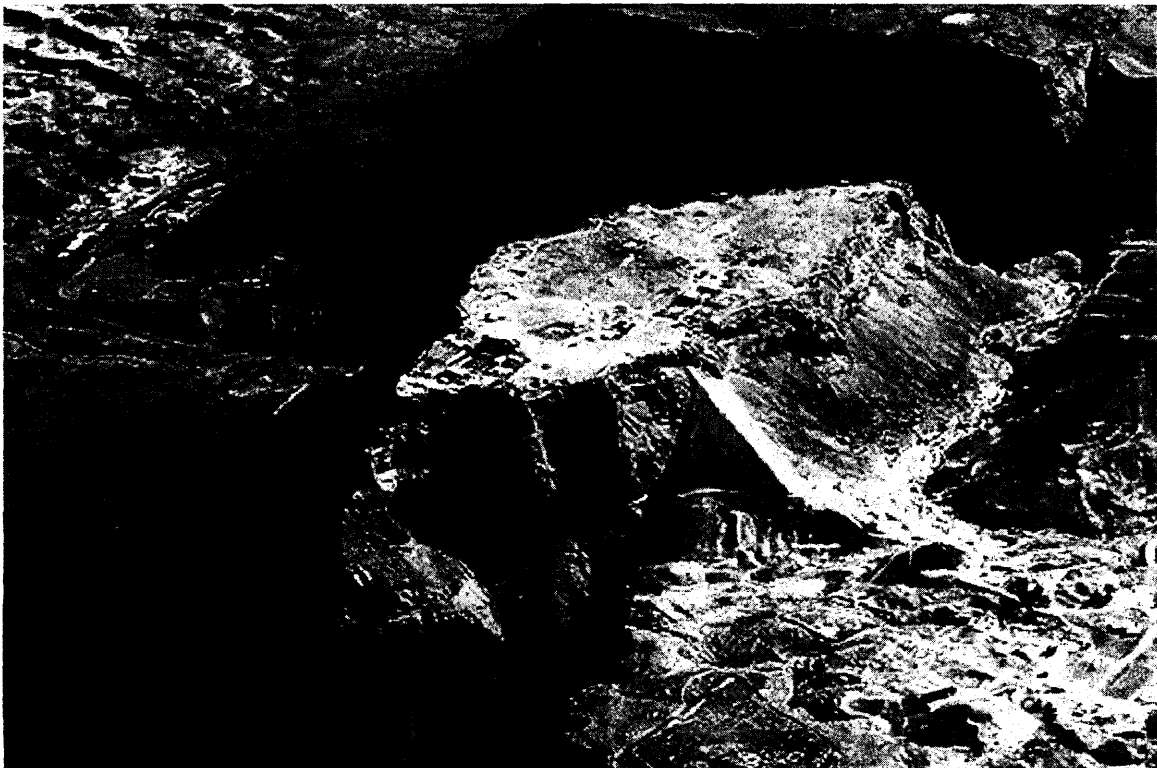


Photo: The magnificent fortress of Masada.

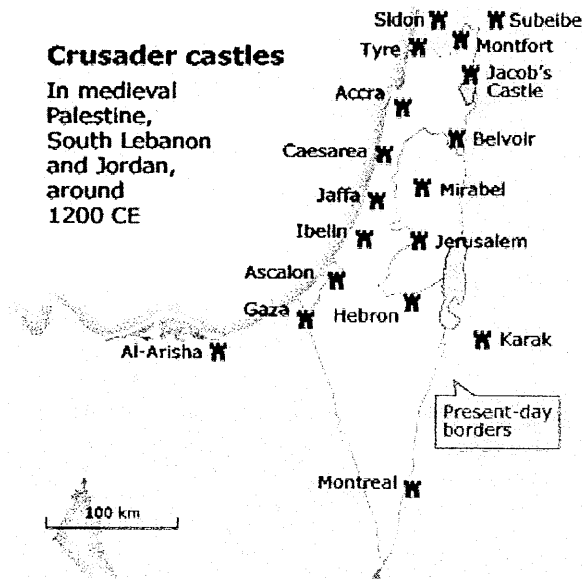
4



MAASADA IN 73 A.D. A FEW
DAYS BEFORE THE ROMAN
ASSAULT. 80

Crusader castles

In medieval
Palestine,
South Lebanon
and Jordan,
around
1200 CE



Map of Crusader castles in medieval Palestine, Lebanon and Jordan, around 1200 CE

Margouqal at al-Maqab: the castle from SE

The Fortifications of the Crusader Period

News Introduction

Sites The fortifications of the Crusader period, i.e. the two centuries between 1100 and 1300 C.E., are of a special interest not only for the regional history of the Levant but for the history of fortification in general. Their scientific exploration started 150 years ago with the investigation of the castles attributed to the Crusaders and has since then attracted scholars of different fields of interest. **Books** Although many of these objects have been studied in detail there are still many open questions. The reasons for this are the insufficient state of research, the complex multicultural historical setting, difficult research conditions due to political circumstances and an often unilateral approach of scholars focused exclusively on particular issues. Thus items like the town defences and the pre-Crusader fortification of the region, both fundamental for the assessment of developments in fortification, were almost blinded out. As comprehensive research on European medieval fortifications has worked out, castles and town defences were entities with a great variety of functions and meanings, fully understood only by means of a multidisciplinary approach. Furthermore, cultural preoccupations, research traditions and the lack of a good acquaintance with these objects, which are spread over nine different countries, have effected biased views. Since about two decades, however, these fortifications and their functions are discussed in a wider frame, encompassing several aspects that have not been considered before. **Articles**

Links

The Development of Fortification

In the Middle Ages the Levant was an area crucial for the development of fortification. The heritage of a rich past was adopted and diversified by Byzantines, Muslims, Armenians and Crusaders. The Byzantine-Arab wars and local conflicts during the 10th and 11th centuries promoted the evolution of fortification long before the Crusaders arrived in the Eastern Mediterranean. Accordingly, the armies of the First Crusade on their way to Jerusalem between 1096 and 1099 encountered the most advanced fortifications of the time: Constantinople (now Istanbul), Nicaea (now Iznik), Kaisariyya (now Kayseri), Mar'ash (now Kahraman Maraş), Tarsus, 'Ayn Zarbā (now Anavarza), Rāwandān (now Ravanda Kalesi), Tall Bāshir (now Tilbaşar Kalesi), Edessa (now Şanlı Urfa), Antioch, Ma'arrat al-Nu'mān, Ṭarṭūs, 'Arqā, Tripoli, Tyre, Acre, and finally Jerusalem. All of them were surrounded by double, if not triple walls, protected by ample moats. Their gates were commonly entered through indirect access ways.

Constantinople (Istanbul): S section of Land Wall

Sanyōn, E section of castle: Byzantine main wall (left)

The Crusaders became acquainted with achievements in fortification which were vastly superior to what has been developed by then in the West. Supported by well-skilled local craftsmen, of whom Armenians played an important role, they quickly adopted Eastern fortification schemes like the *castrum*-type fortification. Accordingly, a good deal of the castles built in the 12th century were modifications of this model. Although Byzantine fortification in the Eastern Mediterranean is not yet sufficiently explored, it is beyond doubt that it was a decisive source of inspiration. For several reasons this is hardly surprising. On the one hand the Crusaders rather preferred Christians as workers, on the other hand numerous Byzantine fortifications were present in the Levant and more than a few were taken over by them, in particular in the northern regions of their realm, e.g. 'Ain Zarbā (now Anavarza), Baghrās (now Bakras Kalesi), Antioch, Latakia, Ṭarṭūs, Şahyūn (now Qal'at Şalāh al-

Dīn), Balāṭūnus, and most of the castles in the Anṣariyya mountains. The main contribution of Western architects to Crusader fortification was the residential tower (*donjon*), a hallmark of Western feudal society not known in the East prior to the Crusader period. It dominated the castle and met the requirements of a noble ruler to demonstrate his power and social status.

From the mid-12th century onwards the picture changed with the rising of the Military Orders. They took over key strongholds and fortified them, according to their growing economical potential, to a much larger extent than the former feudal owners could afford. During the 13th century the two principal orders, the Hospitallers and the Knights Templar, played a vital role in the defence of the Crusader States. They erected huge fortresses, usually constructed on a concentric ground plan, like Tortosa (Ar. Ṭarṭūs), Belvoir (Ar. Kaukab), Chastel Pèlerin (Ar. 'Athlīt), Saphet (Ar. Ṣafad), Margat (Ar. Qal'at Marqab), and, best preserved of all, the famous Crac des Chevaliers (Ar. Qal'at al-Ḥiṣn). These 13th-century fortifications reveal stronger architectural influences from the West, in particular from France. This is illustrated by the occurrence of rounded or D-shaped towers, architectural elements in Gothic style and a more regularly-coursed masonry of smaller stones. The fortifications constructed during the presence of king Louis IX of France from 1250 to 1254, of which the remains in Sidon, Caesarea and Arsūf are still to be seen, are of a special interest in this context.

Citadel of Caesarea: E wall and gate

Citadel of Damascus:
NE-Tower

The picture is not complete without considering the Muslim military architecture of the period. Muslim fortifications were the main type of defence the Crusaders were confronted with when entering the lands of the Eastern Mediterranean. Additionally, frequent changes of ownership in border areas promoted the mutual exchange of ideas and achievements. Muslim fortification was at a certain height at the arrival of the Crusaders in the Levant. Ascalon, Jerusalem, Acre, Tyre and Tripoli were well-fortified cities, the two latter even with a triple wall on the landside. In the course of the 12th century only few fortifications were newly built. Major attempts were some town wall reinforcements, executed by Nūr ad-Dīn, and the erection of the citadel and the city walls of Cairo by the Ayyubid sultan Saladin. The virtual revival of Muslim military architecture started at the end of the 12th century, when an enormous new fortification programme was implemented. The impressive citadels of Aleppo, Damascus, Bosra, and the castles of Ṣubaiba, 'Ajlūn and Baalbek still bear witness of it. These fortifications show an hitherto unknown degree of monumentalization in architecture, which is most evident at the citadel of Damascus. Its enceinte is dotted with huge rectangular towers at narrow intervals. These massive multi-level constructions are a hallmark of Ayyubid and the subsequent Mamluk military architecture. Their emergence can not be adequately explained as a response to Crusader fortification

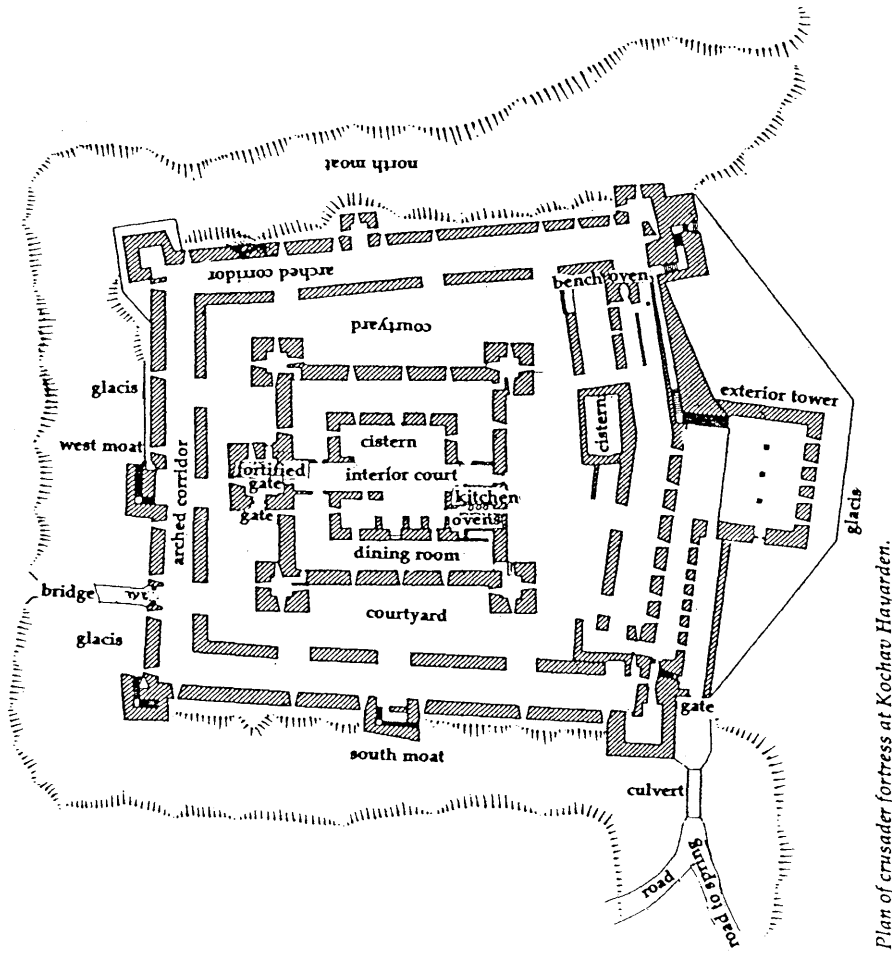
achievements or to the progress of siege techniques. They should rather be seen as a manifestation of the reinvigorated power and significance of the Muslim elites in the aftermath of Saladin's momentous victory over the Crusaders.

After the mid-13th century only few new fortifications were built in the remaining Crusader states. A decisive downturn in Middle Eastern castle building came with the end of the Crusader period on the Levantine mainland in the beginning of the 14th century. The Mamluks in their effort to prevent the Crusaders from taking a hold on the Levantine coast had razed many of the harbours and their fortifications. They only maintained a few castles in the hinterland like Marqab and others at strategic points inland. Although the kingdom of Cyprus continued to exist, Mamluk attacks were rare and inefficient, due to the lack of a powerful navy. Therefore, during the 14th and 15th centuries the rulers of Cyprus felt no need to advance fortification schemes. The next step in the development of military architecture were the defence works of the Hospitallers on Rhodes and the islands of the Dodecanese, where, based on the experience made in the Levant, they created modern fortresses, in response to the new threat posed by the emergence of firearms.

The History of Research

(to be continued)

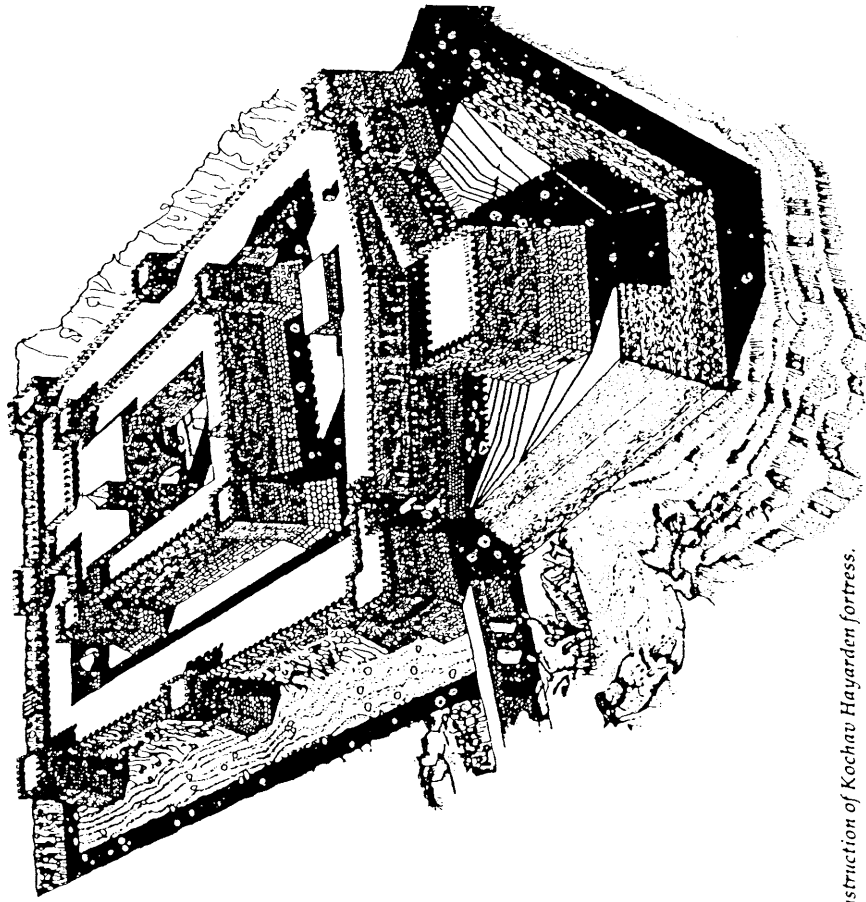
TERMS OF USE



Plan of crusader fortress at Kochav Hayarden.

I shall conclude my survey with my favorite site—Kochav Hayarden, the Crusaders Belvoir known to the Arabs as Kaukab al-Hawa (Star of the Winds). Meir Ben-Dov's excavations in the abandoned Arab village of humble houses and animal pens, folds and stables brought to light one of the handsomest Crusader fortresses ever built. Happily, we can date this fortress to within roughly a 30-year period during the 12th century (1148-1178), though some of the finds can be dated to within a few years of the 13th century when the castle was for a short period again in Crusader possession. Needless to say, such close dating is very rare.⁴⁰

In the fortress's general plan, its builders took advantage of the wadi to the north and the steep slope that faces the River Jordan on the east. The exterior fortifications, the covered gallery comprising the quadrangular fortifications, the interior citadel and its various installations, and the church on the second floor of the fortress have all contributed enormously to our knowledge of the Crusader Period.



Reconstruction of Kochav Hayarden fortress.

Recent Archaeology in the Land of Israel

Hershel Shanks + Benjamin Mazar, ed

p. 122-124

Belvoir – the best preserved Crusader castle

Architecture

Belvoir is an early example of the concentric castle plan, developed in later crusader castles – in fact this is the first known concentric castle. The castle was highly symmetric, with an outer and an inner fortress. The outer fortress had a rectangular wall, reinforced with square towers at the corners and on each side. This surrounded an inner fortress with four corner towers and one on the west wall.

Vaults on the inner side of both walls provided storage and protection during bombardments.

The walls were built of large basalt ashlar held together by U-shaped iron joints. Well-protected cisterns for the storage of rain water guaranteed the water supply in times of siege.

The main entrance through the outer walls lies on the eastern side, but the entrance to the Keep lies on the Western edge, forcing attackers to battle through heavy fire through the castle.

The Outer Fortress

The outer walls measured 110 x 110 metres. The structure was built in such a way that it could cover attacks from all sides.

An external tower surrounded by a low wall (a barbican) was built on the eastern side, which controlled the dead space on the slope of the hill, both visually and with firepower.

The main entrance to the fortress was an outer gateway from the south-eastern corner. From here, one proceeded up a paved ramp to the top of the external tower, turned back and continued to the inner gate of the fortress. This fortified gate was closed with a wooden door covered with metal and locked from the inside with a heavy wooden beam which fit into slots in the adjacent walls.

A secondary entrance to the fortress was from the west, over a bridge suspended over the man-made moat. The moat was dry, 14 metres deep and 20 metres wide, and designed to prevent siege engines from coming close to the fortifications. A drawbridge could be raised or destroyed when the fortress came under attack. The dry moat surrounded the fortress on three sides while the steep slope and the external tower protected its eastern side.

Huge towers rose at the four corners of the fortress, with additional towers between them at mid-point. The broad bases (taluses) of the towers slope towards the bottom of the moat, to prevent tunneling under them. In the upper stories of the towers were loopholes protected by covered recesses.

The placement of the towers is such that the entire circumference of the fortress walls could be covered by cross fire. Almost every tower incorporated sally ports into the moat, with narrow staircases; the steps are unusually high, to make enemy penetration from the outside more difficult.

In the courtyard between the walls of the outer fortress and the inner fortress were large halls covered with vaults. These served as stables, storehouses and living space and gave access to defensive positions on the roofs.

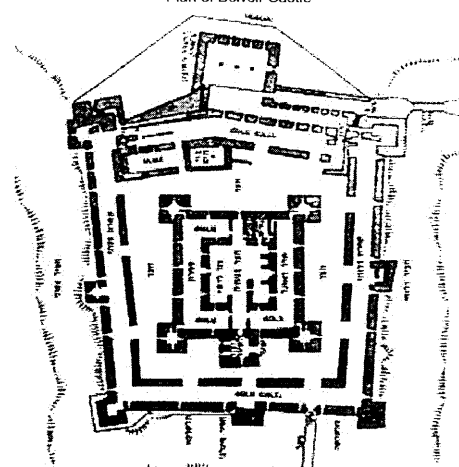
The Inner Fortress

Within the inner walls lies the inner fortress (the Keep or Donjon). Another square design, measuring approximately 50 x 50 metres, this keep could sustain a siege even if the outer walls were to fail.

Well-protected cisterns allowed a plentiful supply of rainwater for those within the walls in times of siege.

Standing two storeys high was an open courtyard at the centre. Vaulted spaces in the walls served as refectory, kitchen, meeting hall, stores, living quarters etc. The upper story served as the command headquarters of the fortress and included the apartments of the knights, as well as a small chapel built of limestone and roofed with cross vaults.

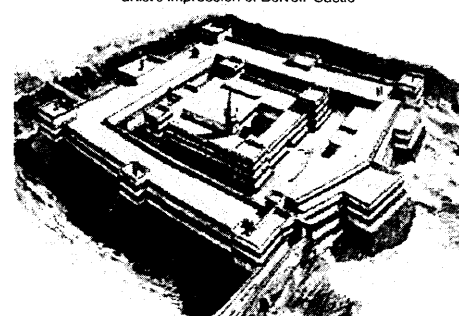
Plan of Belvoir Castle



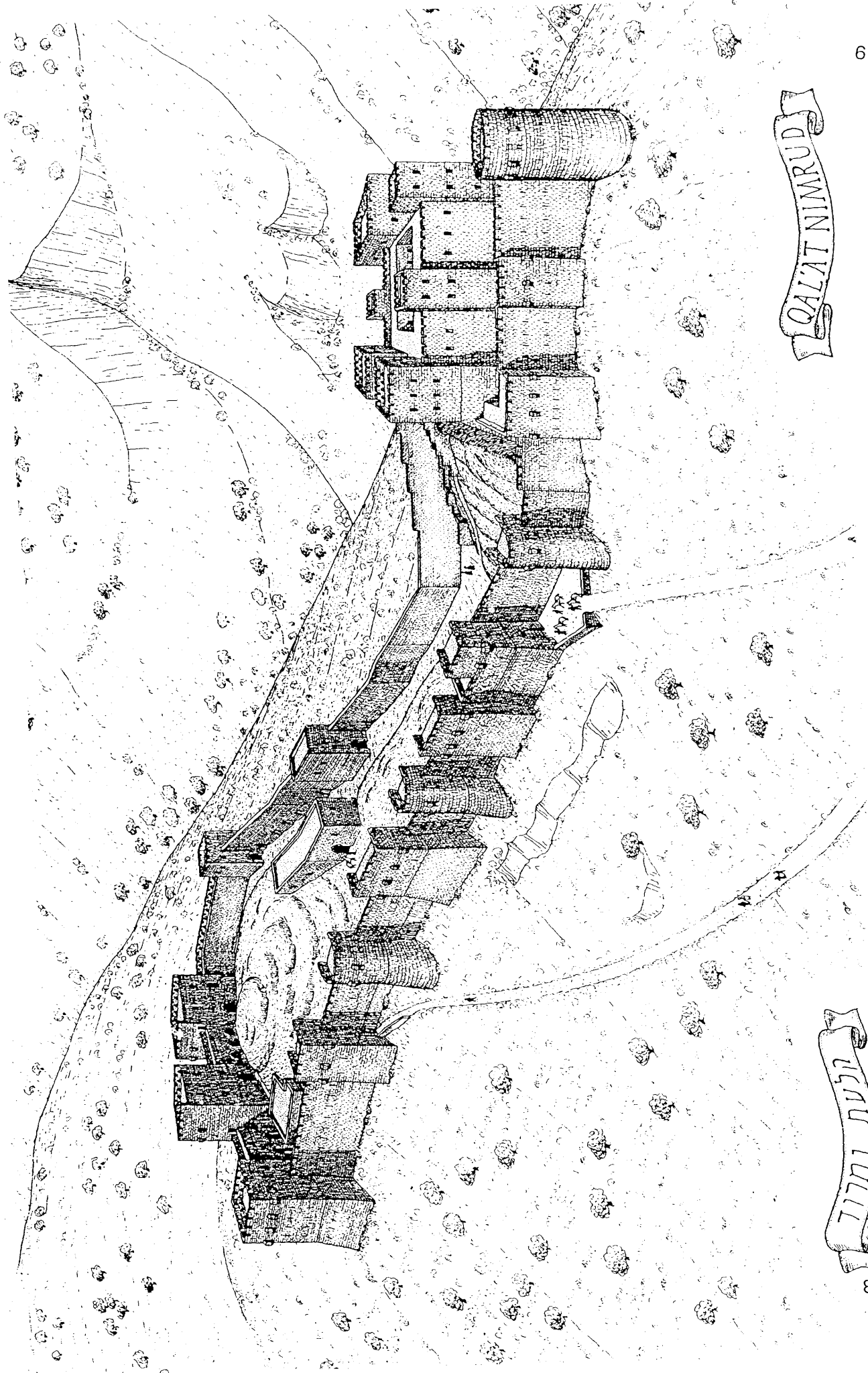
Gateway at Belvoir Castle



artist's impression of Belvoir Castle



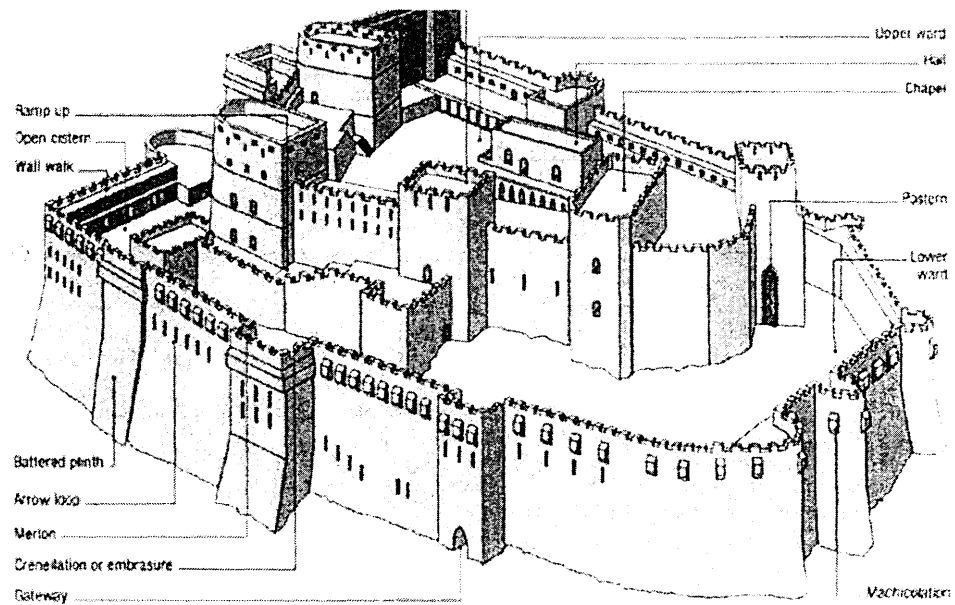
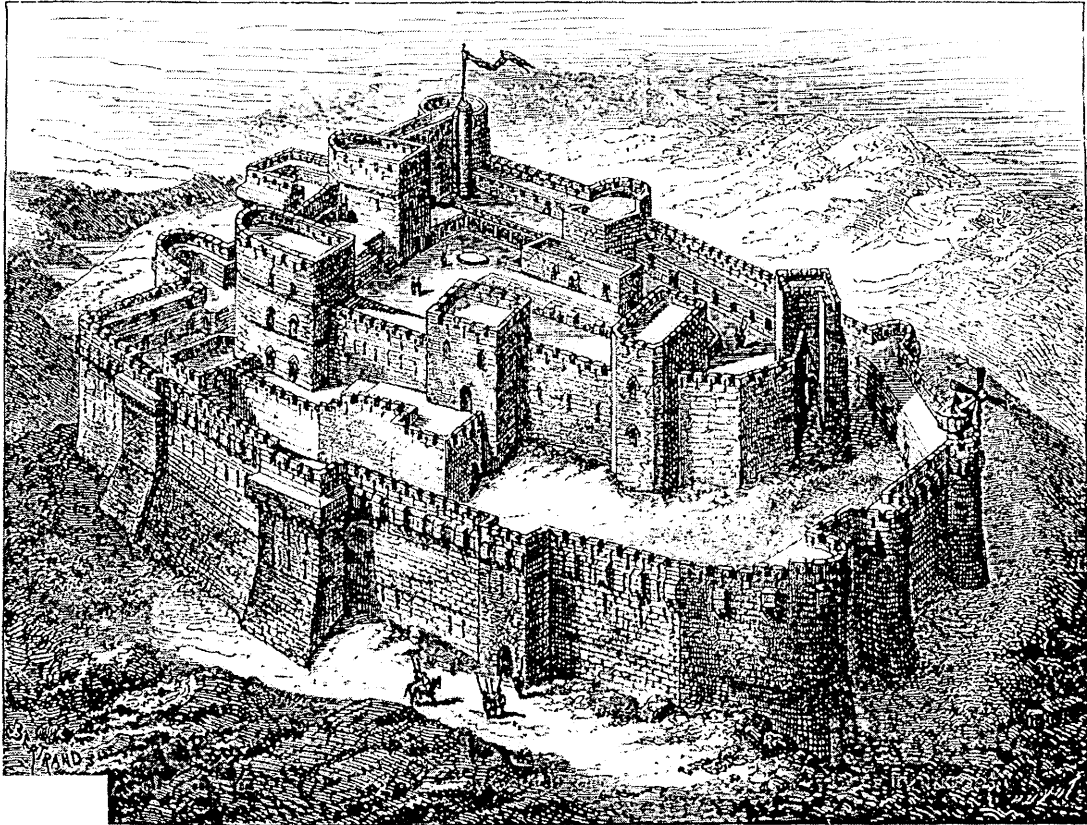
Castle of Nimrud – Israel's largest castle



QAL'AT NIMRUD

קלעת נמרוד

Krak des Chevaliers Crusader Castle - Illustration ...



Significant Castles in the Life and Ministry of Luther



1. Wittenberg Castle, 1517
Separation

2. The Pleissenburg Castle, 1519
Salvation

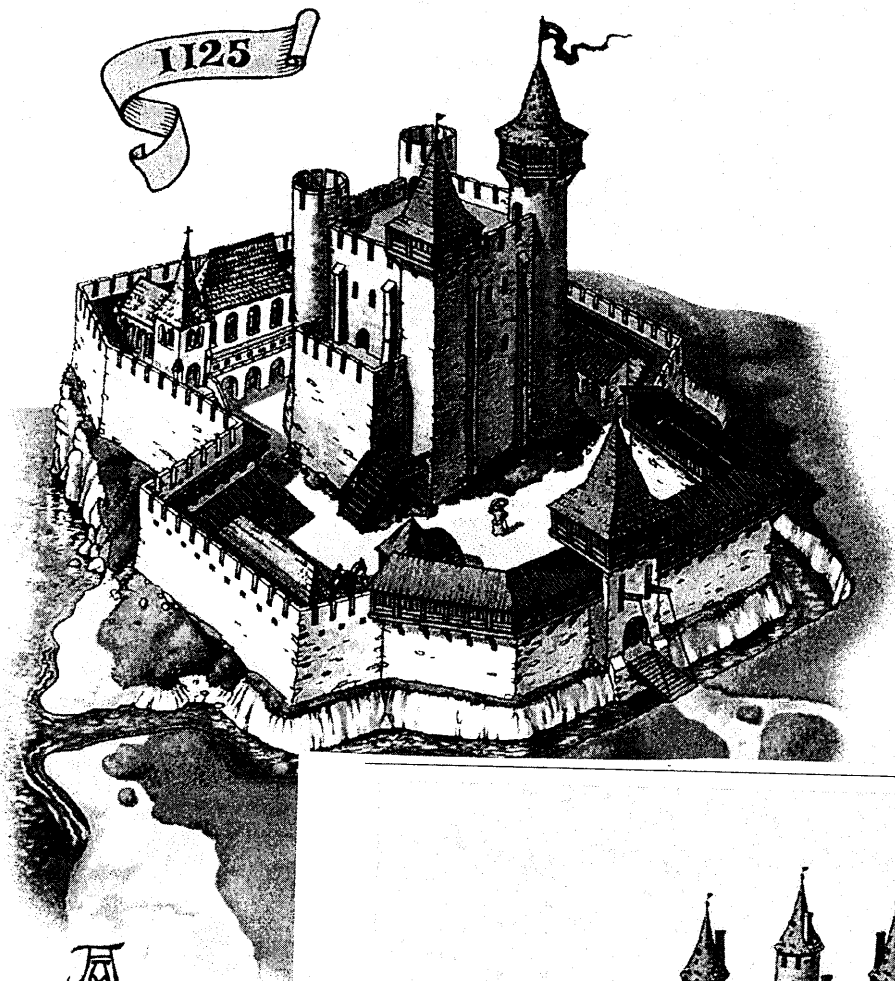
3. The Ebernburg Castle, 1520-22
Security

4. The Wartburg Castle, 1521-22
Scripture

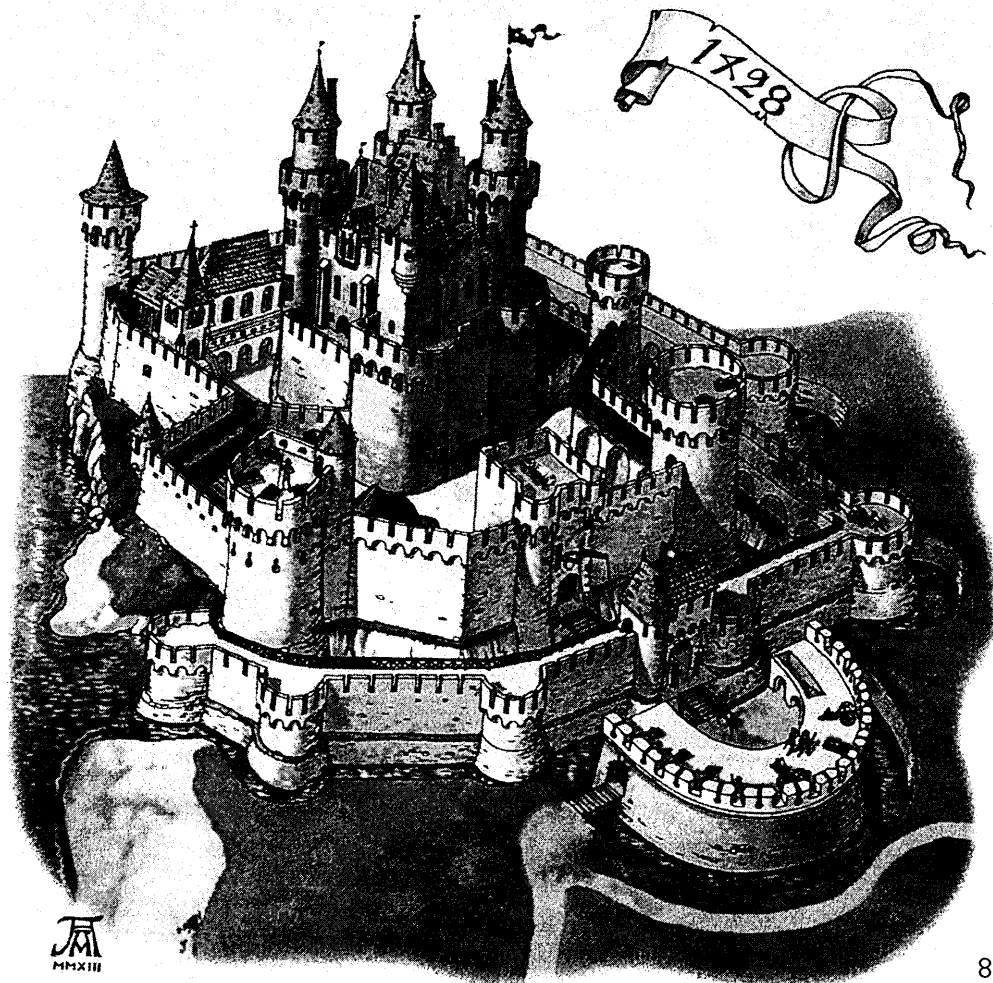
5. The Marburg Castle, 1529
Sacraments

6. Veste Coburg, 1530
Spirituality





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Significant Castles in the Life and Ministry of Luther

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The Wittenberg Castle, 1517 – **Separation**

The Pleissenburg Castle, 1519 – **Salvation**

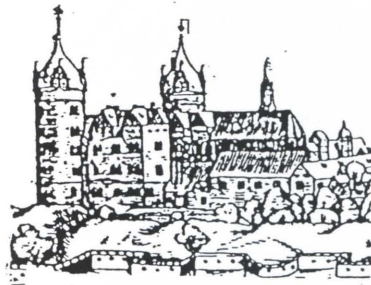
The Wartburg Castle, 1521-22 – **Scripture**

The Marburg Castle, 1529 – **Sacraments**

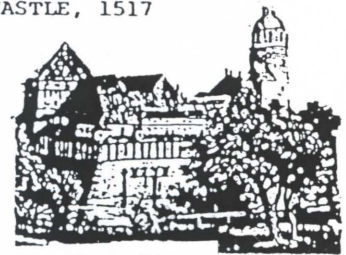
The Coburg Castle, 1530 – **Spirituality**

The Ebernburg Castle, 1520-22 – **Security**

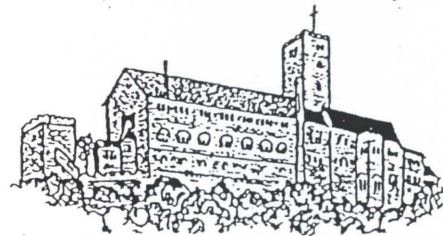
- 1c. The posting of the ninety-five Theses on the church door of the Wittenberg Castle represents his separation from the un-scriptural doctrines and practices of Rome.
- 2c. Luther's debate at the Pleissenburg with his former friend, Dr. Eck, revealed the chasm between the Roman and Reformation concept of sin and salvation.
- 3c. Luther's stay in the Wartburg Castle resulted in the translation of the New Testament into the German language.
- 4c. Luther's dialogue with Zwingli of Switzerland at the Marburg Castle revealed some basic differences in the understanding of the Lord's Supper. Luther maintained a sacramental Eucharist. Zwingli correctly emphasized a memorial aspect.
- 5c. Luther was prevented from attending the Diet of Augsburg where the Reformation hung in the balance. Luther, while safely sequestered in yet another castle, was prevented from participation. He found spiritual strength in his solitude at Coburg Castle through the Scriptures and meditation.
- 6c. The knight, Franz von Sickingen, made his castle, the Ebernburg, available as a refuge to hounded Protestant leaders. The castle was thus known as "the refuge of the righteous."



WITTENBERG CASTLE, 1517



Pleissenburg Castle, 1519



WARTBURG CASTLE, 1521-22



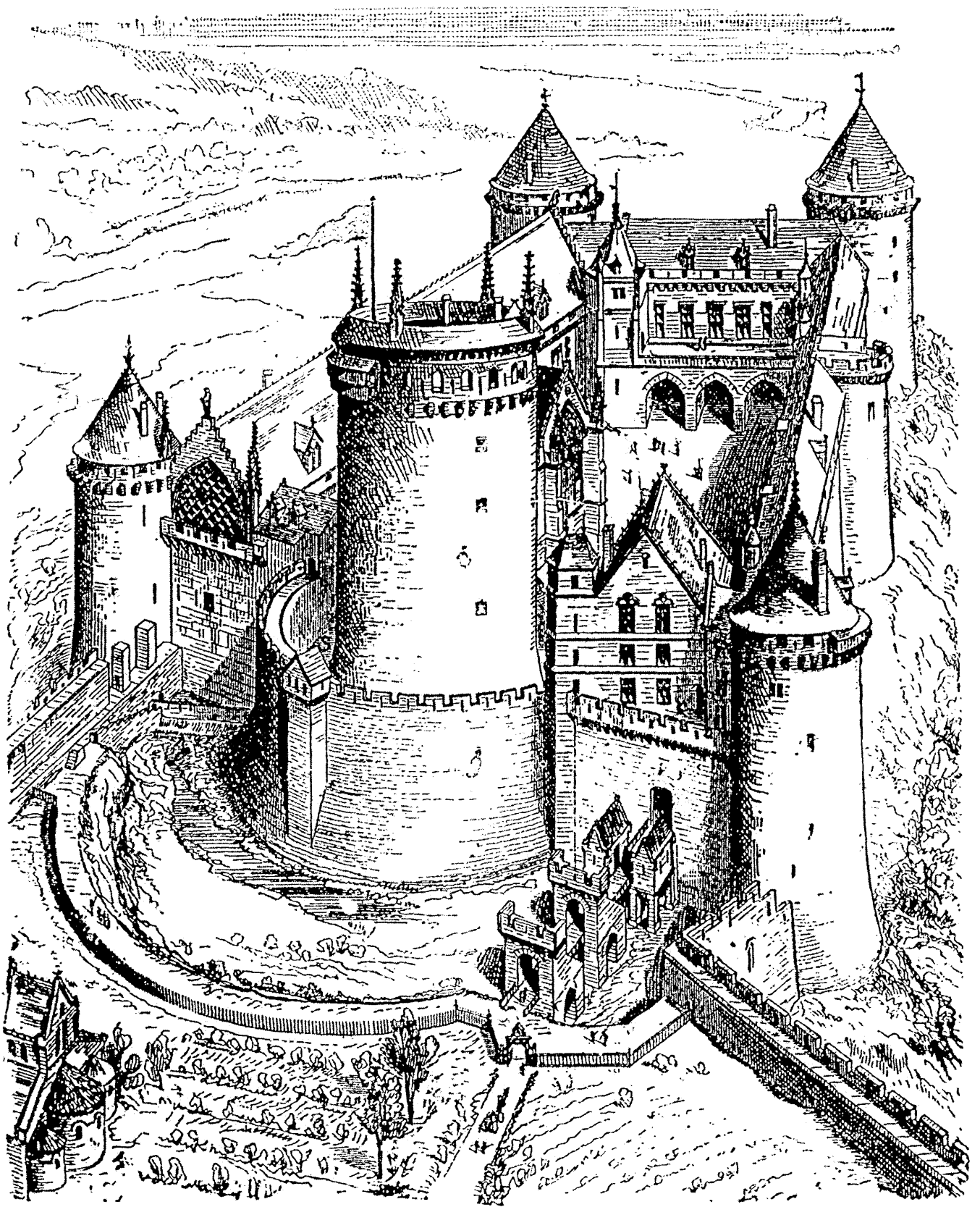
MARBURG CASTLE, 1529



COBURG CASTLE, 1530



Ebernburg Castle, 1520-1522



Castle

A **castle** (from Latin: *castellum*) is a type of fortified structure built in Europe and the Middle East during the Middle Ages by European or Muslim nobility or royalty and by military orders. Scholars debate the scope of the word *castle*, but usually consider it to be the private fortified residence of a lord or noble. This is distinct from a *palace*, which is not fortified; from a *fortress*, which was not always a residence for royalty or nobility; and from a fortified settlement, which was a public defence – though there are many similarities among these types of construction. Usage of the term has varied over time and has been applied to structures as diverse as hill forts and country houses. Over the approximately 900 years that castles were built, they took on a great many forms with many different features, although some, such as *curtain walls* and *arrowslits*, were commonplace.

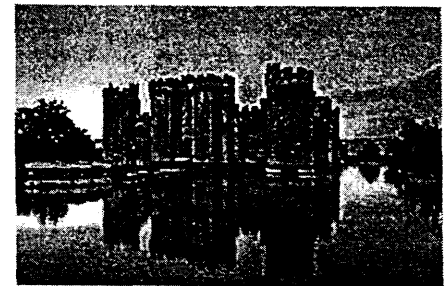
A European innovation, castles originated in the 9th and 10th centuries, after the fall of the *Carolingian Empire* resulted in its territory being divided among individual lords and princes. These nobles built castles to control the area immediately surrounding them and the castles were both offensive and defensive structures; they provided a base from which raids could be launched as well as protection from enemies. Although their military origins are often emphasised in castle studies, the structures also served as centres of administration and symbols of power. Urban castles were used to control the local populace and important travel routes, and rural castles were often situated near features that were integral to life in the community, such as mills, fertile land, or a water source.

Many castles were originally built from earth and timber, but had their defences replaced later by *stone*. Early castles often exploited natural defences, lacking features such as towers and arrowslits and relying on a central *keep*. In the late 12th and early 13th centuries, a scientific approach to castle defence emerged. This led to the proliferation of towers, with an emphasis on *flanking fire*. Many new castles were polygonal or relied on concentric defence – several stages of defence within each other that could all function at the same time to maximise the castle's firepower. These changes in defence have been attributed to a mixture of castle technology from the *Crusades*, such as *concentric fortification*, and inspiration from earlier defences, such as *Roman forts*. Not all the elements of castle architecture were military in nature, so that devices such as *moats* evolved from their original purpose of defence into symbols of power. Some grand castles had long winding approaches intended to impress and dominate their landscape.

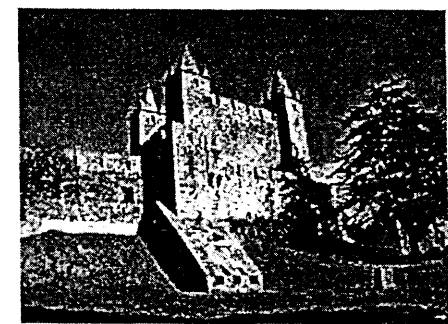
Although *gunpowder* was introduced to Europe in the 14th century, it did not significantly affect castle building until the 15th century, when artillery became powerful enough to break through stone walls. While castles continued to be built well into the 16th century, new techniques to deal with improved cannon fire made them uncomfortable and undesirable places to live. As a result, true castles went into decline and were replaced by artillery forts with no role in civil administration, and country houses that were indefensible. From the 18th century onwards, there was a renewed interest in castles with the construction of mock castles, part of a romantic revival of Gothic architecture, but they had no military purpose.



The Alcázar of Segovia in Spain overlooking the city



Built in 1385, Bodiam Castle in East Sussex, England, is surrounded by a water-filled moat.



Santa Maria da Feira Castle in Portugal, with its 15th-century pinnacles

Significant Castles in the Life of Luther



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WITTENBERG CASTLE, 1517

1. The posting of the ninety-five Theses on the church door of the Wittenberg Castle represents his separation from the unscriptural doctrines and practices of Rome.



PLEISSENBURG CASTLE, 1519

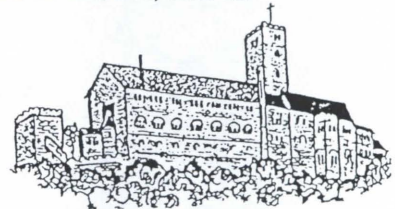
2. Luther's debate at the Pleissenburg with his former friend, Dr. Eck, revealed the chasm between the Roman and Reformation concept of sin and salvation.



EBERNBURG CASTLE, 1520-22

The knight, Franz von Sickingen, made his castle, the Ebernburg, available as a refuge to hounded Protestant leaders. The castle was thus known as "the refuge of the righteous."

4. Luther's stay in the Wartburg Castle for 300 days resulted in the translation of the New Testament into the German language.



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MARBURG CASTLE, 1529

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COBURG CASTLE, 1530 (VESTE COBURG)



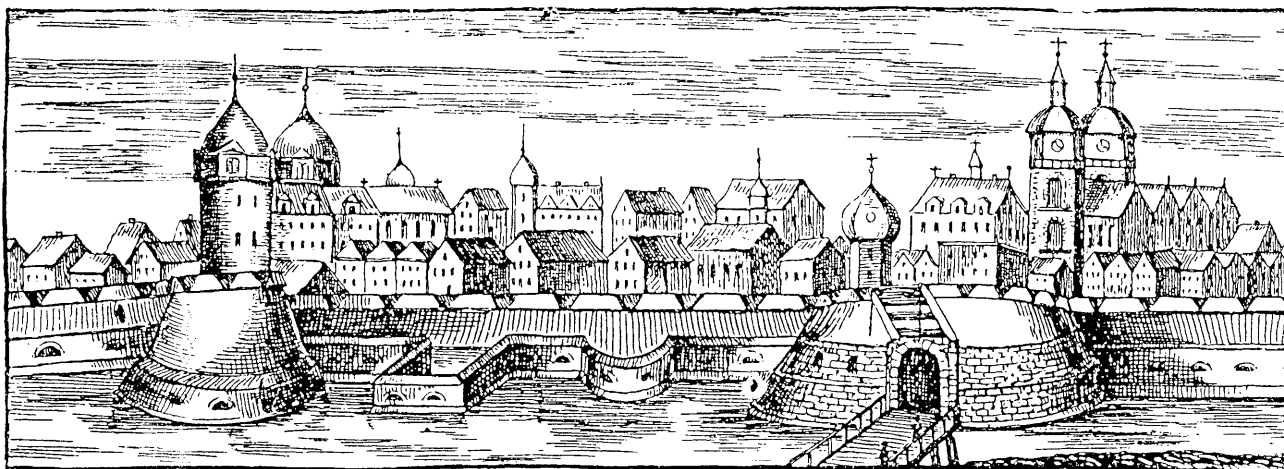
THE LUTHER CASTLES

OUR ROOTS IN REFORMATION EUROPE



1. Wittenberg Castle, 1517

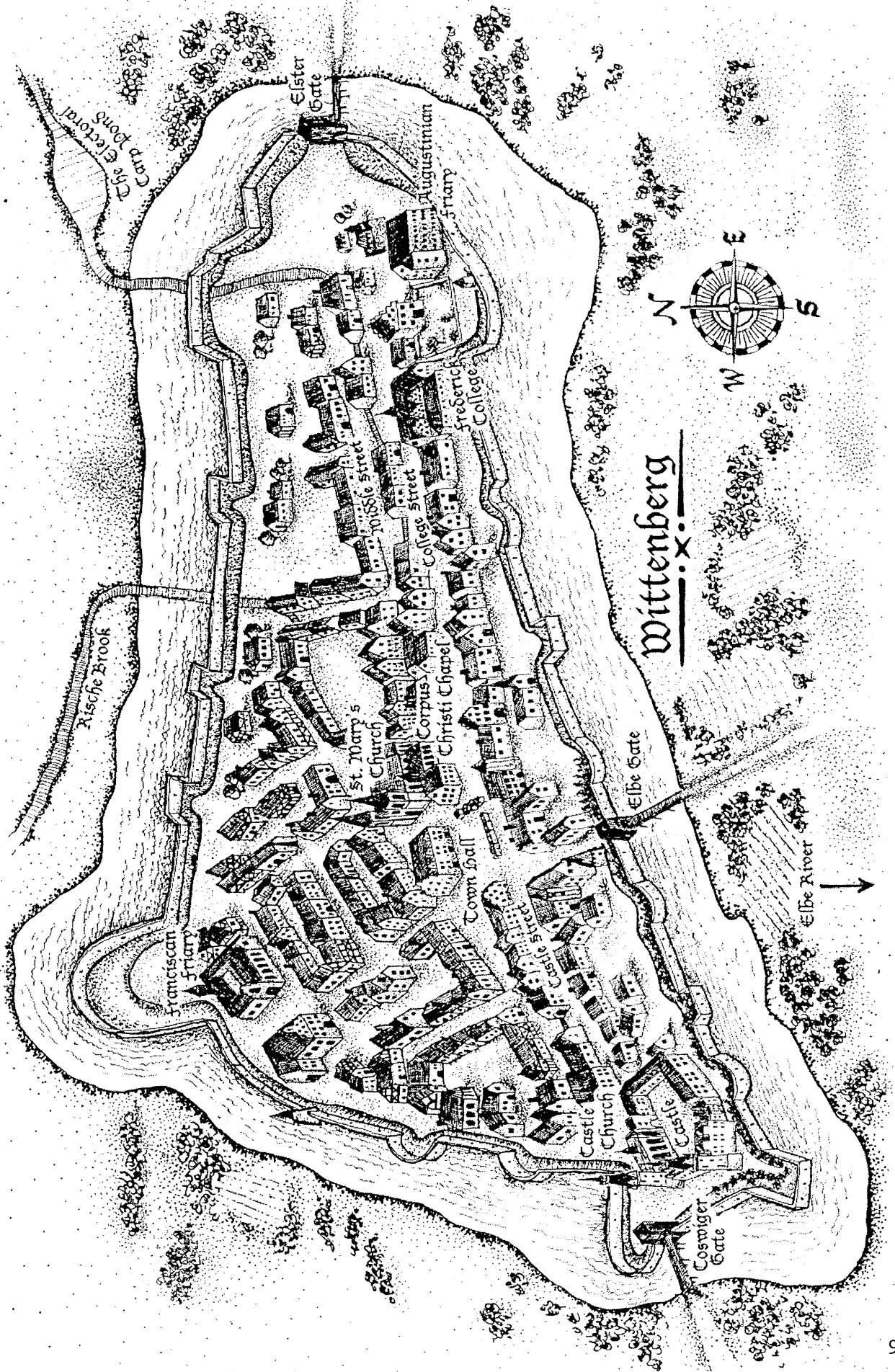
Separation



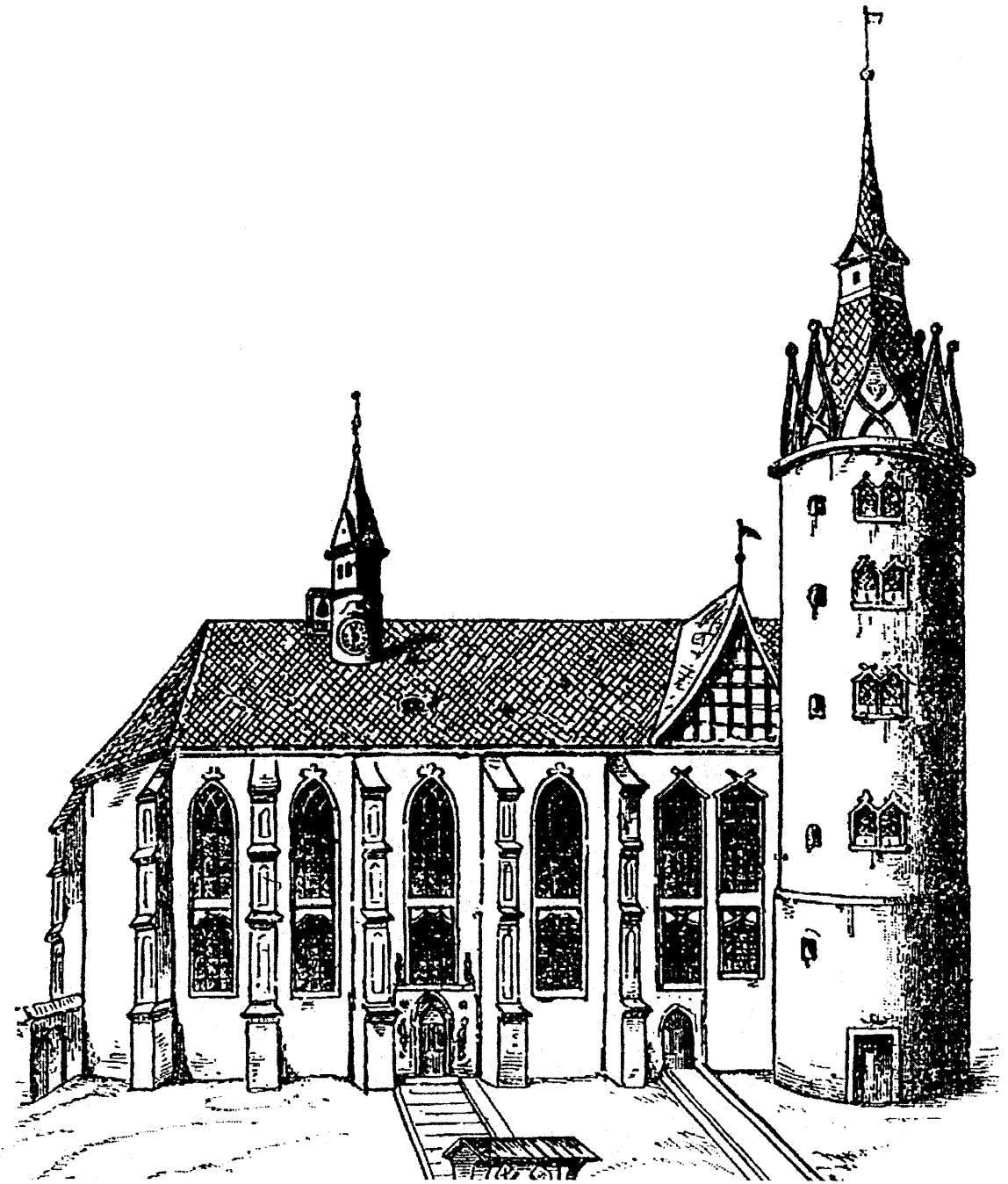
Wittenberg im XVI Jahr

תהלים Psalms Chapter 144

- א לְדָוִד: בְּרוּךְ יְהוָה, צוּרִי-- הַמְלֵמֵד יָדִי לְקָרֵב; אֶצְבָּעוֹתַי, לְמַלְחָמָה. 1 [A Psalm] of David. Blessed be the LORD my Rock, who traineth my hands for war, {N} and my fingers for battle;
- ב חֲסָדִי וּמִצְדֻקָּתִי, מִשְׁגָּבִי וּמִפְלְטִי-לִי: מִגְנִי, וּבֹו חֲסִיתִי; הַרֹדֵד עַמִּי מִתְּחִי. 2 My lovingkindness, and my fortress, my high tower, and my deliverer; {N} my shield, and He in whom I take refuge; who subdueth my people under me.



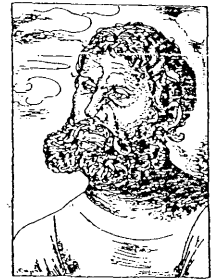




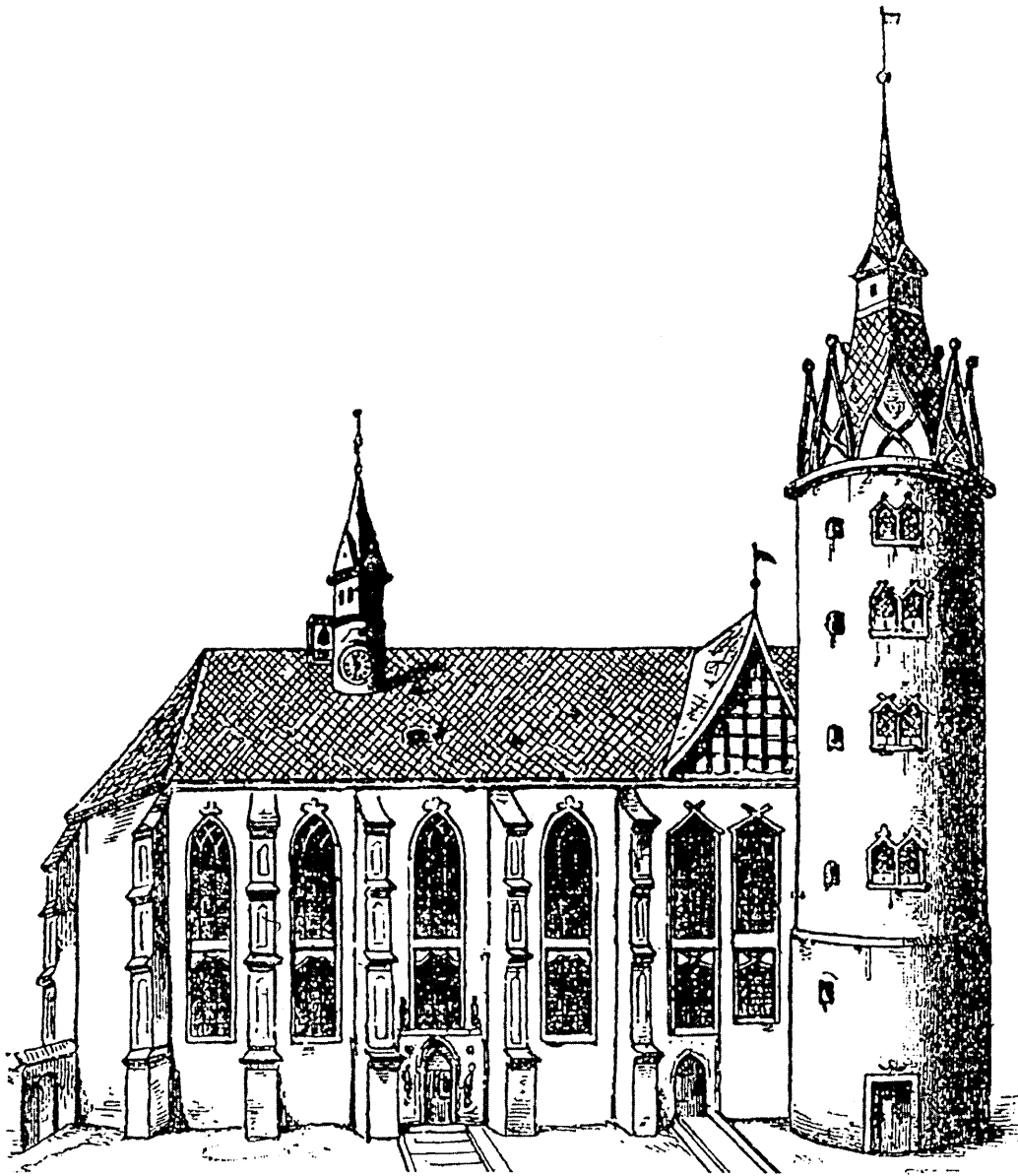
Wittenberg Castle Church, after a woodcut by Lucas Cranach the Elder (1509)

Lucas Cranach d.Ä. - Hanns Lilje: *Martin Luther. En bildmonografi*. Stockholm 1966.

500-Year Anniversary:
Remembering the Reformation



Luther schlägt die 95 Thesen an.



Wittenberg Castle Church, after a woodcut by [Lucas Cranach the Elder](#)

More details

Lucas Cranach d.Ä. - Hanns Lilje: *Martin Luther. En bildmonografi*. Stockholm 1966.

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Wittenberg Schlosskirche.

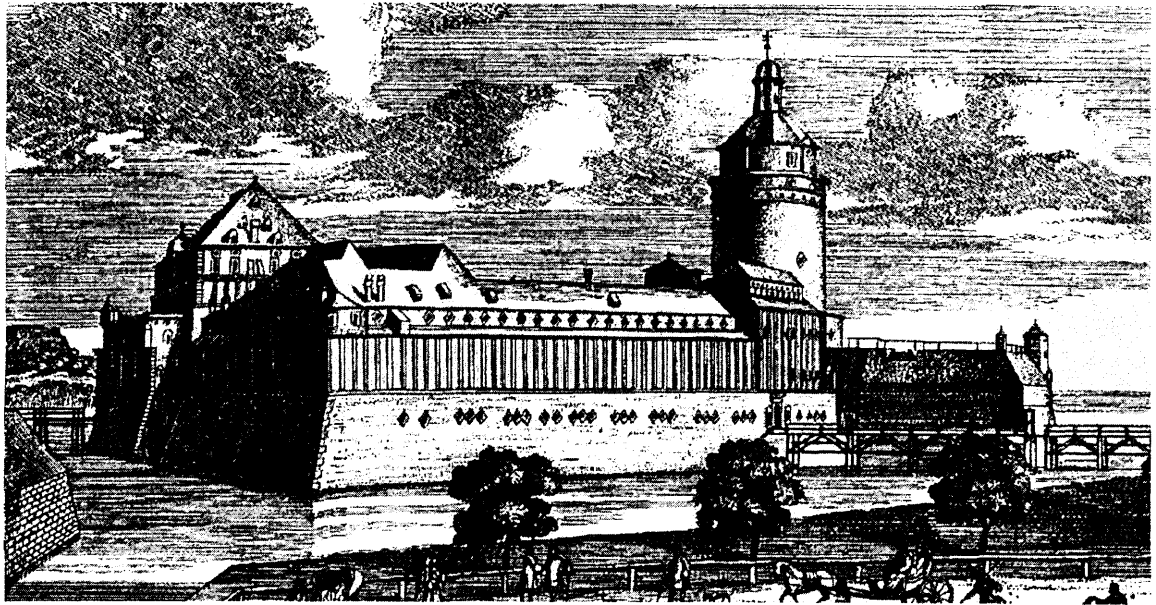
File: Schlosskirche
Wittenberg.jpg

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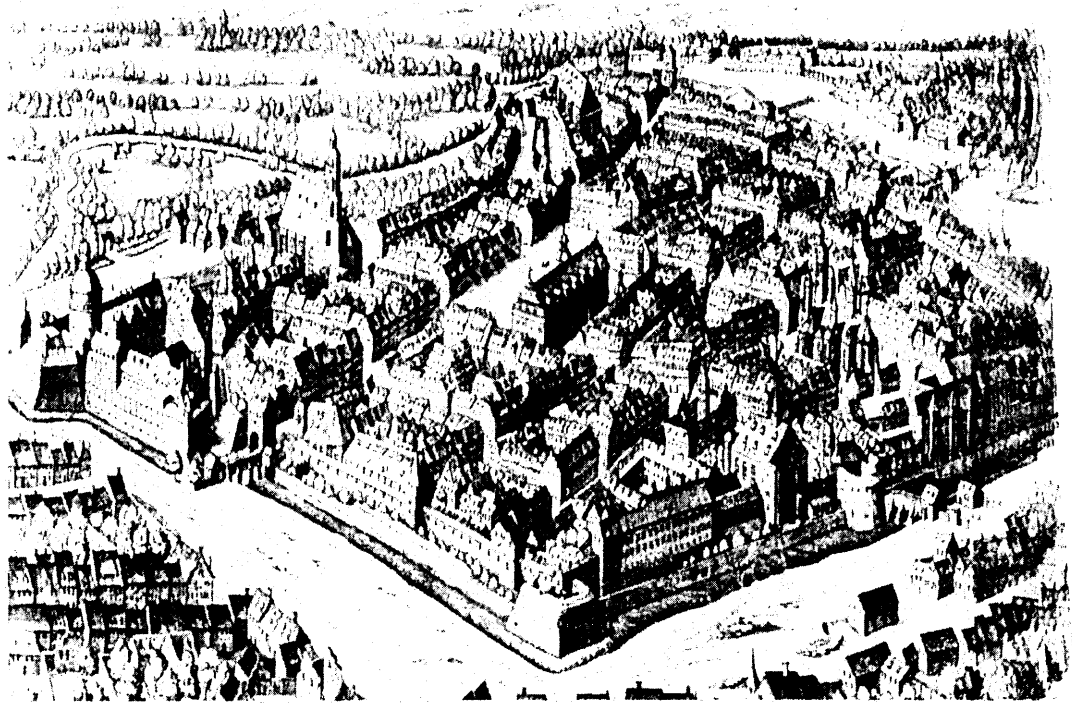
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2. The Pleissenburg Castle, 1519

Salvation



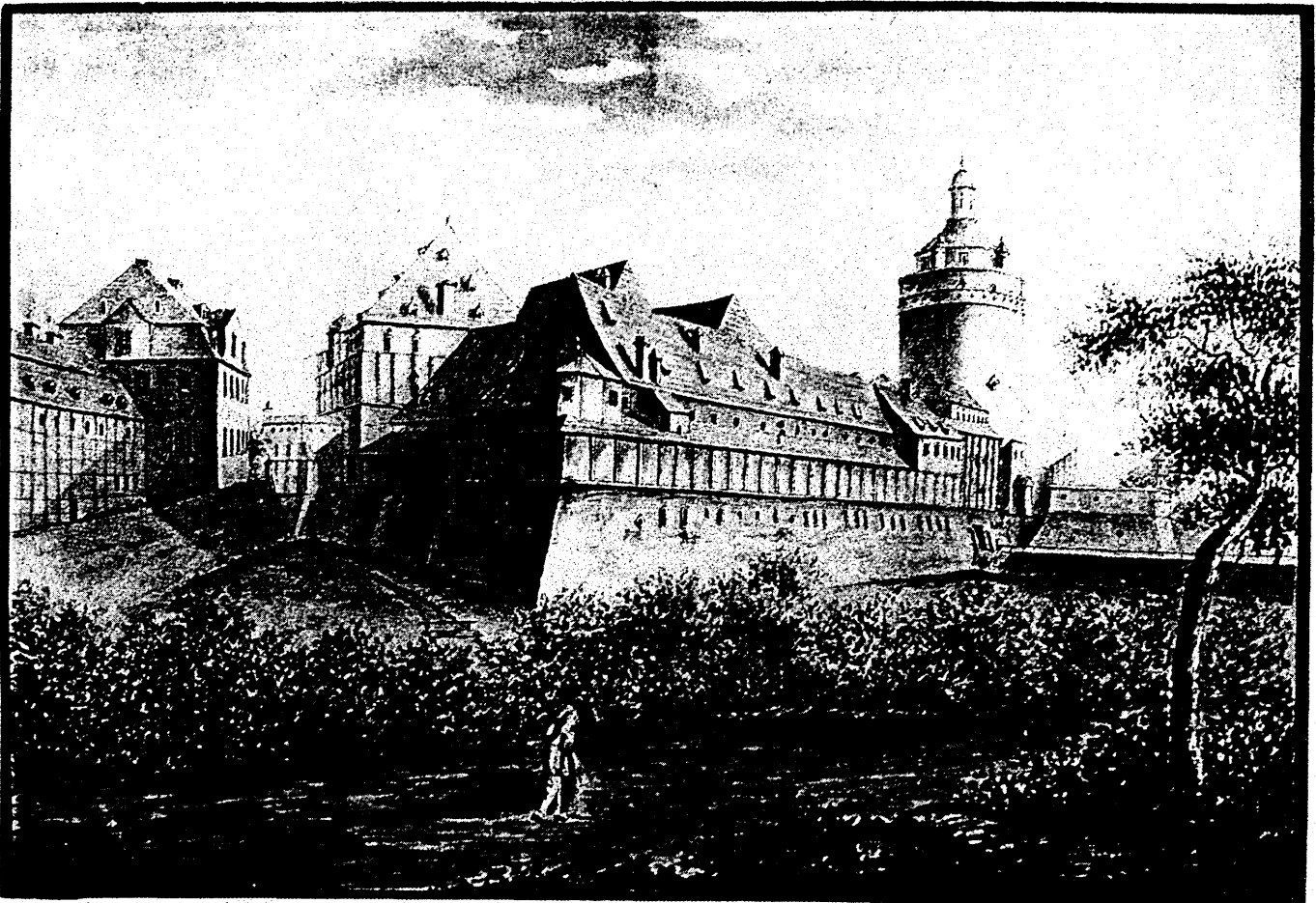
Pleissenburg, um 1700



124 Leipzig. Die Pleissenburg.
 Farbige Wasserzeichnung von
 Gottfried Bachmann, 1782*

125 Leipzig. Thomaskirche

124





THE LEIPZIG DEBATE

Meanwhile, between 4-14 July Luther engaged in the Leipzig debate with Eck. The Wittenbergers arrived a few days after Eck; Luther, Carlstadt and Melancthon with other doctors and two hundred students armed with battle-axes. Eck was provided with a bodyguard of seventy-six men by the town council, to protect him from the Wittenbergers and the Bohemians who were believed to be amongst them. The concourse was so great that Duke George placed the auditorium of the Castle at their disposal. After a week of theological debate between Eck and Carlstadt, Luther answered a rhetorical question from Duke George; *what does it all matter whether the pope is by divine right or by human right? He remains the pope just the same.* Luther used the intervention to insist that by denying the divine origin of the papacy he was not counselling a withdrawal of obedience from the Pontiff. For Eck, however, the claim of the Pope to unquestioning obedience rested on the belief that his office was divinely instituted. Eck then attacked Luther's teaching in its similarities with that of Wyclif and Hus, both of whom had been condemned as heretics in the early fifteenth century:

"I see" said Eck "that you are following the damned and pestiferous errors of John Wyclif, who said 'It is not necessary for salvation to believe that the Roman Church is above all others.' And you are espousing the pestilent errors of John Hus, who claimed that Peter neither was nor is the head of the Holy Catholic Church."

"I repulse the charge of Bohemianism," roared Luther. "I have never approved of their schism. Even though they had divine right on their side, they ought not to have withdrawn from the Church, because the highest divine right is unity and purity."

Eck was driving Luther onto dangerous territory, especially at Leipzig, because Bohemia was close by and, within living memory, the Hussites had invaded and ravaged the Saxon lands thereabouts. Luther used an interlude in proceedings to go to the university library and read the acts of the Council of Constance, at which Hus had been condemned to be burnt. To his amazement, he found among the reprov'd articles the following statements of Hus:

The one holy universal Church is the company of the predestined... The universal Holy Church is one, as the number of the elect is one.

He recognised the theology of these statements as deriving directly from St Augustine. When the assembly reconvened, Luther declared:

Among the articles of John Hus, I find many which are plainly Christian and evangelical, which the universal church cannot condemn... As for the article of Hus that 'it is not necessary for salvation to believe the Roman Church is superior to all others', I do not care whether this comes from Wyclif or Hus. I know that innumerable Greeks have been saved though they never heard this article. It is not in the power of the Roman pontiff or of the Inquisition to construct new articles of faith. No believing Christian can be coerced beyond holy writ. By divine law we are forbidden to believe anything which is not established by divine Scripture or manifest revelation. One of the canon lawyers has said that the opinion of a single private man has more weight than that of a Roman pontiff or an ecclesiastical council if grounded on a better authority or reason. I cannot believe that the Council of Constance would condemn these propositions of Hus... The Council did not say that all the articles of Hus were heretical. It said that 'some were heretical, some erroneous, some blasphemous, some presumptuous, some seditious and some offensive to pious respectively...

Luther went on, now in German, to reiterate that a council *cannot make divine right out of that which by nature is not divine right* and make new articles of faith, and that a *simple layman armed with Scripture is... above a pope or a council without it.* Articles of faith must come from Scripture, for the sake of which *we should reject pope and councils.* Eck retorted, in a manner which conjured up memories of the Hussite hordes ravaging Saxon lands, that *this is the Bohemian virus, in that the Reverend Father, against the holy Council of the Constance and the consensus of all Christians does not fear to call certain articles of Wyclif and Hus most Christian and evangelical.*

After the Leipzig debate, Eck came upon a new fagot for Luther's pyre. "At any rate," he crowed, "no one is hailing me as the Saxon Hus." Two letters to Luther had been intercepted, from Hussites of Prague, in which they said, "What Hus was once in Bohemia you, Martin, are in Saxony. Stand firm." When they did eventually reach Luther, they were accompanied by a copy of Hus's work *On the Church*. "I agree now with more articles of Hus than I did at Leipzig," Luther commented. In February of the following year, he had come to the conclusion that "we are all Hussites without knowing it." For Eck and the Roman Pontiff and *curia*, however, 'Hussite' remained a byword for 'heretic', and Luther was indeed known amongst them as 'the Saxon Hus'. Luther was still in mortal danger, and no doubt remembered how his predecessor had been given an imperial pass to Constance and never returned.

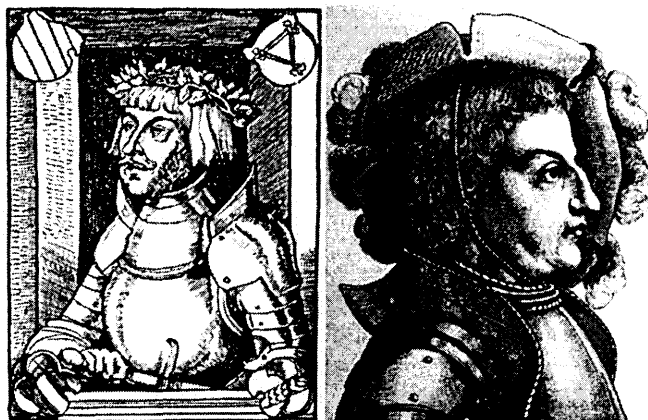
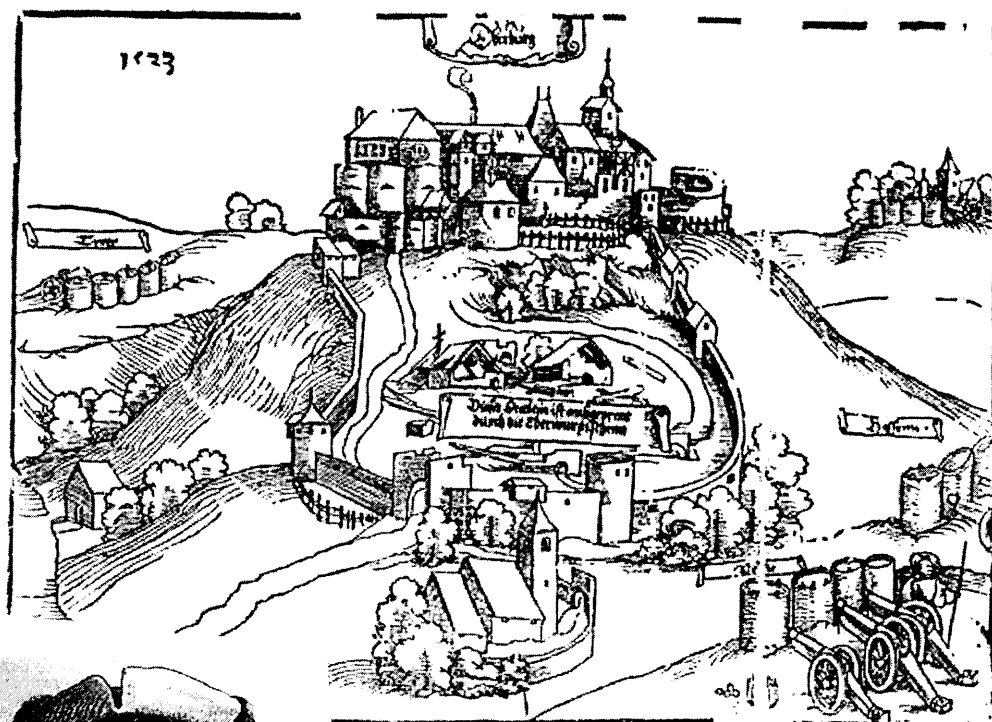
3. The Ebernburg Castle, 1520-22

Security



Gestalt vnd Form des geschloß Oberburg / weilend Franciscus von Sickingen
gewesen / vnd durch die baid Churfürsten Trier vnd Pfalz / auch den Fürsten
von Hessen erobert Anno fünffzehundert vnd dreyßig und zwainzigsten jar.
Jobst Denecker.

Beham, Hans Sebald: Belagerung von Ebernburg



4 Humanist, writer, and imperial knight Ulrich von Hutten
Franz von Sickingen

Ulrich von Hutten

German knight

born April 21, 1488, near Fulda, Abbey of Fulda
died Aug. 29?, 1523, near Zürich

Franconian knight and Humanist, famed as a German patriot, satirist, and supporter of Luther's cause. His restless, adventurous life, reflecting the turbulent Reformation period, was occupied with public and private quarrels, pursued with both pen and sword.

As a supporter of the ancient status of the knightly order (Ritterstand), Ulrich looked back to the Middle Ages; but as a writer he looked forward, employing the new literary forms of the Humanists in bit Latin dialogues, satirizing the pretensions of princes, the papacy, Scholasticism, and obscurantism. He was the main contributor to the second volume of the *Epistolae obscurorum virorum* (1515-17; "Letters of Obscure Men"), a famous attack on monkish life and letters. As a patriot, he envisioned a united Germany and after 1520 wrote satires in German. His vigorous series of satiric pamphlets on Luther's behalf, which first were published in Latin, were subsequently translated into German in his *Gesprächbüchlein* (1522; "Little Conversation Book"). Ulrich joined the forces of Franz von Sickingen the knights' war (1522) against the German princes. On the defeat of their cause he fled to Switzerland, where he was refused help by his former friend Erasmus. Penniless and dying of syphilis, he was given refuge by Huldrych Zwingli. The legend of Ulrich as a warrior for freedom has been much romanticized in German literature, notably by C.F. Meyer in *Hutten's letzte Tage* (1871; "Hutten's Last Day").

Franz von Sickingen

German knight

born March 2, 1481, Ebernburg, Rhenish Palatinate [now in Germany]
died May 7, 1523, Landstuhl

Prominent figure of the early years of the Reformation in Germany.

A member of the *Reichsritterschaft*, or class of free imperial knights, Sickingen acquired considerable wealth and estates in the Rhineland as the result of campaigns against private individuals and again cities, including Worms (1513) and Metz (1518). In 1518 he led the army of the Swabian league against Ulrich I, duke of Württemberg. After the death of the Holy Roman emperor Maximilian I in 1519, Sickingen used his influence to support the election of Charles V as emperor.

Sickingen protected Martin Luther and harboured many Humanists and Reformers in his castles, which were, in the words of Humanist Ulrich von Hutten, "a refuge for righteousness." Sickingen placed himself at the head of the German knights when they rose in defense of their class interests in 1522, declaring war against his old enemy Richard of Greiffenklau, archbishop of Trier. He sadly underestimated the opposition. The city of Trier remained loyal to the archbishop, and princes such as the landgrave Philip of Hesse rallied to his support; Sickingen was repulsed, his support fell off, and was declared an outlaw. He was forced on the defensive; his castles fell one by one; and finally he capitulated in his last stronghold at Landstuhl. He died the next day and was buried there. On the one hand a champion of the poorer classes, a Lutheran sympathizer, and genuine patriot, Sickingen was on the other hand an opportunist whose objective probably was high office.

Encyclopaedia Britannica

Peasants rebelled against the aristocratic landowners in 1524-1525, plundering manors and monasteries in Franconia and Swabia.

Luther sided with the princes against the peasants, while the radical reformer 5 **Thomas Munzer** led the peasants in Thuringia.

In 1525 the peasant army was defeated at Frankenhausen by the princes, and Munzer was executed. In 1533-1534 the radical Anabaptists seized control of Munster.



Turgida qui tollis pomposo tumina fastu, Dic quoniam quis Rex, siue colonus erat.

*Der du so hochstolzirst herein,
mit übermüht und kleider-schein,*

*Dag mir wiß sey" der Todenkopff,
Eins Königs oder armen tropff.*

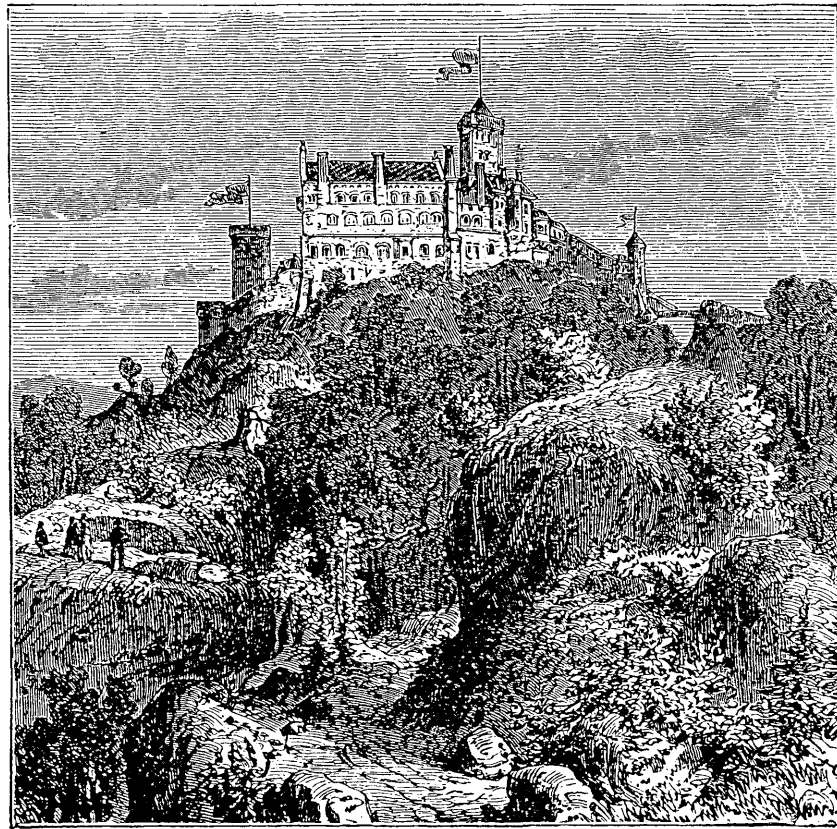


The castle was first mentioned in 1212.

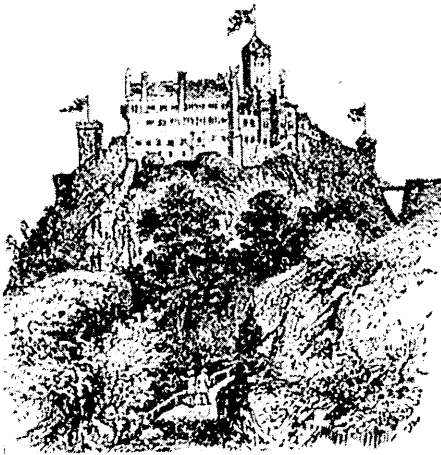
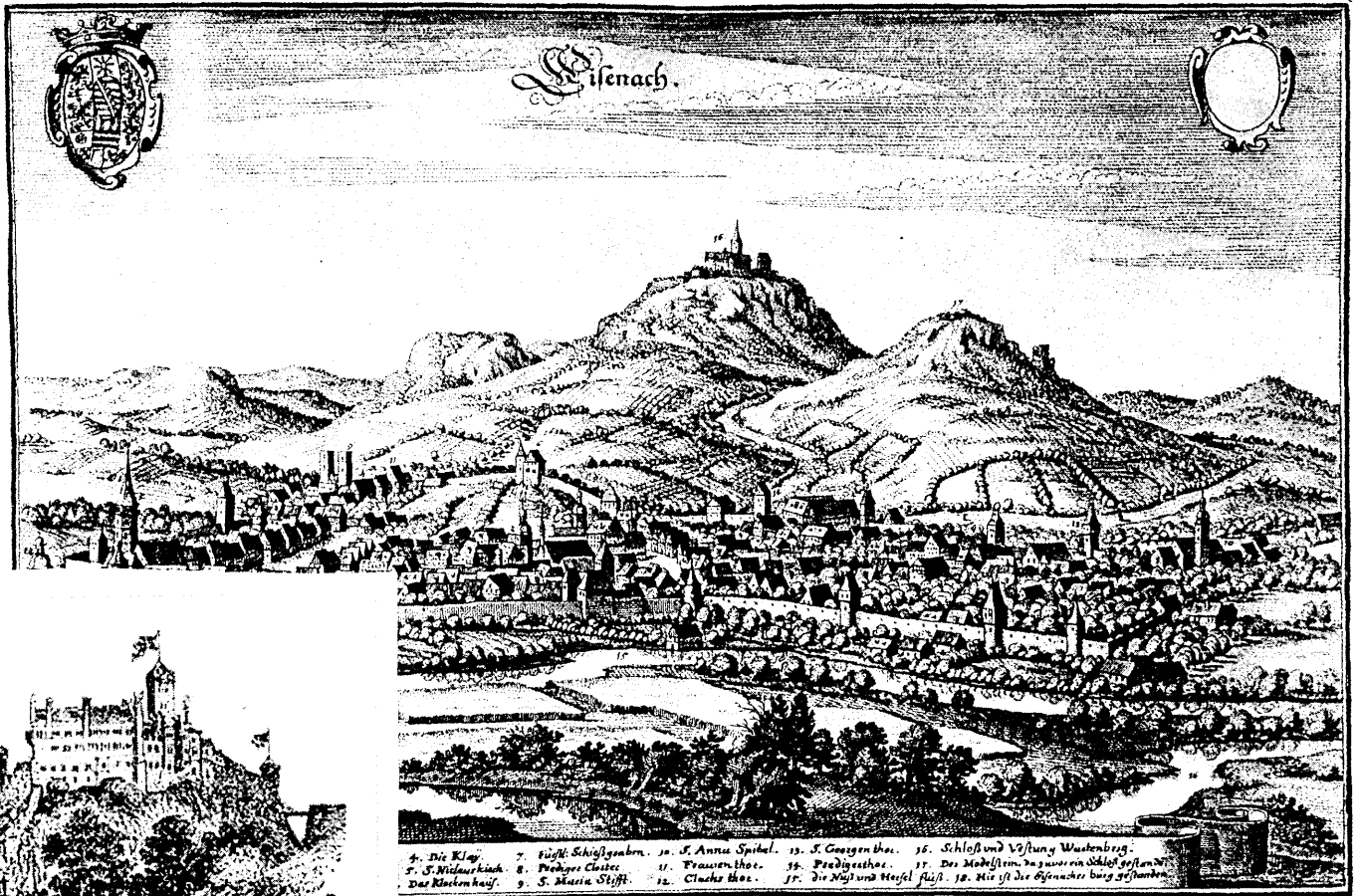
In the early 16th century it became well-known under the knight Franz von Sickingen as a focal point in the history of German Imperium and protestantism. At that time it received its name "refuge of rightness".

Today, the castle houses the "Protestant Family-Holidays and Education Centre (Evangelische Familienfreizeit- und Bildungsstätte)"

4. The Wartburg Castle, 1521-22 **Scripture**

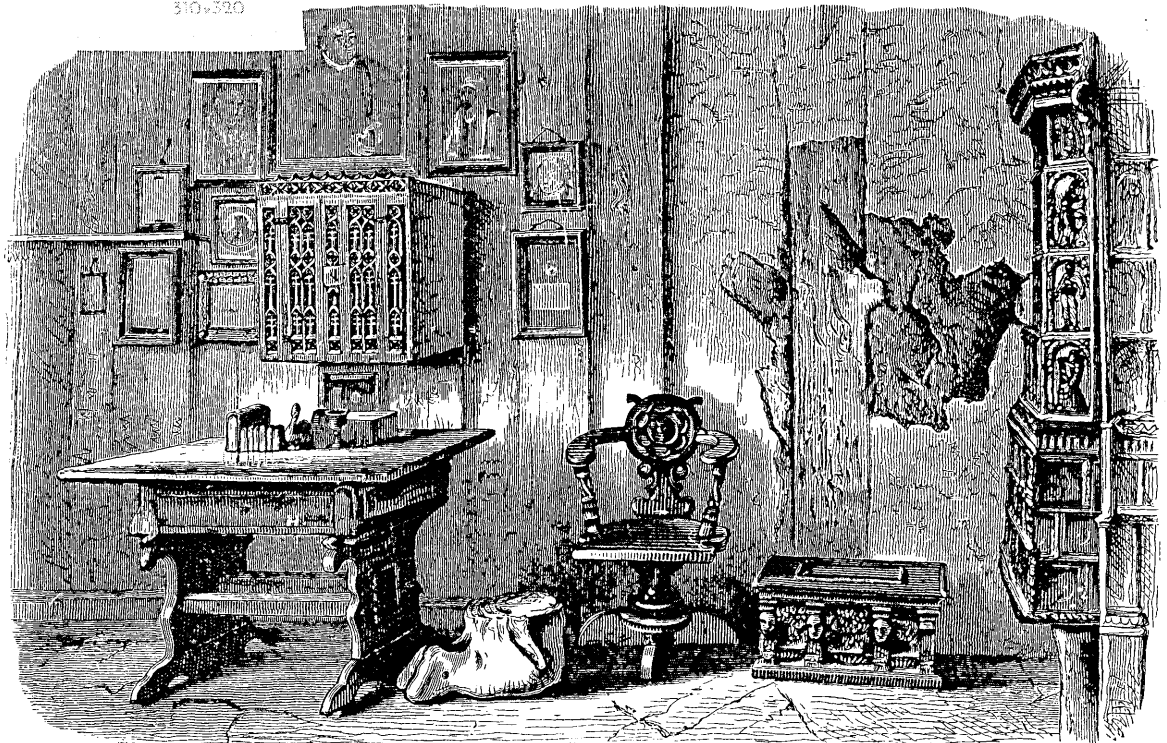


THE WARTBURG, THE "PATMOS" OF LUTHER IN 1521.



Small

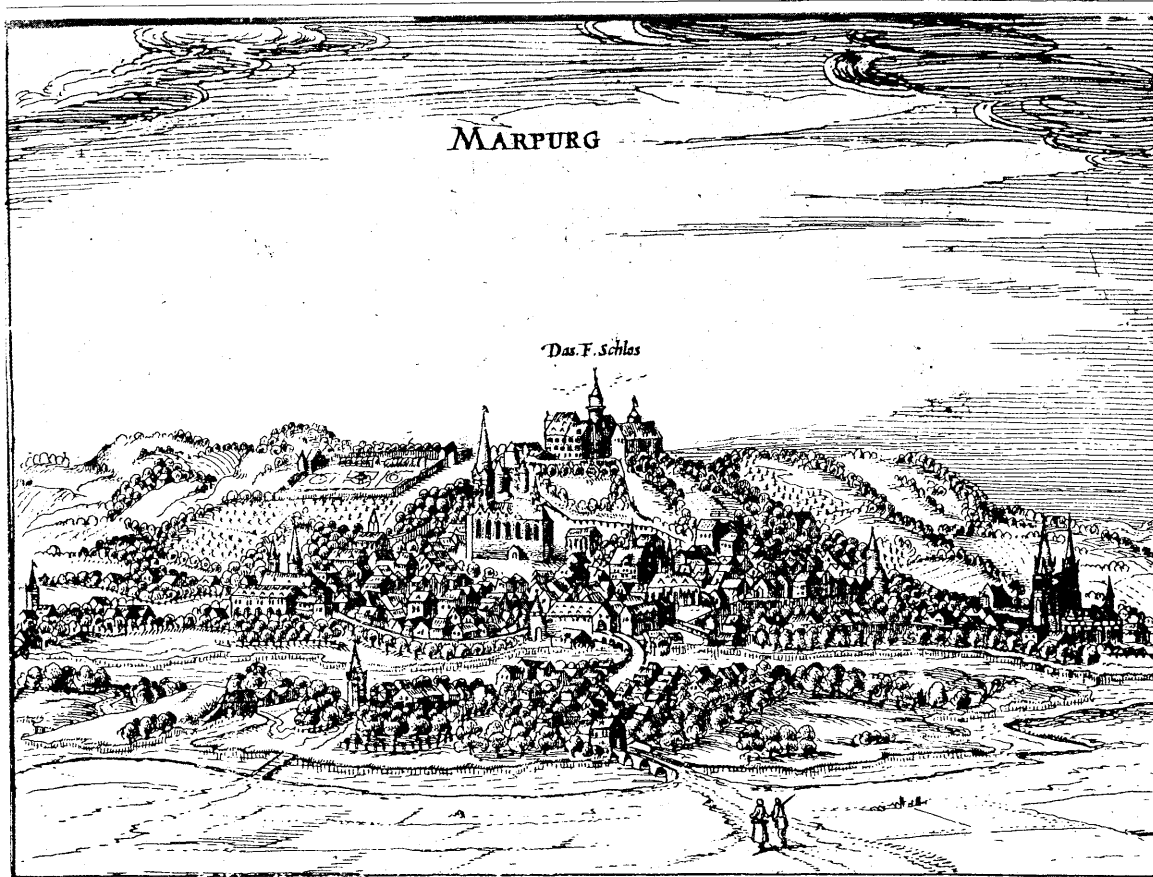
310-320



LUTHER'S STUDY IN THE WARTBURG, HIS PLACE OF REFUGE AFTER THE DIET OF WORMS.

5. The Marburg Castle, 1529

Sacraments



תהלים Psalms Chapter 59

א למנצח אל-תשחת, לדוד מכתם: בשלח שאול; 1 For the Leader; Al-tashheth. [A Psalm] of David; Michtam; when Saul sent, {N} and they watched the house to kill him.

י עזו, אליך אשמרה: כי-אלהים, משגבי. 10 Because of his strength, I will wait for Thee; for God is my high tower.

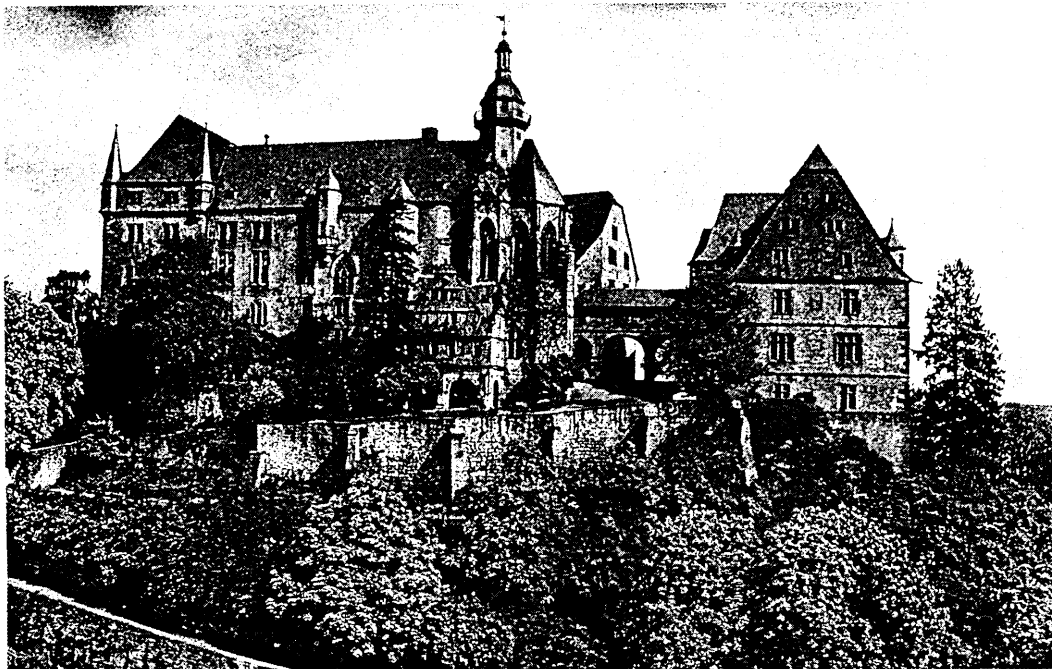
330 Marburg.
Kupferstich, vermutlich 16. Jh.

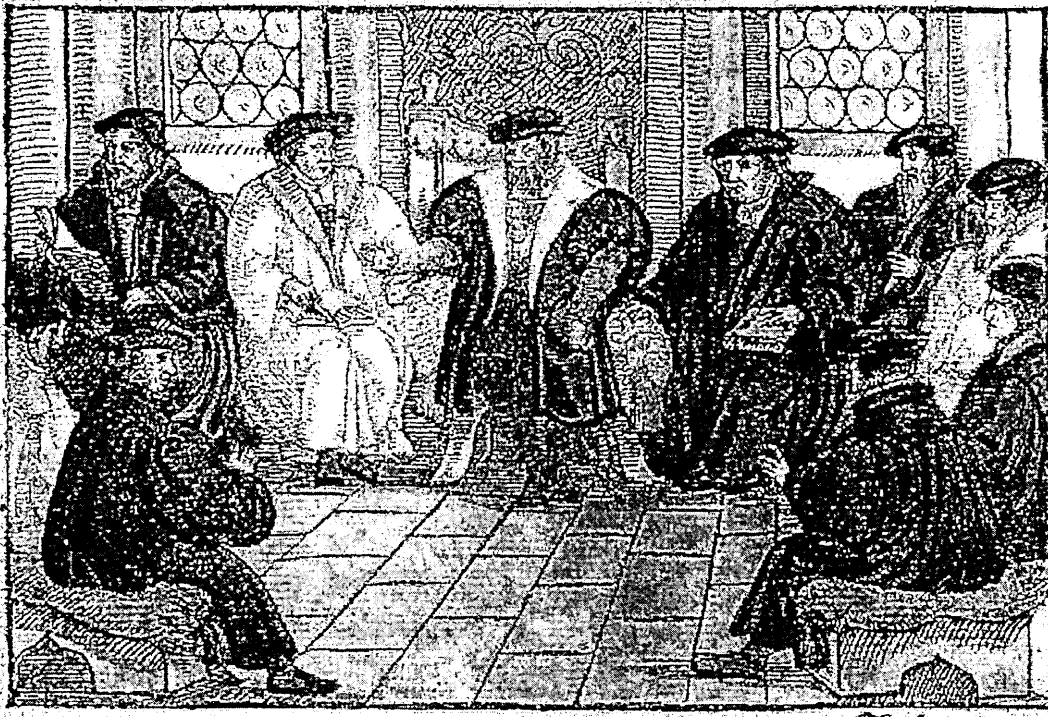
331 Marburg. Schloß*

330



331

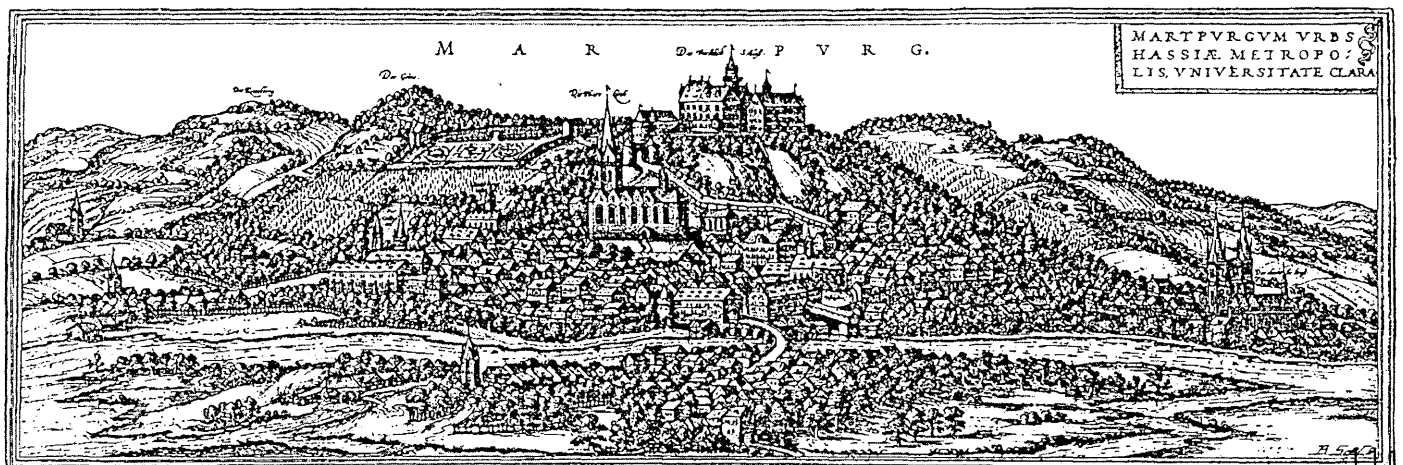




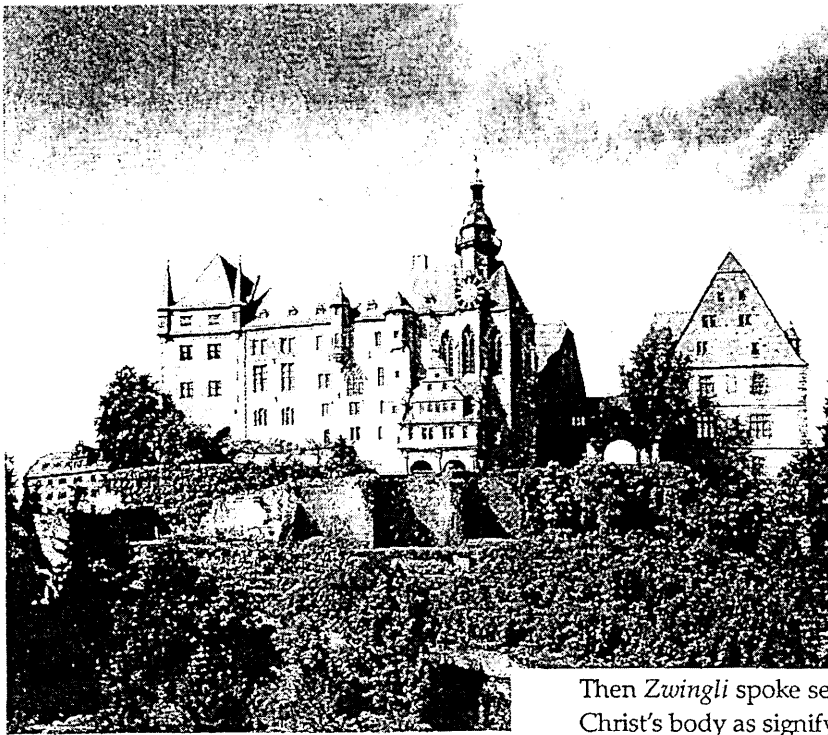
The Marburg Colloquy and the Marburg Articles (1529)

Image: An anonymous woodcut from 1557, depicting the Marburg Colloquy of 1529. Image source: [Wikimedia Commons](#)

[Introductory note: On the first day of October, 1529, the most prominent theologians in the reform movement assembled at the invitation of Landgrave Philip of Hesse in the town of Marburg to resolve a dispute over the nature of the communion elements, a disagreement that threatened to tear the reform movement apart. Attending were a veritable Who's-Who of reform: Martin Luther and his disciples, Justus Jonas and Philip Melancthon; Andreas Osiander, a leader of the reform movement in Nuremberg; Johannes Brenz, reformer of the Duchy of Württemberg; Johannes Oecolampadius, who had initiated the colloquy; Huldrych Zwingli, the reformer of Zürich; and the reformers of Strasbourg, Martin Bucer and Caspar Hedio. The two principal figures, Luther and Zwingli, were able to agree on most points, but could not reach consensus on the Eucharist. Luther maintained that the communion bread and wine were united by sacramental union to the true body and blood of Jesus; for Zwingli, the bread and wine were only symbols of Christ's body and blood.]



Ansicht der Stadt Marburg aus dem 16. Jahrhundert.



MARTIN LUTHER
 Romanus ecclesie doctor, sanctus, et pater, qui
 Verba ista, quibus Christus ait: Hoc est corpus
 meum, interpretatus est: non est corpus, sed
 spiritus, qui in nobis operatur, et per nos
 in mundum venit, et per nos in mundum
 venit. (Luther)

Then Zwingli spoke several times about the sacramental presence of Christ's body as signifying that his body is in the Supper in a representative way.

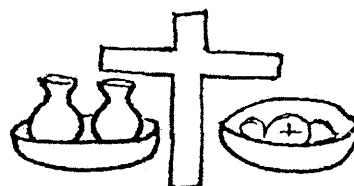
Luther replied to this: Those who make an effort to speak of the permanent presence of Christ's body in such a way take away the substance of the body from the bread, leaving us only crusts and empty chaff. However, the words of Christ sound altogether different. He then showed them the very words [of the Lord].

Several times Zwingli and Oecolampadius admitted that it was certainly possible for God to cause a body to be in different places; but they demanded genuine proof that this took place in the Supper.

At this point Luther set forth the words of the Testament, *Hoc est corpus meum*, rendering them in German in this way: My dearest sirs, since the text of my Lord Jesus Christ reads *Hoc est corpus meum*, I cannot pass over it but must confess and believe that the body of Christ is there.

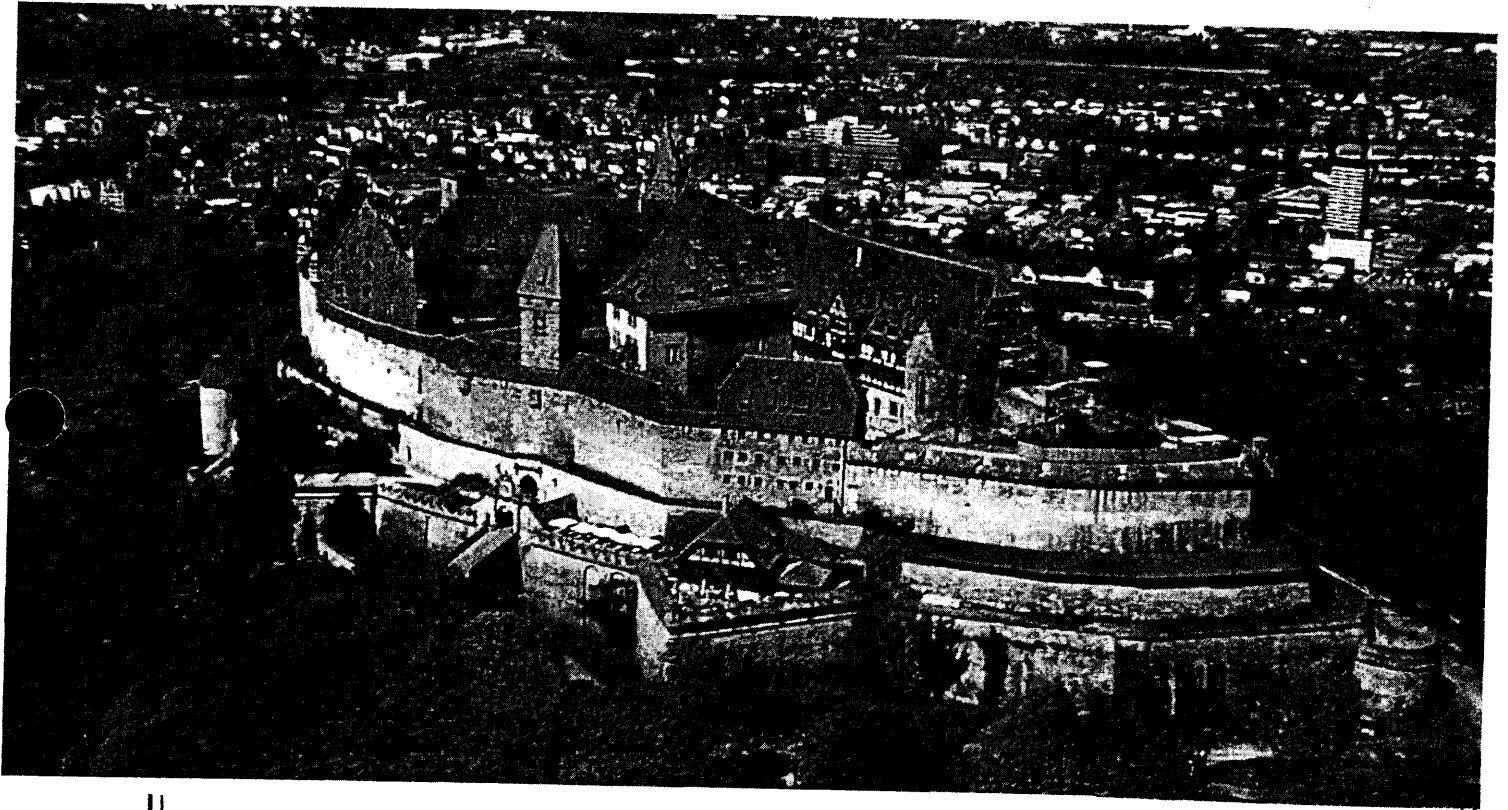
Then Zwingli jumped to his feet and said: Thus you also, Doctor, assume that the body of Christ is locally in the Supper, for you say: The body of Christ must be there. There, there—this is certainly an adverb of place.

Luther replied that he had simply quoted the words of Christ, and did not in any way expect false conclusions of this kind. But if they want to deal cunningly with one another, then he testifies here, as he has before, that he will have nothing whatever to do with mathematical reasons and that he completely rejects and repudiates the adverb of place in connection with the words of the Supper. The words are "This is," not "There is my body." Whether it is there locally or not locally, this he would rather not know, since God has not yet revealed anything about it and no mortal man can prove it one way or another.



6. Veste Coburg, 1530

Spirituality

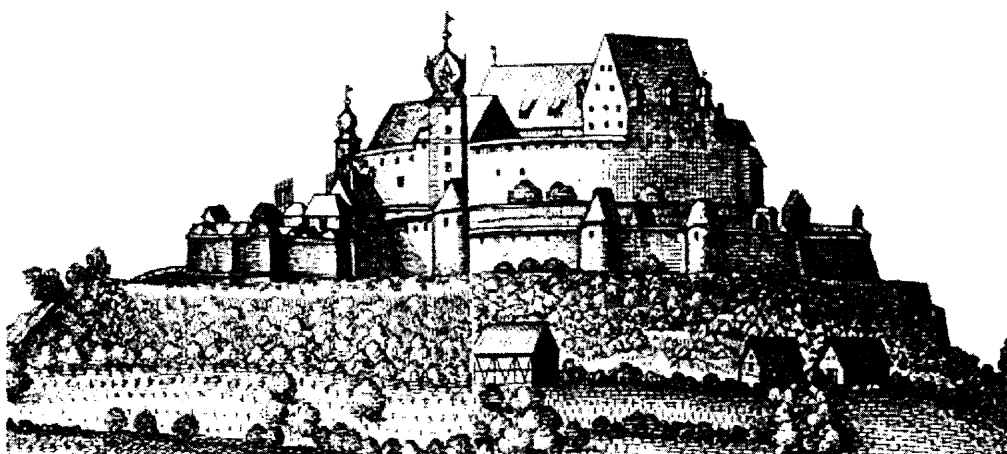


תהלים Chapter 31

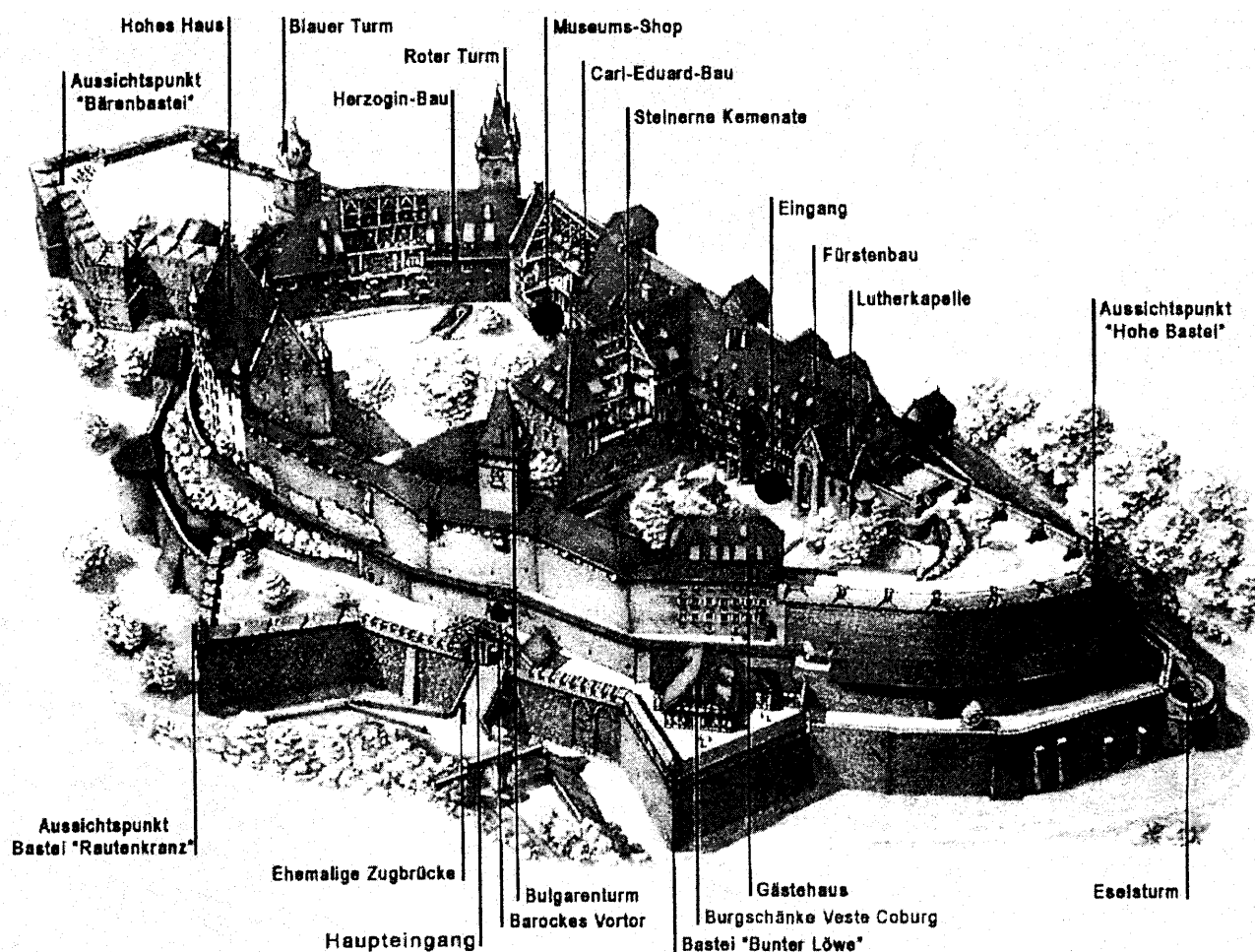
א למנצח, מזמור לדוד. 1 For the Leader. A Psalm of David.

ב בך-יהנה חסיתי, אל-אבושה לעולם; בצדקתך פלטני. 2 In thee, O LORD, have I taken refuge; let me never be ashamed; deliver me in Thy righteousness.

ג הטה אלי, אָזְנְךָ-- מְהֵרָה תִּצִּילֵנִי: 3 Incline Thine ear unto me, deliver me speedily; {N}
הִיָּה לִי, לְצוּר-מְעוֹז--לְבֵית מְצוּדוֹת; לְהוֹשִׁיעֵנִי. be Thou to me a rock of refuge, even a fortress of defence, to save me.



Located on a hill 550 feet above the town of Coburg, Veste Coburg offers incredible views of the valleys below. The one-kilometer walk from the parking area gives a visitor the feeling of the monumental strength of the walls that are perched high above. The Imperial soldiers who unsuccessfully lay siege to the Veste during the Thirty Years War must have left with a feeling of invincibility emitted by the Veste. Be certain to climb the short stairway to the walls of the fortress, where you will be able to view the many towns that dot the valleys below.



PSALM 65 -- THANKSGIVING 1000 B.C.



1A. Introduction:

2A. God's Grace as S_____ : 1-5a (delivers from sin)

- 1b. God is the hearer of prayer: 2
- 2b. God is the pardoner of sin: 3
- 3b. God is the giver of blessings: 4
- 4b. God is the deliverer from enemies: 5

3A. God's Greatness as S_____ : 5b-8 (delivers from serfdom)

- 1b. God works wonders: 5
- 2b. God inspires confidence: 6
- 3b. God subdues nations: 7-8

4A. God's Goodness as S_____ : 9-13 (delivers from starvation)

- 1b. God prompts precipitation: 9-10a
 - 1c. Man's responsibility:
 - 2c. Man has done what he could:
 - 1d. The furrows are cut deep:
 - 2d. The ridges stand straight:
 - 3d. The seed is sown:
- 2b. God promotes germination: 10b
- 3b. God provides the harvest: 11
- 4b. God produces joy: 12-13
 - 1c. Joy over flocks: 13a
 - 2c. Joy over fields: 13b



It is exceedingly strange that there should be an un_____,
un_____ or un_____! (Acts. 14:17; Rom. 2:4)



In
EVERYTHING
give thanks.

Record corn, soybean crops predicted

Psalms and Hymns of Isaac Watts

PSALM 65 PART 1

A prayer-hearing God, and the Gentiles called.

Praise waits in Zion, Lord, for thee;
There shall our vows be paid:
Thou hast an ear when sinners pray;
All flesh shall seek thine aid.

Lord, our iniquities prevail,
But pard'ning grace is thine;
And thou wilt grant us power and skill
To conquer every sin.

Blest are the men whom thou wilt choose
To bring them near thy face,
Give them a dwelling in thine house,
To feast upon thy grace.

In ans'ring what thy church requests
Thy truth and terror shine,
And works of dreadful righteousness
Fulfil thy kind design.

Thus shall the wond'ring nations see
The Lord is good and just;
And distant islands fly to thee,
And make thy name their trust.

They dread thy glitt'ring tokens, Lord,
When signs in heav'n appear;
But they shall learn thy holy word,
And love as well as fear.

PSALM 65 PART 2

The providence of God in air, earth, and sea.

'Tis by thy strength the mountains stand,
God of eternal power;
The sea grows calm at thy command,
And tempests cease to roar.

Thy morning light and ev'ning shade
Successive comforts bring;
Thy plenteous fruits make harvest glad,
Thy flowers adorn the spring.

Seasons and times, and moons and hours,
Heav'n, earth, and air, are thine;
When clouds distil in fruitful showers,
The Author is divine.

Those wand'ring cisterns in the sky,
Borne by the winds around
With wat'ry treasures well supply
The furrows of the ground.

The thirsty ridges drink their fill,
And ranks of corn appear;
Thy ways abound with blessings still,
Thy goodness crowns the year.

PSALM 65 PART 3

The blessings of the spring; or, God gives rain.

A Psalm for the husbandman.

Good is the Lord, the heav'nly King,
Who makes the earth his care;
Visits the pastures ev'ry spring,
And bids the grass appear.

The clouds, like rivers raised on high,
Pour out at thy command
Their wat'ry blessings from the sky,
To cheer the thirsty land.

The softened ridges of the field
Permit the corn to spring;
The valleys rich provision yield,
And the poor lab'ers sing.

The little hills, on every side,
Rejoice at falling showers;
The meadows, dressed in all their pride,
Perfume the air with flowers.

The barren clods, refreshed with rain,
Promise a joyful crop;
The parching grounds look green again,
And raise the reaper's hope.

The various months thy goodness crowns;
How bounteous are thy ways!
The bleating flocks spread o'er the downs,
And shepherds shout thy praise.

Iowa farmers to see record corn crop

**Record Corn, Soybean Harvest
Expected In U.S. After Ideal
Summer Growing Conditions**

USDA ups expected record corn, soybean harvest

Psalms and Hymns of Isaac Watts

Manfred E. Kober, Th.D.
308 Second St. S.E.
Bondurant, IA 50034 16
MKober316@gmail.com

PSALM 65 -- THANKSGIVING 1000 B.C.

1A. Introduction:

2A. God's Grace as Savior: 1-5a (delivers from **sin**)

- 1b. God is the hearer of prayer: 2
- 2b. God is the pardoner of sin: 3
- 3b. God is the giver of blessings: 4
- 4b. God is the deliverer from enemies: 5

3A. God's Greatness as Sovereign: 5b-8 (delivers from **serfdom**)

- 1b. God works wonders: 5
- 2b. God inspires confidence: 6
- 3b. God subdues nations: 7-8

4A. God's Goodness as Sustainer: 9-13 (delivers from **starvation**)

- 1b. God prompts precipitation: 9-10a
 - 1c. Man's responsibility:
 - 2c. Man has done what he could:
 - 1d. The furrows are cut deep:
 - 2d. The ridges stand straight:
 - 3d. The seed is sown:
- 2b. God promotes germination: 10b
- 3b. God provides the harvest: 11
- 4b. God produces joy: 12-13
 - 1c. Joy over flocks: 13a
 - 2c. Joy over fields: 13b

It is exceedingly strange that there should be an unbelieving, unappreciative or unhappy man! (Acts. 14:17; Rom. 2:4)



GOD'S DEPENDABILITY DESPITE DISAPPOINTMENTS

Psalm 89

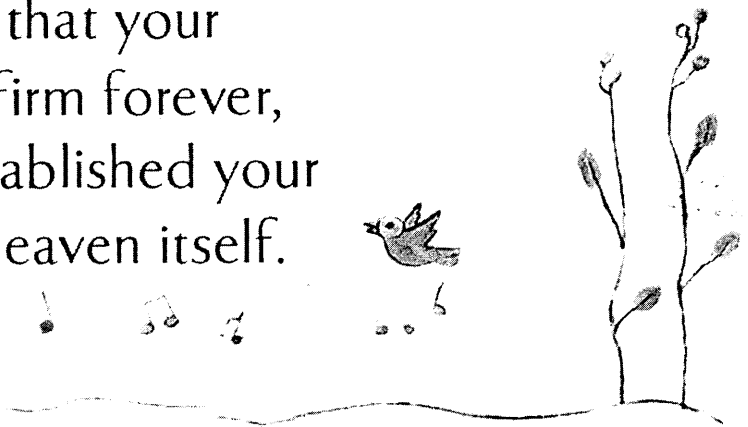
Psalm 89:1-2

I will sing of the
LORD'S great LOVE forever,

with my mouth I will make your
faithfulness known through all generations.

I will declare that your
LOVE stands firm forever,
that you have established your
faithfulness in heaven itself.

Psalm 89:1-2



Manfred E. Kober, Th.D.

GOD'S DEPENDABILITY DESPITE DISAPPOINTMENTS: Psalm 89

The Outline of the Psalm

- 1A. THE PRAISE OF THE PSALMIST: 1-18
 - 1b. Praise for God's covenant with David: 1-4
 - 2b. Praise for the God's character: 5-18
- 2A. THE PROMISES OF GOD TO DAVID: 19-37
- 3A. THE PROBLEMS OF THE PSALMIST: 38-45
- 4A. THE PETITION OF THE PSALMIST: 46-51



The Occasion for the Psalm

The occasion of the psalm seems to have been the defeat and deposing of a king in the Davidic line, possibly Jehoiachin (2 Ki. 24:8-17). The disaster and disappointment caused the psalmist to question God's fidelity to His promise to David (2 Sam. 7:8-16). The comments of Allen P. Ross are very much to the point,

The psalmist is not without hope, however. He begins his lament with a hymn that praises God for his loyal love and faithfulness; he recalls the marvelous acts of God in the past; and most importantly, he restates the promises of God . . . the covenant that he swore to David, a covenant that promised an eternal dynasty. On the basis of all this, the psalmist pleads with God to intervene once again and fulfill the promises that he made to David, and therefore to the nation. The prayer is certainly the focus of the psalm; but it is an informed prayer and not a desperate cry out of darkness. Believers down through the ages have been in similar situations; and their prayers are most effective when they are based on the character of God and on his sure promises (*A Commentary on the Psalms*, II, 2013, 840).

The introductory verses stress the key words which occur throughout the psalm:

God's steadfast, loyal love - **חֶסֶד** (*chesed*) (transl. as *mercies* and *mercy*,
lovingkindness, *lovingkindnesses*)

God's faithfulness - **אֱמוּנָה** (*'amuna*)

Both terms appears seven times:

Chesed: mercy/loving kindnesses Ps. 89:1, 2, 14, 24, 28, 33, 49

'Amuna: Ps. 89:1, 2, 5, 8, 24, 33, 49 (truth)

Psalm 89:1

I will sing of the *mercies* (CHESED) of the Lord for ever: with my mouth will I make known thy *faithfulness* (AMUNA) to all generations.

תהלים Chapter 89 Psalms

א משכיל, לאיתן האזרחי. 1 Maschil of Ethan the Ezrahite.

ב חסדי יהוה, עולם אשירה; לדור ודור, אודיע אמונתך בפי. 2 I will sing of the mercies of the LORD for ever; to all generations will I make known Thy faithfulness with my mouth.

These important divine attributes are placed in proximity. They helped the psalmist survive dismay, disappointment, indeed, disaster. As the believer focuses on the divine perfections he will be able to endure the trials of life, with confidence that God knows and cares, that this loyal love and faithfulness are a constant despite life's conflicts.

With the psalmist let us meditate on and magnify God's faithfulness. One recalls that the distraught prophet Jeremiah, just as the psalmist, was encouraged by God's faithfulness and mercy. May God's faithfulness be our confidence as well.

Jeremiah's Confidence: *Lamentations 3:21-23*

²¹ This I recall to my mind, therefore have I hope.

²² It is of the Lord's mercies that we are not consumed, because his compassions fail not.

²³ They are new every morning: great is thy faithfulness.

An Overview of God's Faithfulness in Psalm 89

1. Faithfulness endures for all generations, therefore **REJOICE**.

v. 1- I will sing of the mercies of the Lord for ever: with my mouth will I make known thy **faithfulness** to all generations.

2. Faithfulness is established in the highest heavens, therefore **REFLECT**.

v. 2 - For I have said, Mercy shall be built up for ever: thy **faithfulness** shalt thou establish in the very heavens.

3. Faithfulness is extolled by the angelic assembly, therefore **REVERE**.

v. 5 - And the heavens shall praise thy wonders, O Lord: thy **faithfulness** also in the congregation of the saints.

4. Faithfulness envelops the supreme Savior, therefore REST.

v. 8 -LORD God of hosts, who is a strong LORD like unto thee? or to thy **faithfulness** round about thee?

5. Faithfulness is experienced by the selected sovereign, therefore RESPOND.

v. 24 - But my **faithfulness** and my mercy shall be with him: and in my name shall his horn be exalted.

6. Faithfulness is extended to the sinning saint, therefore REPENT.

v. 33 - Nevertheless my lovingkindness will I not utterly take from him, nor suffer my **faithfulness** to fail.

7. Faithfulness engenders confidence in the suffering believer, therefore REMEMBER.

v. 49 – Where are thy former lovingkindnesses, which thou swarest to David in thy **truth** {literally, **faithfulness**}.

His **faithfulness** and **loyal love** are manifested everywhere and to everyone.

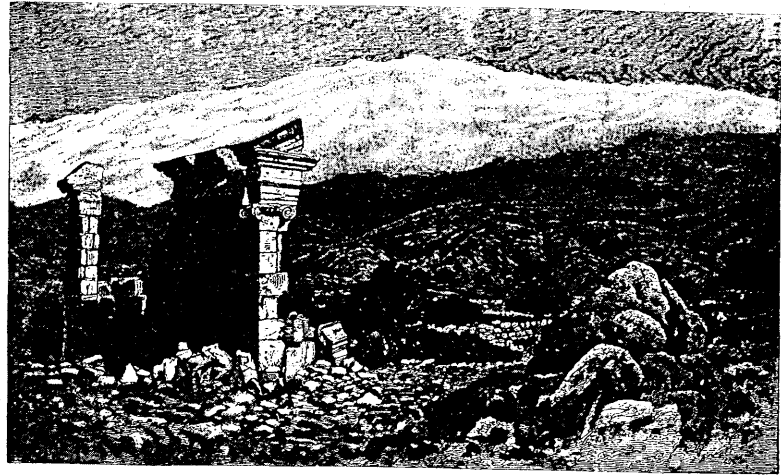
1. To the Saints v. 1
2. To the Stars v. 2
3. To the Spirit beings v. 5
4. To the Savior v. 8
5. To the Summits v. 12 (Mt. Hermon and Mt. Tabor)
5. To the Sovereign v. 24
6. To the Sea v. 25
7. To the Sinners v. 33

It is of the Lord's *mercies*
that we are not consumed,
because his *compassions* fail not.
They are new every *morning*:
Great is thy faithfulness.
Lamentations 3:22–23

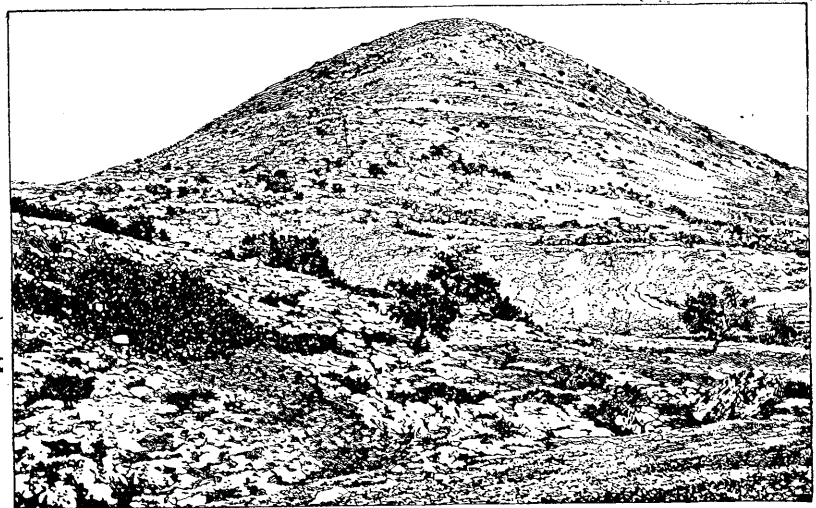
11 The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.



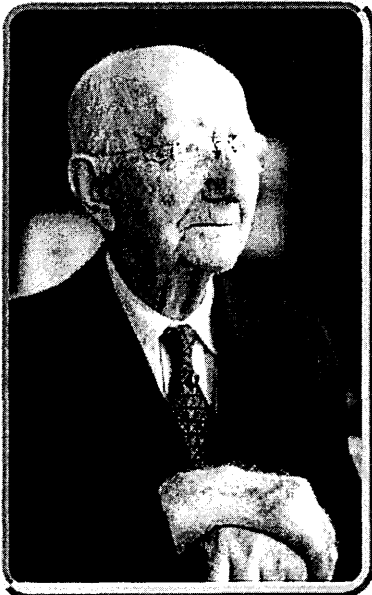
RUINED TEMPLE AT THELTHATHA. JEBEL ESH SHEIKH—MOUNT HERMON



Mount Tabor.

GREAT IS THY FAITHFULNESS

"every morning: great is Thy faithfulness." Lamentations 3:22-23



Thomas O. Chisholm (1866-1960)

Words: Thomas O. Chisholm, 1923. According to Chisholm, there were no special circumstances which caused its writing—just his experience and Bible truth. The hymn first appeared in *Songs of Salvation and Service*, 1923, compiled by William Runyan. It is the unofficial "school hymn" of Moody Bible Institute, Chicago, Illinois, with which Runyan was associated for a number of years.

Music: FAITHFULNESS (RUNYAN), William M. Runyan, 1923 (♩ ♪ ♫). Runyan wrote the music specifically for these words: "This particular poem held such an appeal that I prayed most earnestly that my tune might carry its message in a worthy way, and the subsequent history of its use indicates that God answered prayer."



William M. Runyan (1870-1957)

GREAT IS THY FAITHFULNESS © 1923 Hope Publishing Company
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(800-323-1049)
Used by permission.

Great is Thy faithfulness, O God my Father;
There is no shadow of turning with Thee;
Thou changest not, Thy compassions, they fail not;
As Thou hast been, Thou forever will be.

Refrain

Great is Thy faithfulness!
Great is Thy faithfulness!
Morning by morning new mercies I see.
All I have needed Thy hand hath provided;
Great is Thy faithfulness, Lord, unto me!

Summer and winter and springtime and harvest,
Sun, moon and stars in their courses above
Join with all nature in manifold witness
To Thy great faithfulness, mercy and love.

Refrain

Pardon for sin and a peace that endureth
Thine own dear presence to cheer and to guide;
Strength for today and bright hope for tomorrow,
Blessings all mine, with ten thousand beside!

Refrain

A word of caution:

6

Below is a sad, but ever so typical example of spiritualizing the throne of David. Covenant theologians, with hermeneutical sleight of hand, transfer the throne from Jerusalem to heaven. One wishes that these spiritualizers would consider passages like Amos 9. Note that at times of Israel's greatest apostasy God assures Israel that He would restore the dynasty of David (v. 11) after Israel is brought back permanently into their land in the Millennial Kingdom (vv. 12-15).

Coffman's Commentaries on the Bible

PSALM 89

THE END OF THE DAVIDIC DYNASTY WAS NOT UNDERSTOOD BY ISRAEL

The occasion for this psalm was the conquest of Jerusalem, the capture of king Jehoiachin, his deportation to Babylon along with Daniel and many other able Hebrews, and the enthronement of the puppet king Zedekiah, a vassal of Nebuchadnezzar. A number of able scholars agree on this.

The statement in Psalms 89:45 that God had shortened the days of the youth of the king and covered him with shame may refer to Jehoiachin who was only 18 years old when carried away captive.^[1] - The whole tone of the psalm suggests that it was written when the kingdom was toppling to ruin, or perhaps even after its fall.^[2] - The days of ... Zedekiah, just before the fall of Jerusalem seem to fit the situation.^[3] - The humiliation Of a king was probably that of Jehoiachin.^[4] - The occasion is the defeat and deposition of a Judean king ... many think Jehoiachin, probably in the early sixth century B.C.^[5]

The psalm starts off like a song of praise to God (Psalms 89:1-18), after which there follows a rehearsal of God's marvelous promises to David regarding the kingdom to be established "forever" (Psalms 89:19-37); but quite abruptly in Psalms 89:38 the psalm changes into a lament, in terminology that borders on the nature of a reproach against God and a charge that he has failed to keep his promises to Israel. That attitude of vigorous complaint prevails throughout Psalms 89:38-45. Then there comes an urgent plea for God to intervene and restore to Israel the glories to which they believed themselves entitled by the ancient promises of God.

Psalms 89:52 is no part of this psalm but forms the doxology concluding Book III of the Psalter.

By far, the most important verse in the whole psalm is Psalms 89:37 which indicates that the everlasting "throne of David" is not an earthly throne at all. The promises to the Davidic dynasty upon which Israel had so enthusiastically rested their expectations were never to be fulfilled in the literal earthly dynasty of David, the whole institution of the Davidic kingdom being merely typical in a very feeble way of the glorious kingdom of the Messiah, even Jesus Christ, who today is sitting upon the "spiritual throne of David" in heaven itself. See full discussion of all this under Psalms 89:37.

Amos 9:8-15 King James Version (KJV)

8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord.

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

13 Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

Psalm 89

Words: Isaac Watts

PART 1. L.M.

The covenant made with Christ; or, The true David

- 1 For ever shall my song record
The truth and mercy of the Lord;
Mercy and truth for ever stand,
Like heav'n, established by his hand.
- 2 Thus to his Son he sware, and said,
"With thee my cov'nant first is made;
In thee shall dying sinners live,
Glory and grace are thine to give.
- 3 "Be thou my Prophet, thou my, Priest;
Thy children shall be ever blessed;
Thou art my chosen King: thy throne
Shall stand eternal like my own.
- 4 "There's none of all my sons above
So much my image or my love;
Celestial powers thy subjects are:
Then what can earth to thee compare?
- 5 "David, my servant, whom I chose
To guard my flock, to crush my foes,
And raised him to the Jewish throne,
Was but a shadow of my Son."
- 6 Now let the church rejoice and sing
Jesus, her Savior and her King;
Angels his heav'nly wonders show,
And saints declare his works below.



PART 1. C.M.

The faithfulness of God.

- 1 My never-ceasing songs shall show
The mercies of the Lord;
And make succeeding ages know
How faithful is his word.
- 2 The sacred truths his lips pronounce
Shall firm as heav'n endure;
And if he speak a promise once,
Th' eternal grace is sure.
- 3 How long the race of David held
The promised Jewish throne!
But there's a nobler cov'nant sealed
To David's greater Son.
- 4 His seed for ever shall possess
A throne above the skies;
The meanest subject of his grace
Shall to that glory rise.
- 5 Lord God of hosts, thy wondrous ways
Are sung by saints above;
And saints on earth their honors raise
To thy unchanging love.



v.7,8&c. PART 2. C.M.

The power and majesty of God; or, Reverential w

- 1 With rev'rence let the saints appear,
And bow before the Lord;
His high commands with rev'rence hear,
And tremble at his word.
- 2 How terrible thy glories be!
How bright thine armies shine!
Where is the power that vies with thee,
Or truth compared to thine?
- 3 The northern pole and southern rest
On thy supporting hand;
Darkness and day, from east to west,
Move round at thy command.
- 4 Thy words the raging winds control,
And rule the boist'rous deep;

Thou mak'st the sleeping billows roll,
The rolling billows sleep.

- 5 Heav'n, earth, and air, and sea, are thine,
And the dark world of hell;
How did thine arm in vengeance shine
When Egypt durst rebel!
- 6 Justice and judgment are thy throne,
Yet wondrous is thy grace;
While truth and mercy, joined in one,
Invite us near thy face.



v.15,&c. Part 3. C.M.

A blessed gospel.

- 1 Blessed are the souls that hear and know
The gospel's joyful sound;
Peace shall attend the path they go,
And light their steps surround.
- 2 Their joy shall bear their spirits up
Through their Redeemer's name;
His righteousness exalts their hope,
Nor Satan dares condemn.
- 3 The Lord, our glory and defense,
Strength and salvation gives;
Isr'el, thy King for ever reigns,
Thy God for ever lives.



v.19,&c. Part 4. C.M.

Christ's mediatorial kingdom; or, His Divine and

- 1 Hear what the Lord in vision said,
And made his mercy known:
"Sinners, behold your help is laid
On my Almighty Son.
- 2 "Behold the Man my wisdom chose
Among your mortal race:
His head my holy oil o'erflows,
The Spirit of my grace.
- 3 "High shall he reign on David's throne,
My people's better King;
My arm shall beat his rivals down,
And still new subjects bring.
- 4 "My truth shall guard him in his way,
with mercy by his side,
While in my name through earth and sea
He shall in triumph ride.
- 5 "Me for his Father and his God
He shall for ever own,
Call me his rock, his high abode,
And I 'll support my Son.
- 6 "My first-born Son arrayed in grace
At my right hand shall sit;
Beneath him angels know their place,
And monarchs at his feet.
- 7 "My cov'nant stands for ever fast,
My promises are strong;
Firm as the heav'ns his throne shall last
His seed endure as long."



v.30, &c. Part 5. C.M.

The covenant of grace unchangeable.

- 1 "Yet," saith the Lord, "if David's race,
The children of my Son,
Should break my laws, abuse my grace,
And tempt mine anger down;
- 2 "Their sins I'll visit with the rod
and make their folly smart;
But I'll not cease to be their God,
Nor from my truth depart.
- 3 "My cov'nant I will ne'er revoke,
But keep my grace in mind;
And what eternal love hath spoke
Eternal truth shall bind.

- 4 "Once have I sworn (I need no more)
And pledged my holiness,
To seal the sacred promise sure
To David and his race.
- 5 "The sun shall see his offspring rise
And spread from sea to sea,
Long as he travels round the skies
To give the nations day.
- 6 "Sure as the moon that rules the night
His kingdom shall endure,
Till the fixed laws of shade and light
Shall be observed no more."



v.47, &c. Part 6. L.M.

Mortality and hope. A funeral psalm.

- 1 Remember, Lord, our mortal state,
How frail our life! how short the date!
Where is the man that draws his breath
Safe from disease, secure from death?
- 2 Lord, while we see whole nations die,
Our flesh and sense repine and cry,
"Must death for ever rage and reign?
Or hast thou made mankind in vain?"
- 3 "Where is thy promise to the just?
Are not thy servants turned to dust?"
But faith forbids these mournful sighs,
And sees the sleeping dust arise.
- 4 That glorious hour, that dreadful day,
Wipes the reproach of saints away,
And clears the honor of thy word:
Awake, our souls, and bless the Lord.



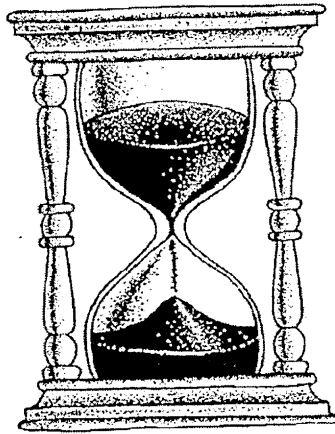
v.47, &c. Last Part. As the 113th. L.M.

Life, death, and the resurrection.

- 1 Think, mighty God, on feeble man;
how few his hours! how short his span!
Short from the cradle to the grave:
Who can secure his vital breath
Against the bold demands of death,
With skill to fly, or power to save?
- 2 Lord, shall it be for ever said,
"The race of man was only made
For sickness, sorrow, and the dust?"
Are not thy servants day by day
Sent to their graves, and turned to clay?
Lord, where's thy kindness to the just?
- 3 Hast thou not promised to thy Son
And all his seed a heav'nly crown?
But flesh and sense indulge despair:
For ever blessed be the Lord,
That faith can read his holy word,
And find a resurrection there.
- 4 For ever blessed be the Lord,
Who gives his saints a long reward
For all their toil, reproach, and pain:
Let all below and all above
Join to proclaim thy wondrous love,
And each repeat their loud Amen.



Psalm 90: The Eternality of God and the Brevity of Life



PSALM 90: THE ETERNITY OF GOD AND BREVITY OF LIFE

Manfred E. Kober, Th.D.



1. INTRODUCTION

a. The Authorship of the Psalm:

The psalm is the first psalm in Book 5 of the Psalter, corresponding to the book of Leviticus. It is attributed to "Moses, the man of God." C. H. Spurgeon has rightly said, "Moses was peculiarly a man of God and God's man; chosen of God, inspired of God, honoured of God, and faithful to God in all his house, he well deserved the name which is here given him."

b. The Antiquity of the Psalm:

Next to the book of Job, Psalm 90 is most likely the oldest piece of writing in the Bible. This psalm and probably the anonymous one which follows were written by Moses in the wilderness on the way from Egypt to Canaan.

Psalm 90 stands in grand isolation as the oldest psalm in history, one of the grandest psalms ever penned, and the first great masterpiece of the Hebrew hymn book.

Spurgeon comments that "this is the oldest of the Psalms, and stands between the two books of psalms as a composition unique in its grandeur, and alone in its sublime antiquity. Many generations of mourners have listened to the Psalm when standing around the open grave, and have been consoled thereby, even when they have not perceived its special application to Israel in the wilderness and have failed to remember the far higher ground upon which believers now stand." (*Psalm 90 Bible Commentary*, introduced by Charles H. Spurgeon, in his *Treasury of David*, this is the oldest Psalm).

c. The Occasion of the Psalm:

The context of the Psalm indicates that Moses wrote this Psalm at the end of the 40 years of Wilderness Wanderings. At the time he wrote this Psalm, the Exodus Generation had passed away; the judgment of the sin at Kadesh Barnea had run its course; and the Wilderness Generation was soon to enter the land. So this Psalm is written from the background of the sin of Kadesh Barnea. What was the sin of Kadesh Barnea? The account is given in Number 13-14. The Jewish people had finally arrived at the oasis of Kadesh Barnea, bordering the Promised Land. In other words, once they walked past Kadesh, they would be in the Promised Land. From that spot, Moses designated twelve men to spy out the land. They returned 40 days later and all agreed on one issue: the land had everything God promised; it was a "land which flows with milk and honey." Alas, there was a crucial point of disagreement. Ten of the spies said the inhabitants of the land were numerically and militarily too strong for the Israelites to conquer them. Only two spies, Joshua and Caleb, told the people that God would enable His people to take the Land. In Numbers 13:30, they said, "We are well able to overcome it."

At this point, God pronounced a special judgment on the Exodus Generation. All those who came out of Egypt would have to continue wandering in the wilderness until 40 years were completed, 40 years for the 40 days the spies were in the land. During those 40 years, everyone who came out of Egypt would die, except for Joshua and Caleb, the two good spies, and those people under age 20. It would not be the Exodus Generation but the Wilderness Generation who had the privilege to enter the Land under Joshua.

Arnold Fruchtenbaum makes some very interesting calculations concerning the number of people who would die during the wilderness wanderings:

The Exodus Generation, then, was under a sentence of physical death in the wilderness, meaning they would die outside the Land. Based upon the population numbers given in the Book of Numbers, this means that Moses saw the death of about 1,200,000 people in a period of thirty-eight years. This would be the entire adult population that left Egypt, from the age of twenty upward. The wilderness, which was intended to be simply a place of passing through to a new land, had become a huge cemetery. "What does it mean to have 1,200,000 people die in a period of thirty-eight years?" It means that 31,580 people died per year. More specifically, it means that eighty-seven people died every single day, eighty-seven funerals per day, all because of the sin at Kadesh Barnea.

Having witnessed this tremendous death toll, Moses reflects and writes Psalm 90. In order to understand Psalm 90, this background must be understood, that Moses wrote it at the end of the forty years of Wilderness Wanderings and at the end of seeing an entire generation die away in the wilderness, including members of his own family, Aaron and Miriam among them. (*Psalm 90: An Exposition*, NBS 84, 4)

d. The Uniqueness of the Psalm:

Psalm 90 is unique. For example, no statement in this Psalm is taken from any of the other Psalms, whereas many thoughts or terms in the Psalms repeat themselves. Furthermore, Psalm 90 has no affinity with any of the other Psalms, meaning that it does not cover any similar circumstances.

As far as the poetic beauty is concerned, Isaac Taylor has praised this Psalm as "the most sublime of human compositions, the deepest in feeling, the loftiest in theological conception, the most magnificent in its imagery" (cited by Graham Scroggie, *The Psalms*, 1965, 239).

Some commentators have pointed out that Psalms 90 and 91 answer the two clauses in Moses' Farewell Blessing on Israel (Deut. 33:27)

The Eternal God is thy dwelling place, and underneath are the everlasting arms.

Psalm 90 develops the first of these lines and Psalm 91 develops the second.

Scroggie has well said: "In light of the idea that the five Books of the Psalter answer in order to the Book of the Pentateuch, it is significant that the first Psalm of Book Four should so perfectly reflect the story of Israel. As it is set forth in Numbers, and reviewed in Deuteronomy." (*The Psalms*, 240).



e. **The Familiarity of the Psalm:**

The hymn of Isaac Watts, "O God, Our Help in Ages Past," one of the finest in the English language, is inspired by this Psalm. Who does not appreciate this superb English hymn?

O God, Our Help in Ages Past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Under the shadow of Thy throne,
Still may we dwell secure,
Sufficient is Thine arm alone,
And our defence is sure.

(notice the entire hymn based on Psalm 90 in the appendix)

2. THE OUTLINE OF THE PSALM:

Commentators sometimes see three, sometimes four or five major points. Our outline will be

- 1A. The Eternality of God, 1-2
- 2A. The Frailty of Man, 3-6
- 3A. The Sinfulness of Humanity, 7-8
- 4A. The Brevity of Life, 9-12
- 5A. The Prayer for God's Grace, 13-17



John Phillips, in his superb commentary on Psalm 90, sees the following main points:

- 1. The Right Perspective: 90:1-6
- 2. The Real Problem: 90:7-12
- 3. The Resulting Prayer: 90:13-17



1A. The Eternality of God: 1-2

Moses addresses God not as **Elohim**, the Mighty, or **Jehovah**, the Helper, but as **Adonai**, the Master.

- 1b. God, the dwelling place: 1
Lord, thou hast been our dwelling place in all generations.

The term "dwelling place" means "a protective shelter." God has been Israel's protective shelter for all generations, from the time of Abraham, the Father of the Jewish people. Deut. 33:27 states:

The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

This shows the Mosaic authorship of both passages. Although God is lofty, He is not inaccessible. He is reachable. He is always there for those willing to approach Him on His basis: the basis of faith.

2b. God, the eternal 2

²Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

In Deut. 33:15 the ancient mountains are the witnesses to God's covenantal relationship with the Jewish people. But, says the Psalmist, God is even older than the mountains, as the second phrase of the verse states, "for ever had you formed the earth and the world." Moses further describes God's eternity as being "from everlasting to everlasting," meaning from eternity past to eternity future. Before time was, time shall be no more. He concludes, "you are God." This eternity of God the Psalmist contrasts with the transitoriness of man.

2A. The Frailty of Man: 3-6

1b. The transitoriness of man: 3

Thou turnest man to destruction; and sayest, Return, ye children of men.

Man was made from dust, he is destined to return to pulverized dust. Moses then points out that God calls men to repentance, because the purpose of divine judgment was always to bring one to repentance.

2b. The timelessness of God: 4

⁴For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Moses uses two phrases to describe what a thousand years is in God's sight. The first phrase is "**are but as yesterday when it is past.**" A thousand years with God is like only a night in the life of man. And a thousand years is **like a watch in the night**. The first watch was from sunset to 10 PM; the second watch from 10 PM till 2 AM; the third from 2AM till sunrise. What are a thousand years in God's sight? Merely four hours of human life.

3b. The certainty of death: 5

⁵Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

Moses emphasizes the fact of the certainty of death. Death will eventually take all away. He refers to sleep, which here is the sleep of death.

- 4b. The shortness of life: 6

⁶ In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

The emphasis here is that the length of man's life is short-lived. Ordinarily a teenager has no consciousness of how short life really is. He knows he will die someday, but that day is very, very far away. The productivity of man is limited to a relatively brief lifespan. It is important that we carefully plan our lives to make them productive for the Lord.

3A. The Sinfulness of Humanity: 7-8

- 1b. The reason for man's untimely death:

For we are consumed by thine anger, and by thy wrath are we troubled.

Arnold Fruchtenbaum relates the reason for this untimely death:

This is Moses' recognition of the results of the sin of Kadesh Barnea: that many of these people could have lived a lot longer, but by God's judgment 1,200,000 had to die during a period of 38 years. Many died simply of natural causes, but the wilderness accounts of Exodus, Leviticus, and Numbers also reveal that people often died by direct, divine judgment because of sin. So Moses states: *in your wrath are we troubled*, hurried away in untimely death. This is Moses' own conclusion of his observations of the sin of Kadesh Barnea (*Op.cit.* 8).

- 2b. The reason for man's judgment: 8

⁸ Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

In verse 8 man's secret sins might be hid from man, but they are not hid from God's sight. God brings them to light for the purpose of punishment.

4A. The Brevity of Life: 9-12

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

¹⁰ The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

¹¹ Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

¹² So teach us to number our days, that we may apply our hearts unto wisdom.

Humans only live a short time because God judges the sin of their lives (Rom. 6:23). God knows even our secret sins. They do not escape Him, and He judges us with physical death for our sins.

It is interesting that Moses said the normal life span is seventy years. He lived to be 120 years, Aaron was 120 years old when he died, and Joshua died at age 110. Their long lives testify to God's grace in providing longevity to the godly, as He promised under the Mosaic covenant.

Dispensationally, it needs to be noted that God made a healing covenant with Israel. A Jew who obeyed the Lord could expect to have a long and healthy life. Note the compact with God's earthly people in Exodus 15:26:



If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

The same promise is indicated in **Proverbs 3:1-2**. My son, forget not my law; but let thy heart keep my commandments: for length of days, and long life and peace, shall they add unto thee. **Proverbs 3:7-8**. Fear the Lord and depart from evil. It shall be health to thy navel and marrow to thy bones. --- The longevity of Moses, Aaron, Joshua and Caleb illustrate this truth.

The Old Testament believer in the Jewish economy could expect a healthy and long life as a response to obedience to God's commands. There is no such promise given to the church age believer. It is important, therefore, to note these dispensational distinctions.

It is of great importance to heed verse 12, "So teach us to number our days, that we may apply our hearts unto wisdom." As Dr. Unger stresses:

To reckon each one of them as a precious gift from the Lord, to make us know the power of God's anger, as caused by our sin and none of us within our short-lived and frail existence (*Unger's Commentary on the Old Testament*, 1981, 879).

5A. The Prayer for God's Grace: 13-17

Return, O Lord, how long? and let it repent thee concerning thy servants.

¹⁴ O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

¹⁵ Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

¹⁶ Let thy work appear unto thy servants, and thy glory unto their children.

¹⁷ And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

The final section of the Psalm relates to Moses' prayer for God's grace. But while these verses are self-explanatory, it might be good to include here some very practical recommendations why the believer should number his days. Crystal McDowell gives several reasons why the believer should remember the brevity of his life. his days. Below is an adaptation and expansion of her discussion which is found under "What Christians Want to Know."

Seven Good Reasons to Number Our Days:

1. Tomorrow isn't promised to you.

James 4:14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

The sudden death of a loved one reminds us of our mortality on this earth. How could it be that someone we see with life be dead in minutes or days? Yet it happens every day and we are reminded that we must work every day for the Lord as if it were our last. Not in a frenzied pace, but rather thoughtful and careful consideration to how we spend our days as we don't know for sure it could be our last one on this earth.

2. **Life on earth could be shorter than you think.**

Luke 12:20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

The rich fool invested much of his time and effort towards building earthly riches—only to find himself unable to breathe one moment longer than God allowed. We are not only aware of our own mortality but of the brevity of life of people younger than us. We can be responsible in our savings, investing, and preparing for our families just in case the Lord calls us home. However we must also spiritually invest enough so that we won't be lacking in heaven due to poor planning.

3. **Many missed opportunities can't be restored.**

Heb. 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

The problem with decisions we make in life is that we may not always get a second chance. If we miss opportunities of divine callings, we may never get to redo that moment. When Moses hit the rock instead of speaking to it, God wouldn't allow him to enter the Promised Land even though Moses begged him to change His mind. While there is hope even after a missed calling, we must make the most of every opportunity

4. **Relationships with family and friends could end without warning.**

Heb. 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

We can easily take our family and friends for granted—assuming that they will always be around and available. Yet that is not the case, our closest companions could be snatched away at a moment's notice and we don't want our last memory to be overwhelmed with regret. We love, hug, and speak tenderly to those who God has placed us around knowing that we don't always get a second chance in our relationships.

5. **All earthly possessions have limited value compared to heavenly rewards.**

Luke 12:15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Most of us have to work in one way or another to provide for ourselves and our family members. However we must remember that our earthly possessions aren't going with us to heaven. We have need of things for survival, yet we must be careful to not put too

much value into them. Instead we should use our financial increases to further the gospel of Jesus—leading to the eternal rewards of seeing many people come to Christ.

6. Future reward awaits those who make the most of their time in the Lord.

1 Cor. 3:12-13 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble,¹³ Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

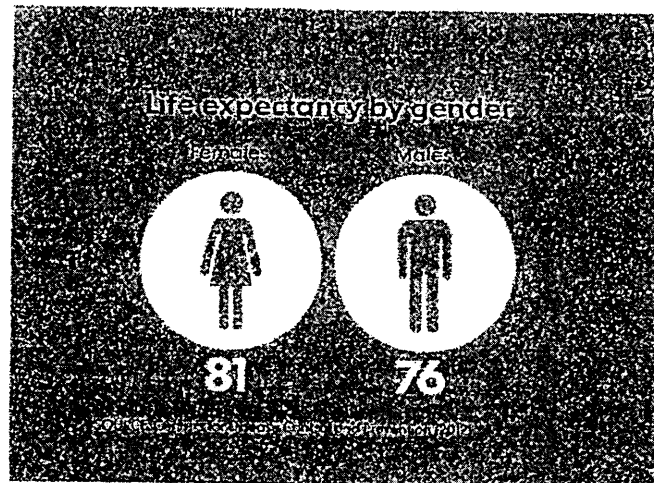
There are rewards for those who are in Christ Jesus. He will give to each of us based on the measure of the work we completed in His name. We number our days in order to accommodate God's will and plan for our lives. Just as getting a promotion and pay raise are significant in this world—it will be of even more significance when we get to heaven.

7. Today is the time to respond to the Gospel since delay might have eternal consequences.

2 Cor. 6:2 Behold, now is the accepted time; behold, now is the day of salvation.

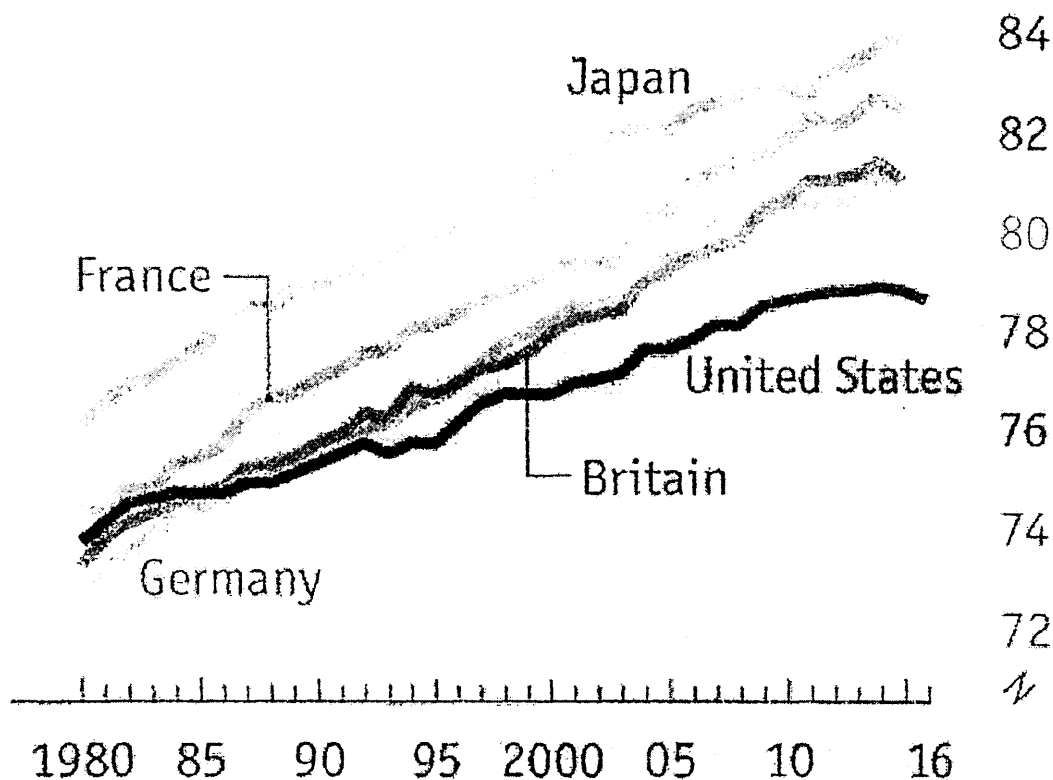
The individual needs to respond to the Gospel today. As stated above, there are no guarantees that you will live to see another day and since each day brings us closer to eternity, it is of the highest importance to take stock of one's life and to respond in faith to the salvation offered by Jesus Christ to anyone who trusts in Him, thus being assured of an eternity with Him. Waiting an extra day without responding in faith to the free gift of salvation might mean an eternity of separation from the Savior and the saints in a place of indescribable torment. (Note the urgent repetition of "today" in Hebrews 3:7, 13, 15).

*Take time in time while time shall last,
For time is no time when time is past.*



Wrong turn

Average life expectancy at birth, years



Sources: OECD; CDC

economist.com

The steepest rise in mortality was among 25- to 34-year-olds. In that age group deaths per 100,000 people from any cause increased by 11% from 2015 to 2016. Mortality from drug overdoses in the same age group shot up by 50% from 2014 to 2016.

At the same time, the decrease in mortality from heart disease and cancer—which has been a chief driver of the steady increase in life expectancy—has begun to level off. As a result, further increases in overdose deaths would probably push life expectancy down again. A decline for three straight years was last seen in America a century ago, when the Spanish flu pandemic ravaged the world.

Psalm and Hymns of Isaac Watts

PSALM 90 PART 1

v.1-5

Man frail, and God eternal.

Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

Thy word commands our flesh to dust,
"Return, ye sons of men:"
All nations rose from earth at first,
And turn to earth again.

A thousand ages in thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

[The busy tribes of flesh and blood,
With all their lives and cares,
Are carried downwards by the flood,
And lost in following years.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream,
Dies at the opening day.

Like flowery fields the nations stand
Pleased with the morning light:
The flowers beneath the mower's hand
Lie withering ere 'tis night.]

Our God, our help in ages past,
Our hope for years to come,
Be thou our guard while troubles last,
And our eternal home.

PSALM 90 PART 2

v.8-12

Infirmities and mortality the effect of sin.

Lord, if thine eye surveys our faults,
And justice grows severe,
Thy dreadful wrath exceeds our thoughts,
And burns beyond our fear.

Thine anger turns our frame to dust;
By one offence to thee
Adam with all his sons have lost
Their immortality.

Life, like a vain amusement, flies,
A fable or a song;
By swift degrees our nature dies,
Nor can our joys be long.

'Tis but a few whose days amount
To threescore years and ten;
And all beyond that short account
Is sorrow, toil, and pain.

[Our vitals with laborious strife
Bear up the crazy load,
And drag those poor remains of life
Along the tiresome road.]

Almighty God, reveal thy love,
And not thy wrath alone;
O let our sweet experience prove
The mercies of thy throne!

Our souls would learn the heav'nly art
To improve the hours we have,
That we may act the wiser part,
And live beyond the grave.

Psalm 100 – A Psalm of Praise

**SHOUT FOR JOY
TO THE LORD ALL THE EARTH.**

WORSHIP THE LORD WITH GLADNESS;
COME BEFORE HIM WITH JOYFUL SONGS.

KNOW THAT THE LORD IS GOD.
IT IS HE WHO MADE US, AND WE ARE HIS;

**WE ARE HIS PEOPLE,
THE SHEEP OF HIS PASTURE.**

**ENTER HIS GATES WITH THANKGIVING
AND HIS COURTS WITH PRAISE;**
GIVE THANKS TO HIM AND PRAISE HIS NAME.

FOR THE LORD IS GOOD AND
HIS LOVE ENDURES FOREVER;
HIS FAITHFULNESS CONTINUES THROUGH ALL GENERATIONS.

PSALM 100



PSALM 100—A PSALM OF PRAISE

Manfred E. Kober, Th.D.



INTRODUCTION:

1. This is the only Psalm that has the title “A psalm of praise.” (Hebrew: *todah* – **Modern Hebrew:** *todah ravah*, thank you very much).
2. In Psalm 99, the two dominating notes are holiness and sovereignty; in Psalm 100 they are gladness and universality.
 - gladness mentioned 3 times: verse 1, 2 4
 - universality:
 - v. 1 “all the earth”
 - v. 5 “all generations”
3. The psalm is prophetic and reaches beyond our time when the prayer will be fulfilled as all nations will praise the Lord and enjoy His blessings during the Kingdom age.
4. There are seven imperatives in the psalm.
 - “Make a joyful noise”
 - “Serve the Lord”
 - “Come before his presence”
 - “Enter into his gates”
 - “Enter into his courts”
 - “Be thankful”
 - “Bless his name”
5. There are seven descriptions of praise.
 - “Joyful noise”
 - “Gladness”
 - “Singing”
 - “Thanksgiving”
 - “Praise”
 - “Be thankful”
 - “Bless”
6. The psalm apparently was used in the Second Temple in connection with the sacrifices for thanksgiving. Today the psalm is recited in the Jewish synagogues every day, except on Shabbat and fesitvals.



7. Perowne cites an anonymous author on the uniqueness of this psalm:

Among the psalms of triumph and thanksgiving this stands preeminent, as rising to the highest point of joy and grandeur. No local restrictions, no national exclusiveness, confined place in the contemplation of God as the common creator and father of man: hence it is that no hymn or psalm in any subsequent age has found a readier response than this first appeal to the whole world to unite in worshiping Jehovah on the ground of common sonship and humanikty (*Psalms*, II, 1966, 210).

OUTLINE:

The Holy Spirit seems to favor triplets, such as in this psalm and in Jude. The number seven, of course, is prominent in the book of the Revelation. Thus, three point outlines are not an invention of the faculty of Dallas Theological Seminary or Grace Theological Seminary!

1A. THE DIVINE PRECEPTS: 1-2

- 1b. Shout: 1
- 2b. Serve: 2
- 3b. Sing: 2

2A. THE DIVINE POTENTATE: 3

- 1b. Ruler
- 2b. Creator
- 3b. Shepherd

3A. DIVINE PRAISE: 4

- 1b. Thanksgiving
- 2b. Praise
- 3b. Blessing

4A. DIVINE PERFECTIONS: 5

- 1b. Goodness
- 2b. Mercy
- 3b. Truth

— Let —
EVERYTHING
that has
breath
PRAISE THE LORD
— Psalm 150:6 —

EXPOSITION:

1A. THE DIVINE PRECEPTS: 1-2

Make a joyful noise unto the Lord, all ye lands.

²**Serve the Lord with gladness: come before his presence with singing.**

- 1b. Shout

Literally, “shout aloud,” used of the welcome given to a king who enters his capital or who takes possession of the throne, as in 98:4, 6 and in 46:1.

- 2b. Serve

In Psalm 2:11 the command is to serve the Lord with fear, here it is with joy.

- 3b. Sing

John Phillips is correct when he notes that “the essence of all true worship is to come into the presence of the Lord and to appear before His face in adoration” (*Exploring the Psalms*, II, 1988, 101).

2A. THE DIVINE POTENTATE: 3

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

- 1b. Ruler

“The Lord, He is God.” The word *Lord* is Jehovah, the covenant-keeping name for God, His special name in connection with His people Israel. God is the generic name indicating His power and strength, the fact that He created and sustains the universe.

- 2b. Creator

In the kingdom, Israel will recognize that there is only one true God, their Jehovah-God when they at last will recognize Jehovah for who He is. During the long ages of their history, they had been steeped in idolatry and false religion. Now they worship the true God.

- 3b. Shepherd

Jesus Christ is the shepherd of Israel as well as the shepherd of the Church (John 10). Thus Israel and the church will rest safely under the protection of the great shepherd. The psalmist already alluded to this aspect of our great God in Psalm 23.

3A. DIVINE PRAISE: 4

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

- 1b. Thanksgiving

Allen P. Ross has some helpful comments:
The first word “thanksgiving” . . . (also used in the superscription; s. v. Psalm 6:5); it refers to public acknowledgement or proclamation about the LORD. It might also here include the giving of the peace offering for praise—but at least the colon calls for public praise in the sanctuary (*A Commentary on the Psalms*, III, 2016, 191).



2b. Praise

The word “thanksgiving” is used in the superscription, referring to the public acknowledgment or proclamation about the Lord. “Praise” refers to an enthusiastic, glowing report.

3b. Blessing

A clear understanding of God’s “name” should remind the worshiper of the proper focus and emphasis of praise. The public acknowledgement and blessing of the Lord is based on His nature, which is revealed through His wonderful works. The believer acknowledges those works publicly and thus God receives all the glory.

4A. DIVINE PERFECTIONS: 5

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

1b. Goodness

The psalmist now gives reasons for this call of praise to God. The first is that the Lord is good (v. 5a). In verse three, the psalmist asserts that the Lord is God; now he affirms that the Lord is good. The term “good” frequently refers to people or things that promote, enhance, and preserve life. Thus, God’s creation was called “good” and the fact that He found Israel was also considered good (Isa. 30:15). It is true that God is the source of all that makes life enjoyable and worthwhile.

2b. Mercy

Literally, His “loyal love endures forever.” God is completely dependable. He keeps His promises; He fulfills His plans; He never fails. It is something that we can only say of God and we cannot say that often enough.

3b. Truth

God’s truth endures “unto generation after generation.” The millennial reign of Christ will last for 1,000 years, or about 25 normal generations today. Generation after generation born in the millennial kingdom will need to learn these truths set before them. Merrill F. Unger incisively notes:

His **truth** will be authenticated for all time in His keeping His word to Israel concerning His covenants and promises to them. The result will be that all peoples of the Kingdom will have indubitable proof that His truth is not an ephemeral whim, but the essence of the very being of God and eternal as He himself is eternal and enduring (*Unger’s Commentary on the Old Testament*, I, 1981, 893, emphasis in the original).

John Phillips shows the parallelism of these blessed verities of God's **goodness, mercy and truth**:

"The Lord is good—an *essential* fact. The Lord's mercy is everlasting—an *eternal* fact. His truth endureth to all generations—an *enduring* fact" (106, italics in the original).

CONCLUSION:

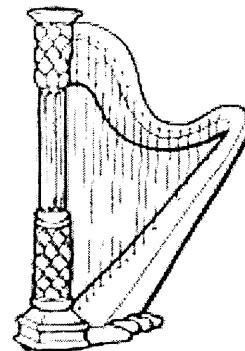
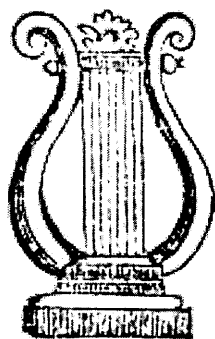
The message of Psalm 100 is very clear: God is worthy of praise because of who He is and what He has done. This praise is to be carried out in a spirit of joy, gladness, gratitude and thanksgiving.

Allen P. Ross has a fitting final observation:

With the summary ideas necessary to this short, clear psalm, it could be worded this way:
Believers should praise God enthusiastically and serve Him with delight because in His goodness and faithful love He made them and He takes care of them (193).

The New Testament contains many doxologies and anthems but perhaps none capture some of these ideas, like Psalm 100, better than the anthems and peons of praise in Revelation 4 and 5. In Revelation 4:8 the Lord is praised because He is holy, powerful and eternal—in the words of the psalmist, "He is God." In Revelation 5 the Lord is praised because He redeemed His people and fashioned them into a kingdom of priests (5:9-10).

The believer in any dispensation has the duty and privilege to loudly and joyfully proclaim his thanksgiving and praise to God – for who He is and for what He has done!



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Psalms and Hymns of Isaac Watts

PSALM 100

L. M.

A plain translation. Praise to our Creator.

Ye nations round the earth, rejoice
Before the Lord, your sovereign King;
Serve him with cheerful heart and voice,
With all your tongues his glory sing.

The Lord is God; 'tis he alone
Doth life, and breath, and being give;
We are his work, and not our own,
The sheep that on his pastures live.

Enter his gates with songs of joy,
With praises to his courts repair;
And make it your divine employ
To pay your thanks and honors there.

The Lord is good, the Lord is kind,
Great is his grace, his mercy sure;
And the whole race of man shall find
His truth from age to age endure.

Psalms and Hymns of Isaac Watts

This book has been accessed more than 957301 times since July 13, 2005

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A PSALM OF PROVIDENCE AND PROTECTION PROMPTING PRAISE: **PSALM 105**

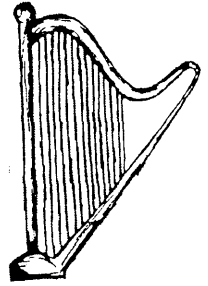
INTRODUCTION:

The psalm is the third in the trilogy of thanksgiving psalm:

Psalm 103 God is praised for his miracles in the realm of the believer's life (103:2)

Psalm 104 God is praised for his miracles in the realm of nature (104:24)

Psalm 105 God is praised for his miracles in the realm of history (105:1)



The sacred survey of Israel's history is designed to motivate the Jews to praise and adore their Jehovah, the Lord of history. Similarly, the citizens of the modern state of Israel should reflect on the divine interposition through the past seven decades.

Then, too, the believer today should rehearse God's protection in the past and take courage and comfort for the future.

The Psalm is one of several condensed histories of Israel:
Four well known histories:

--**Deut. 4** Moses indicates that spurned blessings will lead to apostasy: Dt. 4:27

--**Psalm 78:42-51** Asaph witnesses to God's faithfulness despite the past sins of the people.

--**Acts 7** Stephen's history of Israel stresses the wickedness of Israel's spiritual leadership throughout its history:

Acts 7:51-52

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. ⁵²Which of the prophets have not your fathers persecuted? and they have slain them Which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

-- **Psalm 105** The psalmist gives a very positive account of Israel's history because he desires to prompt the people to praise God for His goodness, emphasizing the blessings that Jehovah bestowed upon His people in the past and will do so in the future.

1A. INJUNCTION TO PRAISE: 1-7

1b. Relate God's goodness: 1

2b. Rejoice in God's greatness: 2

3b. Reflect on God's glory: 3-4

4b. Remember God's sovereignty: 5

Martin Luther's comments are much to the point:
 God did not work such miracles for them because of their piety or desert but because of His covenant and promises which He vouchsafed to David [Christian G. Eberle, ed. *Luthers Psalmenauslegung*, II (1874), 52).

How are we able to make known His deeds if we are ignorant of God's works, wonders and words? History is **His story** and should lead us to adoration and praise.

2A. THE INVIOABILITY OF THE ABRAHAMIC COVENANT: 8-15

- ⁸ He hath remembered his covenant for ever, the word which he commanded to a thousand generations.
⁹ Which covenant he made with Abraham, and his oath unto Isaac;
¹⁰ And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:
¹¹ Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:
¹² When they were but a few men in number; yea, very few, and strangers in it.
¹³ When they went from one nation to another, from one kingdom to another people;
¹⁴ He suffered no man to do them wrong: yea, he reprov'd kings for their sakes;
¹⁵ Saying, Touch not mine anointed, and do my prophets no harm.



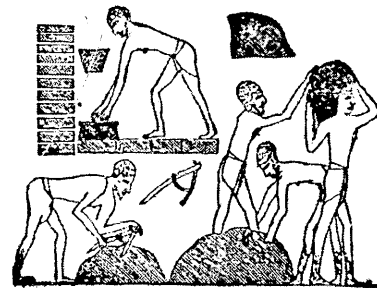
- 1b. The Remembrance of the covenant: 8
 2b. The Ratification of the covenant: 9
 3b. The Reaffirmation of the covenant: 10-11

The Abrahamic Covenant (Gen 12:1-3) was ratified solemnly by God in Genesis 15 and then confirmed by an oath to Isaac (Gen. 26:3) and confirmed to Jacob "for a law. . .and to Israel for an everlasting covenant" Gen. 28:13.

- 4b. The Recipients of the covenant: 12-15

3A. THE IMPORTANCE OF JOSEPH: 16-22

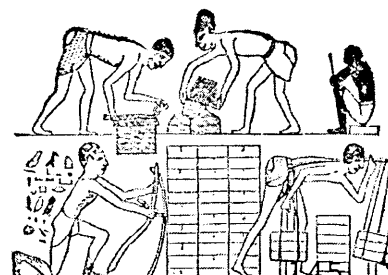
- 1b. The sold slave: 16-17
 2b. The shackled slave: 18
 3b. The successful slave: 19
 4b. The sovereign slaves: 20-22



4A. THE INCREASE OF ISRAEL IN EGYPT: 23-25

- ²³ Israel also came into Egypt; and Jacob sojourned in the land of Ham.
²⁴ And he increased his people greatly; and made them stronger than their enemies.
²⁵ He turned their heart to hate his people, to deal subtilly with his servants.

- 1b. The descent into Egypt: 23
 2b. Their increase in number: 24
 3b. Their enslavement in Egypt: 25



5A. THE INTERPOSITION OF MOSES AND AARON: 26-27

- 1b. The select servants: 26
- 2b. The stupendous signs: 27

6A. THE PLAGUES UPON THE EGYPTIANS: 28-36

The sequence of the plagues here and in Psalm 78 differs from that of the book of Exodus. Two of the plagues, the vermin and pestilence, are not mentioned in Psalm 105.

- 1b. Darkness: 28
- 2b. Water turned into blood: 29
- 3b. Frogs: 30
- 4b. Swarms of flies: 31a
- 5b. Gnats or lice: 31b
- 6b. Hail and fire: 32-33
- 7b. Locusts and caterpillars: 34-35
- 8b. Death of the firstborn son: 36

7A. THE EXODUS FROM EGYPT: 37-38

³⁷ He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

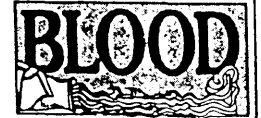
³⁸ Egypt was glad when they departed: for the fear of them fell upon them.

Deut. 8:4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

- 1b. Extreme wealth: silver and gold 37a

Ex. 12:35, 36 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

³⁶ And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

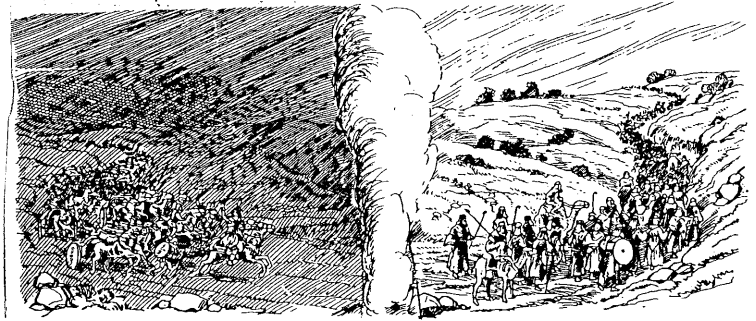


2b. Excellent health: 37b

3b. Egyptian fear: 38

8A. THE WILDERNESS WANDERINGS: 39-43

1b. The divine protection: 39



Ex. 13:21-22 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

²² He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

2b. The divine provisions: 40-41

1c. Quail:

2c. Manna:

3c. Water:



Martin Luther comments on this often-overlooked detail:

He frequently supplied them with water. It is an extraordinary miracle which we ignore with staring eyes and don't see. With our dulled ears we don't recognize what we should comprehend here, how firmly creatures are in the hand of God. What is more unnatural that a rock, a hard stone, should contain water? (op. cit., 69).

Similarly, Charles Haddon Spurgeon marveled, "From the most unlikely sources, the all-sufficient God can supply His people's needs: hard rocks become springing fountains at the Lord's command" (*Treasury of David*, II, 99).

9A. ENTRANCE INTO CANAAN: 42-45

1b. The remembrance of the promise: 42

Gen. 15:15-16, 18 ¹⁵ And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. ¹⁶ But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. . . ¹⁸ In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

2b. The rejoicing of the people: 43

3b. The routing of the enemies: 44

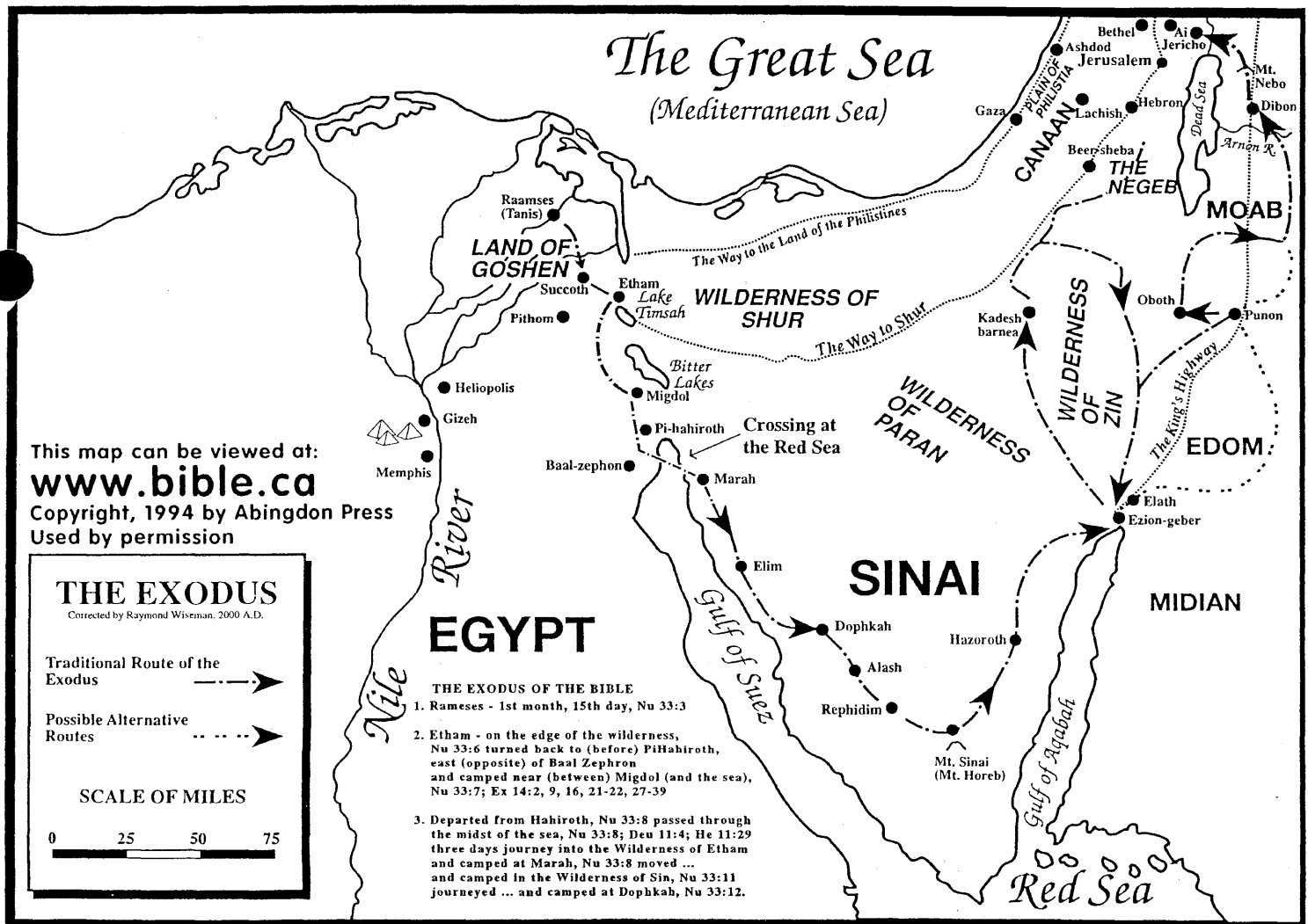
4b. The recognition of God's help: 45

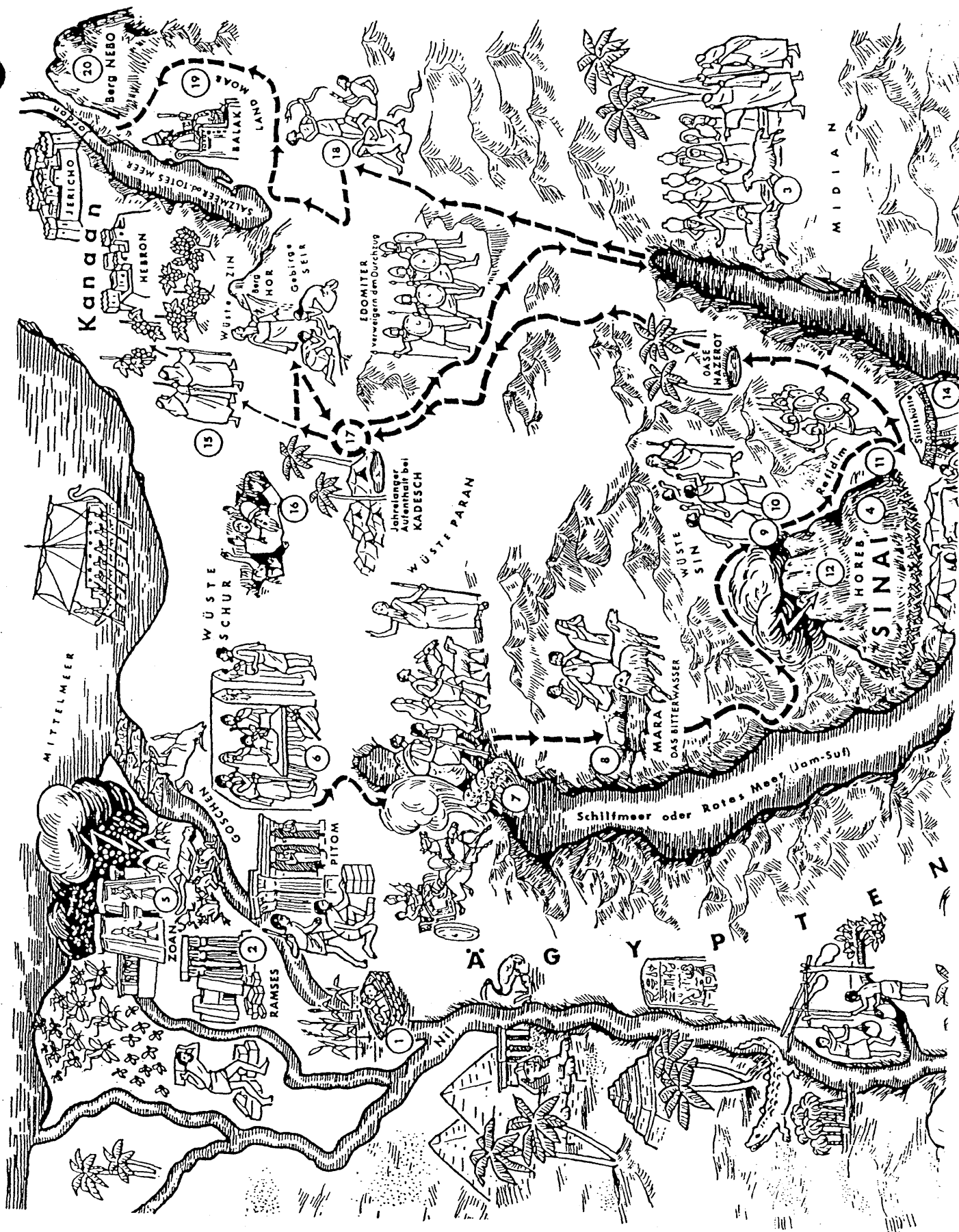
5b. The rendering of praise: 45

CONCLUSION:

What the psalmist encourages the people of Israel to do, so should we:

1. Reflect on the blessings in our past.
2. Remember the promises of God.
3. Respond in confidence to His divine leadership:
 - with conviction because of past benefits
 - with courage because of abundant supplies
 - with confidence because God knows, He cares and will ultimately bring us to our glorious destination.





The Exodus (1445-1405 B.C.) – Illustration of the Power, Providence and Protection of God

PSALM 105 Abridged

God's conduct of Israel, and the plagues of Egypt.

Give thanks to God, invoke his name,
And tell the world his grace;
Sound through the earth his deeds of fame,
That all may seek his face.

His cov'nant, which he kept in mind
For num'rous ages past,
To num'rous ages yet behind
In equal force shall last.

He sware to Abraham and his seed,
And made the blessing sure;
Gentiles the ancient promise read,
And find his truth endure.

"Thy seed shall make all nations blest,"
(Said the Almighty voice,)
"And Canaan's land shall be their rest,
The type of heav'nly joys."

[How large the grant! how rich the grace,
To give them Canaan's land,
When they were strangers in the place,
A little feeble band!

Like pilgrims through the countries round
Securely they removed;
And haughty kings that on them frowned
Severely he reprov'd.

"Touch mine anointed, and my arm
Shall soon revenge the wrong:
The man that does my prophets harm,
Shall know their God is strong."

Then let the world forbear its rage,
Nor put the church in fear;
Isr'el must live through every age,
And be th' Almighty's care.]

When Pharaoh dared to vex the saints,
And thus provoked their God,
Moses was sent at their complaints,
Armed with his dreadful rod.

He called for darkness; darkness came
Like an o'erwhelming flood;
He turned each lake and every stream
To lakes and streams of blood.

The Psalms and Hymns of Isaac Watts Psalms.230

He gave the sign, and noisome flies
Through the whole country spread;
And frogs in croaking armies rise
About the monarch's bed.

Through fields, and towns, and palaces,
The tenfold vengeance flew;
Locusts in swarms devoured their trees,
And hail their cattle slew.

Then by an angel's midnight stroke
The flower of Egypt died;
The strength of every house was broke,
Their glory and their pride.

Now let the world forbear its rage,
Nor put the church in fear;
Isr'el must live through every age,
And be th' Almighty's care.

Thus were the tribes from bondage brought,
And left the hated ground;
Each some Egyptian spoils had got,
And not one feeble found.

The Lord himself chose out their way,
And marked their journeys right;
Gave them a leading cloud by day,
A fiery guide by night.

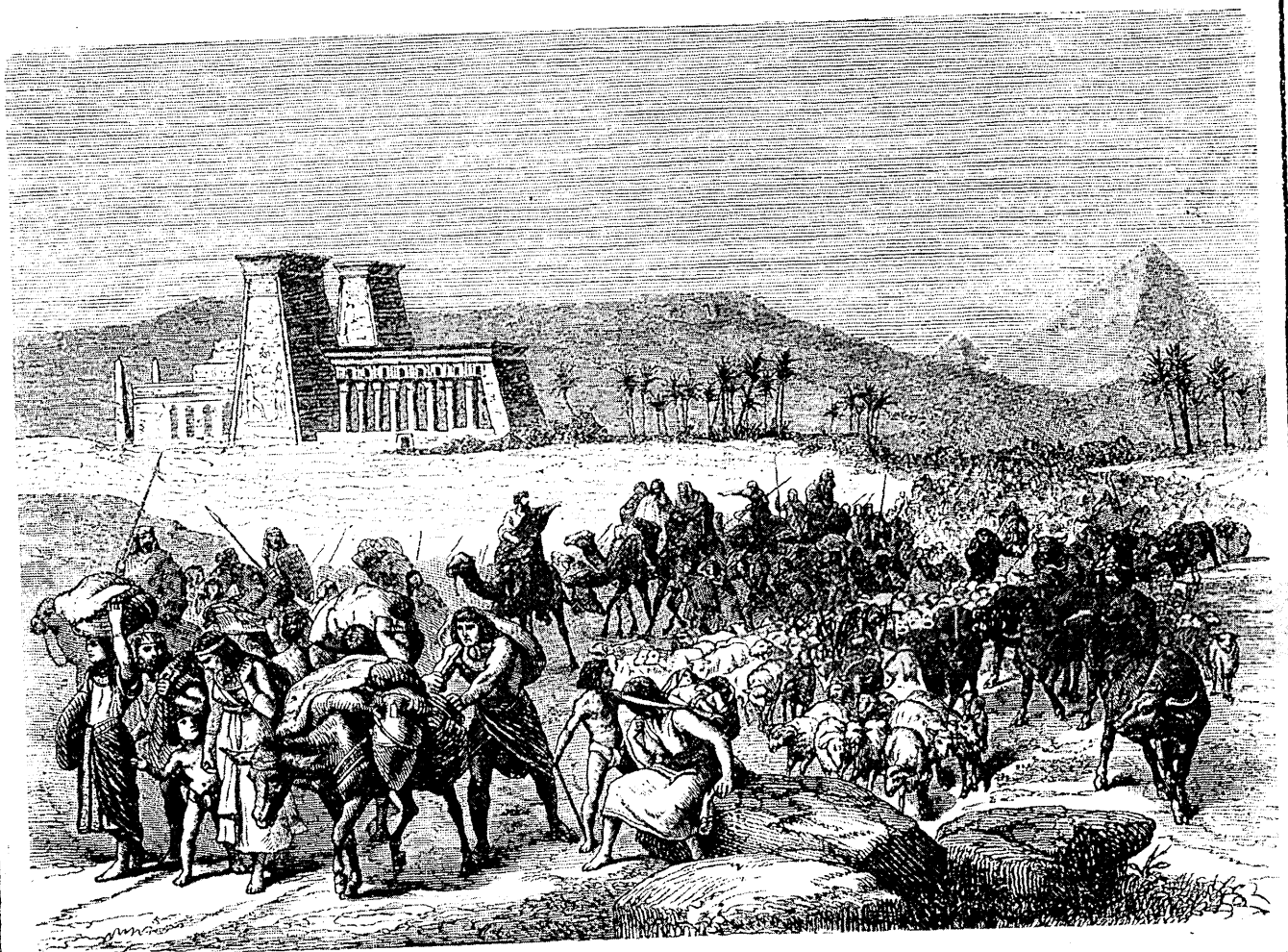
They thirst, and waters from the rock
In rich abundance flow;
And following still the course they took,
Ran all the desert through.

O wondrous stream! O blessed type
Of ever-flowing grace!
So Christ, our Rock, maintains our life
Through all this wilderness.

Thus guarded by th' Almighty hand,
The chosen tribes possessed
Canaan, the rich, the promised land,
And there enjoyed their rest.

Then let the world forbear its rage,
The church renounce her fear;
Isr'el must live through every age,
And be th' Almighty's care.

PSALM 106: GOD'S FAITHFULNESS AND ISRAEL'S FAILURES



PSALM 106: GOD'S FAITHFULNESS AND ISRAEL'S FAILURES

INTRODUCTION:

This Psalm closes Book IV of the Psalter. It prompts the saints to reflect on Israel's rebellion in spite of God's miraculous works.

Psalms 105 and 106 both recount the rich history of Israel. **Psalm 105** surveys the marvelous acts of God with no emphasis on Israel's numerous sins. **Psalm 106** recounts Israel's numerous sins in disregard of God's mighty acts. The classic commentator Perowne has some interesting observations about these two Psalms and the history of Israel in general:

As in the last Psalm, so here, the history of Israel is recapitulated. In that it was turned into a thanksgiving; in this it forms the burden of a confession. There God's mighty acts for His people were celebrated with joy; here His people's sin is humbly and sorrowfully acknowledged. Nothing is more remarkable in these great historical Psalms than the utter absence of any word or sentiment tending to feed the national vanity. All the glory of Israel's history is confessed to be due, not to her heroes, her priests, her prophets, but to God; all the failures which are written upon that history, all discomfitures, losses, reverses, the sword, famine, exile, are recognized as the righteous chastisement which the sin of the nation has provoked. This is the strain of such Psalms as the 78th, the 105th, the 106th. . .

. . . There is no other poetry in the world of a popular and national kind so full of patriotic sentiment, and yet at the same time marked by so complete an abstinence from all those themes which are commonly found in poetry written for the people. There is not a single ode in honour of Moses or Aaron, or Joshua or David; there is not one which sings the glory of the nation, except as that glory is given it of God. The history of the nation, whenever referred to, is referred to almost invariably for the purpose of rebuke and upbraiding, certainly not for the purpose of commendation or self-applause (J. J. Perowne, *The Book of Psalms*, II, 1966, 257-258).

The Psalm bears out well the famous statement by Lewis Sperry Chafer: **"The Bible is not such a book as man could write if he would nor would write if he could."** Man does not normally speak of his own grievous sins and deserved judgment!

Outline:

- 1A. Praise for God's goodness: 1-3
- 2A. Prayer for God's saving favor: 4-5
- 3A. Panorama of Israel's failures: 6-46
 - in Egypt: 6-12
 - in the wilderness: 13-33
 - during the conquest: 34-46
- 4A. Petition for deliverance: 47

1A. PRAISE FOR GOD'S GOODNESS: 1-3

Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

² Who can utter the mighty acts of the Lord? who can shew forth all his praise?

³ Blessed are they that keep judgment, and he that doeth righteousness at all times.

1b. Praise for God's mercy: 1

2b. Praise for God's greatness: 2

3b. Praise for God's justice: 3

2A. PRAYER FOR GOD'S SAVING FAVOR: 4-5

Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation; ⁵ That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

1b. Petition for God's salvation: 4

2b. Petition for God's deliverance: 5

3A. THE PANORAMA OF ISRAEL'S FAILURES: 6-46

The German commentator Hans-Joachim Kraus has summarized the rest of the Psalm extremely well:

The entire history of Israel is seen to be one single immense judgment of wrath by Yahweh, which is interrupted time and again by God's helpful interposition, by the hearing of the cries for help and a merciful remembering of His covenant (v. 45, cf. Psalm 105:8; 111:5, 9). . . It should be recognized that woven throughout all the incidents is the thematic principle, Yahweh's grace and Israel's guilt ("Jahwehs Huld und Israels Schuld") (*Psalmen*, II, 727, translation by MK).

Numbers 14:22 speaks of Israel's "ten murmurings." It might be well to list the ten murmurings alluded to:

ISRAEL'S MURMURINGS: Numbers 14:20-23

1. At the Red Sea where it seemed that Pharaoh's army would destroy them. Exodus 14:10-12
2. At Marah where they found bitter water. Exodus 15:22-24
3. In the Desert of Sin as they hungered. Exodus 16:1-3
4. In the Desert of Sin as they paid no attention to Moses concerning the storing of the manna until the morning. Exodus 16:19-20
5. In the Desert of Sin as they disregarded Moses concerning the gathering of the manna on the seventh day. Exodus 16:27-30
6. At Rephidim as they complained for water. Exodus 17:1-4
7. At Mount Sinai as Aaron led the people in making the golden calf. Exodus 32:1-35
8. At Taberah where the people raged against the Lord. Numbers 11:1-3
9. At Kibroth-Hattaavah in the grumbling provoked by the rabble for quail. Numbers 11:4-34
10. At Kadesh in the Desert of Paran when the people refused to receive the good report of Joshua and Caleb but rather wished themselves dead. Numbers 14:1-3

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See also *The Ryrie Study Bible*, Note for Numbers 14:22.

1b. The Psalmists's confession of sin: 6
We have sinned with our fathers, we have committed iniquity, we have done wickedly.

2b. Israel's murmuring at the Red Sea: 7-12

- 1c. Israel rebelled at the Red Sea: 7
- 2c. God rescued the nation: 8
- 3c. God divided the Red Sea: 9-10
- 4c. God destroyed their enemies: 11
- 5c. Israel sang His praises: 12 (Ex. 15)

3b. Israel's murmuring for flesh to eat: 13-15

- 1c. They forgot God's miracles: 13
- 2c. They craved different food: 14
- 3c. They were judged: 15 (Num. 11:31-34)

The German Reformer Martin Luther has some fitting but biting comments about Israel:
They are gluttons who are concerned more about their stomach and their deprivation than that they consider God's miracles, His Word and ways. . . They want to have their stomach taken care of –may God be in heaven or wherever (Chr. G. Eberle, ed., Martin Luther, *Psalmen-Auslegung*, 1874, 76. Translation by MK).

4b. Israel's jealousy over Moses and Aaron: 16-18

- 1c. The jealousy of some in Israel: 16
- 2c. The death of Dathan and Abiram: 17
- 3c. The destruction through fire: 18

5b. Israel worshiped the golden calf: 19-23

- 1c. Their idolatry: golden calf (Deut. 9:7-29) 19
- 2c. Their iniquity: worship of an animal dependent on the Lord's provision of grass: 20
- 3c. Their indifference to God's miracles:

They forgot God's mighty miracles in Egypt. The forgetting is a spiritual eclipse of God's goodness. How long did it take Israel to forget God's deliverance through the ten plagues, through the crossing of the Red Sea, and the death of the enemy army? Possibly only five days.

- 4c. The intercession of Moses: 23

6b. Israel refused to enter Canaan: 24-27

- 1c. The people did not trust God: 24

- 2c. The people murmured instead of marching: 25
- 3c. This generation died in the wilderness: 26
- 4c. The people and their descendants were scattered about the nations: 27

7b. Israel committed immorality in Moab: 28-31

- 1c. Israel's immoral practices: 28-29
 - 1d. They worshiped a dead idol.
 - 2d. They offered sacrifices to idols.
 - 3d. They practiced sacred prostitution.
- 2c. Israel's immediate punishment: 29 (Num. 25:9)
25,000 died in a plague
- 3c. Phinehas' intervening performance: 30-31
He impaled the immoral couple, the Jew Zimri and the Midianite Cozbi.

Zimri, a prince of Israel Numbers 25:14	Cozbi, a princess of Midian Numbers 25:15
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8b. Israel rebelled at Meribah: 32-33

**They angered *Him* also at the waters of ^[a]strife,
So that it went ill with Moses on account of them;
³³ Because they rebelled against His Spirit,
So that he spoke rashly with his lips.**

- 1c. Moses brought water out of the rock for a rebellious people:
- 2c. Moses became angry and used harsh words:
- 3c. Moses forfeited entrance into the Promised Land: (Num. 20:8-13)

It would seem that God could have said and should have said that because of their disobedience and their constant rebellion He was through with them but just the opposite is true. God at every turn shows His mercy and longsuffering and keeps His promise that He made with the Israelites to someday give them the Promised Land. His promise is still awaits fulfillment. Never has Israel forfeited the fulfillment because of their disobedience. On a personal basis, they have not experienced the blessings of possessing the land, but at a future time God will bring about the redemption of the entire nation (Rom. 11:26) and then these promises will be fulfilled. Regrettably, many of our evangelical friends deny any future for a racial group called *Israel* in a geographical location called the Holy Land. Covenant theologians, such as R. C. Sproul, insist all of Israel's land promises were already fulfilled under Joshua.

9b. Israel engaged in pagan idolatry: 34-39

1c. Israel failed to destroy the Canaanites: 34

--they were commanded to destroy everyone (Deut. 7:1-6)

--the Canaanites were irremediately wicked (Deut. 9:5) ***It is not because of your righteousness or the uprightness of your heart that you go in to possess their land, but because of the wickedness of these nations that the Lord your God drives them out from before you, and that He may fulfill the word which the Lord swore to your fathers, to Abraham, Isaac, and Jacob.***

For a proper understanding of the extreme wickedness of the Canaanites, it is good to consider Leviticus 18:5-30.

1. The abominations of the Canaanites:

v. 24 **Do not defile yourselves with any of these things; for by all these the nations are defiled, which I am casting out before you.**

v. 27 **for all these abominations the men of the land have done, who were before you, and thus the land is defiled**

1. Incest 5-19
2. Adultery and promiscuity 20
3. Human sacrifice 21a
4. Blaspheming the name of God 21b
5. Homosexuality 22
6. Bestiality 23

2. The admonition to the Israelites:

v. 25 **For the land is defiled; therefore I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants.**

v. 28 **Lest the land vomit you out also when you defile it, as it vomited out the nations that were before you.**

The land vomited out the Canaanites. If Israel partook of their sins, they would be vomited out.

1. Violation brings death to the individual.
 2. Violation brings expulsion from the land.
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2c. Israel mingled with the pagans: 35

3c. Israel practiced idolatry: 36

4c. Israel sacrificed their infants: 37-38

They even sacrificed their sons

And their daughters to demons,

³⁸ And shed innocent blood,

The blood of their sons and daughters,

Whom they sacrificed to the idols of Canaan.

5c. Israel defiled the land: 39

6c. Israel practiced sacred prostitution: 39

10b. The Lord's response to the corrupt nation: 40- 46

1c. The divine judgment: 40-43

1d. He abhorred the rebels:
He was as displeased with them as He was with the Canaanites:

2d. He handed them over to Gentile nations:

- 1e. The nations hated them
- 2e. The nations oppressed them
- 3e. The nations enslaved them

2c. The divine mercy: 44-46

**Nevertheless He regarded their affliction,
When He heard their cry;**

⁴⁵ **And for their sake He remembered His covenant,
And relented according to the multitude of His mercies.**

⁴⁶ **He also made them to be pitied
By all those who carried them away captive.**

1d. He made numerous efforts to help them: 43

2d. He was concerned for their condition: 44

3d. He kept His covenant and showed mercy: 45

4d. He caused them to be pitied before their captors: 46

4A. A PETITION FOR DELIVERANCE: 47-48

Save us, O Lord our God, And gather us from among the Gentiles,--
To give thanks to Your holy name, To triumph in Your praise.

⁴⁸ **Blessed *be* the Lord God of Israel From everlasting to everlasting!
And let all the people say, "Amen!" Praise the Lord!**

1b. Their request: That the nation might be gathered from captivity and dispersion.

2b. The reason: That they might give thanks and offer praise.

3b. The benediction: The Lord is to be blessed and praised:

- Always
- By everyone
- In any circumstance
- Without any reservation

Martin Luther notes the accent of the psalmist:

The Psalm begins with a Hallelujah and ends with the same, for the apparent purpose to thank God most sincerely for the remission of sins and the impartation of His gracious acts. (*Psalmen* Vol. 2, 70).

Kraus makes an excellent observation:

The Psalm needs to be read in light of Romans 11:22 and I Corinthians 10:11. These are examples of inexhaustible grace and incomprehensible guilt ("unerschöpflichen Gnade und unbegreiflichen Schuld") which are presented in Psalm 106. (Kraus, (*Psalmen*, II, 723, translation by MK).

CONCLUSION:

The historical Psalm, written during Israel's captivity or soon after the return from captivity, sets the pattern for the believer's attitudes. He should:

1. Rehearse God's gracious leading in the past.
2. Remember his transgressions.
3. Repent of his sins.
4. Reflect on God's grace and mercy.
5. Recognize the eternal greatness of God.
6. Rejoice in his salvation.

A GEM AT THE CENTER OF THE BIBLE: PSALM 117



Praise
THE LORD,
all you nations

PRAISE HIM,
all you people of the earth
FOR **HE LOVES** *US WITH*
unfailing love:

THE LORD'S
faithfulness
ENDURES FOREVER
praise the Lord
PSALM 117:1-2



A GEM AT THE CENTER OF THE BIBLE: PSALM 117

1A. INTRODUCTION:

Psalm 117, 118 and 119 together make up the shortest chapter of the Bible, the exact middle, and the longest chapter, respectively.

The verse in the exact middle of the Bible is Psalm 118:8. There are 594 chapters before Psalm 117 and 594 chapters after Psalm 117.

תהלים Psalms Chapter 117

א הָלְלוּ אֶת-יְהוָה, כָּל-גּוֹיִם; שְׁבַחֵהוּ, כָּל-הָאֲמִיּוֹת. 1 O praise the LORD, all ye nations; laud Him, all ye peoples.

ב כִּי גָבַר עָלֵינוּ, חֲסִדּוֹ-- וְאֱמֶת-יְהוָה לְעוֹלָם: הָלְלוּ-יְהוָה. 2 For His mercy is great toward us; and the truth of the LORD endureth for ever. {N} Hallelujah.

1b. The uniqueness of the psalm:

Psalm 117 is a psalm of praise. It is the 595th of the Bible's 1,089 chapters, making it the center chapter in all of the Scriptures. At just two verses in length, it is both the shortest psalm and the shortest chapter in the Bible. The Hebrew text contains only 15 words.

Psalm 117 is the fifth of sixth psalms categorized as an Egyptian Hallel (113-118). These six consecutive psalms as set as a unit in joyous occasion. It has been assumed that these were the songs Jesus sang on the Mount of Olives before He was crucified (Mt. 26:30; Mk. 14:26).

Despite its brevity, the song fulfills all the requirements of a classic hymn. James D. G. Dunn (b. 1939) and John W. Rogerson (b. 1935) comment:

Although Psalm 117 is the shortest psalm in the psalter, it is nevertheless a classic sample of the hymn in that it contains the basic elements, namely, invocations to praise and reasons why the Lord should be praised (Dunn and Rogerson, *Eerdmans Commentary on the Bible*, 421).

2b. The composition of the psalm:

Psalm 117 contains all the unusual aspects of charging all nations to praise the God of Israel. Given the fact that its theme corresponds to Isaiah 40-55, it has been suggested that the psalm was penned in exile, as its singers were in the midst of a catastrophic defeat.

3b. The importance of the psalm:

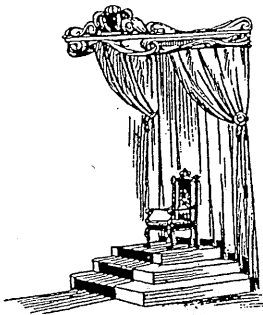
1c. Its central position:

Since God does nothing without a purpose, there must be a reason why this psalm of just two verses and only 17 Hebrew words is central to His Word.

2c. Its message:

1d. It is a messianic psalm:

The psalm is quoted by Paul in the New Testament in connection with the finished work of Christ. It includes a Passover invitation from Israel to the Gentiles (Rom. 15:7-13).



2d. It is a millennial psalm.

It looks forward to the time when Christ will reign in Israel over the world and His people are regathered to the Promised Land, dwelling peacefully and securely. They will be the head of all nations (Jer. 31:7) and through the psalm will invite people to come to Jerusalem and join them in their annual feasts of thanksgiving.

3d. It is a missionary psalm:

Paul appealed to it in Romans 15:11 to show that God always has loved the Gentiles. The Jews had been given special **light** from God, but the Gentiles would also have benefitted from the **love** of God. God does not just love the Jews, but Gentiles as well. That is the missionary message in Psalm 117. It is because God "so loved **the world** that he gave his only begotten Son." It is not just the world of the **elect** as some Calvinists would contend, or just the world of the **Jews** as the rabbis would have said. It is the world in its totality. The Gentiles are part of God's plan of salvation.

4b. The function of the psalm:

1c. The doxology concluded a longer psalm which is now lost:

This idea is unthinkable, because God would not permit any portion of His Word to be lost.

2c. The psalm may have been the introduction or conclusion of Psalm 116 or both.

3c. The psalm may have been a doxology intended to be sung after other psalms, or perhaps at the beginning or end of the Temple service. In many manuscripts, the psalm is joined with Psalm 118, but without any sufficient reason.



- 5b. The comprehensiveness of the psalm:

The conservative Lutheran pastor and poet Karl Gerok has written a very delightful devotional commentary on the psalms. His comments on Psalm 117 are worth noting. He writes:

One could take an entire year to hold Bible and prayer meetings every week over this psalm, for these two verses comprehend the entire **history of the church**, the entire **history of missions** and the entire **world history**. What indeed is the entire history of the kingdom of God from the days of Abraham to the end of days and to the return of the Lord Jesus Christ: namely, that it might be fulfilled what our psalm prophetically declares, 'praise the Lord, all ye nations; praise him all ye people!' (Gerok, *Die Psalmen*, 2nd edition, Vol. 3, 1891, 161-162, emphasis added. Translation by this writer).

2A. THE CALL TO PRAISE: 117:1

- 1b. The totality of the world is to adulate God: 117:1a

"O praise the Lord, all ye nations"



While Israel is God's special chosen people, the Lord nonetheless has always had the conversion of the heathen in mind as well. It may be remembered that the Gentiles feature prominently in God's program, not just in the book of Acts with the missionary efforts to the Gentiles in Asia and then in Europe. Note below some references of God's loving concern for the Gentiles

- 1c. The promise of the Proto-Evangel in Genesis 3:15

The gospel in paradise in the crushing of the head of the serpent is not just a promise for the Jewish people but the entire human race living under the curse.

- 2c. The promise to Abraham was that through him all the nations would be blessed, Gen. 12:3.

- 3c. The theme of the Psalms includes the salvation of the Gentiles: Psa. 98:2
The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

- 4c. The incarnate Son of God did not simply come to be the Savior of Israel but the Savior of the world. The angels proclaimed "good tidings of great joy which shall be to all people." (Luke 2:10)

- 5c. Simeon, holding the Christ child in his arms, speaks concerning the infant who was "prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel." (Luke 2:31-32)





- 6c. Jesus Christ Himself proclaimed that He was a shepherd far beyond the borders of the land of the Jews and that His salvation included the entire world of sinners.

John 10:16

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

- 7c. The Great Commission includes the discipling of all nations, not just the Jewish people, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Mt. 28:19).

2b. The tribes of the world are to adore Him, 117:1b



"Praise him, all ye people."

- 1c. The psalmist enjoins: "praise him, all ye people." He now uses a different word for praise, a comparatively rare word, one that appears only four times in the psalms. It is possibly an Aramaic word translated "laud Him!" by some scholars. The root meaning is to sing aloud. The word *shabach* means to loudly adore Him.

Allen P. Ross surmises that

the psalmist chose it to address the nations since Aramaic was spoken in the non-Israelite world and became the dominant language at the time of captivity. . . And with this second verb we have the object of "all peoples" (**הָעַמִּים**), perhaps also an Aramaic spelling. The two words, "nations" and "peoples," clearly show that the call is addressed to the people of the whole world: and if the call is expressed in both Hebrew and Aramaic forms, the universal appeal would be made stronger (*A Commentary on the Psalms*, III, (2016), 435).

The two praise words together, *hallel* from Hallelujah in verse two and *shabach* mean "to publicly worship the Lord by magnifying and exalting His name." Illustrations in Scripture abound how Gentile kings, noblemen and commoners experienced the help of God and how they responded in praise.

- 2c. The Syrian captain Naaman was healed through Elijah and confessed belief in the true God.
2 Kings 5:15 Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.
- 3c. The Babylonian king Nebuchadnezzar was prompted through God's providential intervention in his life to acknowledge that He, Jehovah, was the true God.
Daniel 4:34, 37 I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation . . . Now I Nebuchadnezzar praise and extol and honour the King of heaven,

all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

We may expect to see Nebuchadnezzar in glory.

- 4c. In His first sermon recorded in Luke 4, Christ related how both Elijah and Elisha ministered to the Gentiles, which so infuriated His townspeople in Nazareth that they attempted to kill Him.
- 5c. Christ showed compassion for the son of a certain Roman nobleman in Capernaum, and healed him. John 4:43-54
- 6c. Peter was commissioned to visit Cornelius, a centurion of the band called the Italian band (Acts 10:2). The account illustrates God's concern for the Gentiles: Acts 10:34-36 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: ³⁵ But in every nation he that feareth him, and worketh righteousness, is accepted with him. ³⁶ The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all).
- 7c. The current situation in the world sees mostly salvation among the Genties. Some estimate that less than one percent of the 14.5 million Jews on earth are saved. But, on the other hand, there are many millions of Gentiles who have embraced the Savior and His salvation.

3A. THE CAUSE FOR PRAISE v. 2

“For his merciful kindness is great toward us: and the truth of the Lord endureth for ever.”

- 1b. The words “merciful kindness” is a translation of the Hebrew *chesed* which is often translated “lovingkindness.” Though difficult to translate, perhaps the best rendering is God’s “loyal love.”

- 1c. The loving triumph of the Lord: 117:2a

חֶסֶד

The application:

The Jewish remnant will sing these words at a future time when they are delivered from refining the fires of the Great Tribulation. At that time they will look on Him whom they have pierced and God will be merciful to His people. One-third of the Jewish people will be saved during the tribulation (Zech. 13:8) and that remnant will enter with Christ into the kingdom (Rom. 11:26) and see the fulfillment of God’s ultimate loyal love.

- 2c. The lasting truth of the Lord: 117:2b

וְאֵמֶת

- 1d. God’s mercy and truth are God’s great attributes in the Old Testament. Graham Scroggie delineates the difference:

We may say that God displays *mercy* in making promises, and exhibits *truth* in fulfilling them. Both met in the covenant, at the incarnation,

and on the cross, both meet in the conversion of sinners, and both will be perfected when the saints reach heaven. *Mercy* without truth would be powerless and *truth* without mercy would be penal. But together they tell us that God can justify those who believe, and yet be just (Rom. 3:26) (*W. Graham Scroggie, The Psalms*, 1965, Vol. 2, 142 [italics in the original]).

2d. "The truth of the Lord endureth for ever."

The qualities of mercy and truth are inseparably blended, as one can see from Psalm 85:10:

Mercy and truth are met together; righteousness and peace have kissed each other, That by two immutable things wherein it is impossible for God to lie, we might have the strong consolation.

Scroggie quotes Alexander MacLaren very fittingly:

And truth blends with mercy; that is to say—truth is somewhat narrower than its widest sense, meaning mainly God's fidelity to every obligation under which He has come, God's faithfulness to promise, God's fidelity to His past, God's fidelity in His actions to His own character.

2b. The true practical application of God's loyal love and truth find a consummate fulfillment in the sacrificial death of Christ.

John Phillips incisively writes:

Jesus went to Calvary to die for us, the Just for the unjust, to bring us to God. He took our *guilt* that we might take His *goodness*, took our *sinfulness* that we might take His *sinlessness*, took our *ruin* that we might take His *righteousness*. That was God's way of bringing mercy and truth together in an everlasting embrace. *That* is our cause for praise (*Exploring the Psalms*, Vol. 2, 1988, 249 [italics in the original]).

4A. THE COMMAND TO PRAISE: 117:2c

"Praise ye the Lord"

הללויה
HalleluYAH

1b. The imperative:

The psalm concludes with the common call to praise: "Hallelujah," or "Praise the Lord." Although this is normally an exclamation in worship now, it remains an imperative. Everyone must praise the Lord. The psalmist suggests two reasons: everyone, everywhere is to praise the Lord for His great mercy and His enduring truth, or, more precisely, **for his faithful and enduring loyal love.**

הללויה-יה. Hallelujah.

2b. The implications:

The fulfillment of this universal praise of God for His loyal love and lasting truth will be Realized in the Millennial Kingdom. At that time, according to the Apostle Paul, the Gentiles will "glorify God for his mercy," sing unto His name, rejoice with Israel, because in Him (the Son of David) "shall the Gentiles trust" Rom. 15:8-13). Merrill F. Unger has well said,

This psalm is prophetic of the Kingdom age, when all nations and races will praise the Lord for His redemptive grace and faithfulness to His covenants and promises to Israel, and through that nation restored and redeemed, bringing salvation to the entire world (*Unger's Commentary on the Old Testament*, I, 1981, 925).

5A. Conclusion:

God's faithful and loyal love is demonstrated throughout history – yet in a glorious way it is manifested in the redemption accomplished by God's love through Jesus Christ on the cross. "*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us*" (Rom. 5:8).

The story is told about the renowned Swiss-German theologian Karl Barth. During one of his visits to America, someone asked him during a discussion period, "Dr. Barth, what is the greatest thought that has ever gone through your mind?" He paused for a moment and then said, "Jesus loves me! This I know, for the Bible tells me so."

Let us follow the command of the psalmist and praise the Lord for His loyal love and lasting truth.



Psalms and Hymns of Isaac Watts

PSALM 117

Praise to God from all nations.

O all ye nations, praise the Lord,
Each with a different tongue;
In every language learn his word,
And let his name be sung.

His mercy reigns through every land;
Proclaim his grace abroad;
For ever firm his truth shall stand
Praise ye the faithful God.



Psalms and Hymns of Isaac Watts

PSALM 117

Praise to God from all nations.

Thy name, Almighty Lord,
Shall sound through distant lands;
Great is thy grace, and sure thy word;
Thy truth for ever stands.

Far be thine honor spread,
And long thy praise endure,
Till morning light and evening shade
Shall be exchanged no more.

The Happiness of the Jerusalem Pilgrim, Ps. 122

Manfred E. Kober, Th.D.

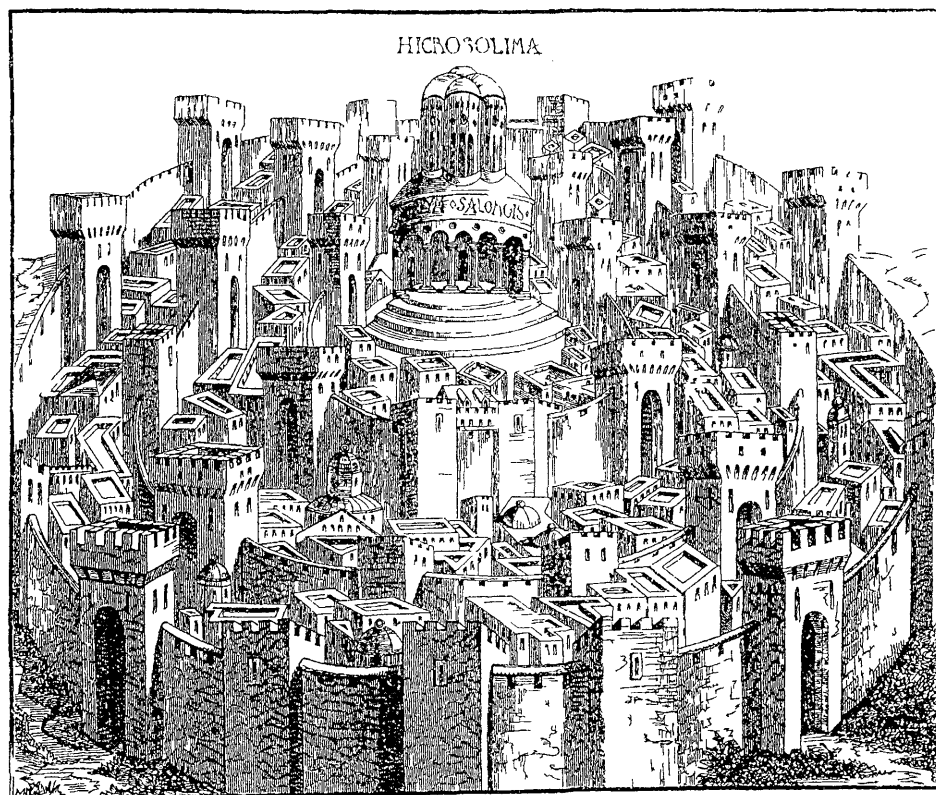
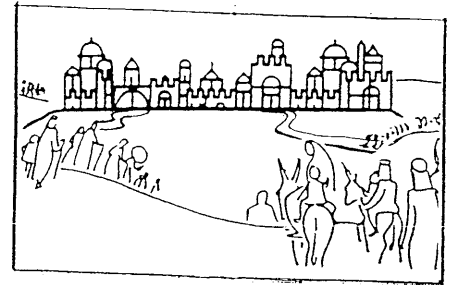


Fig 367 —View and Plan of Jerusalem—Fac-simile of a Woodcut in the "Liber Chronicarum Mundi " large folio, Nuremberg, 1493



The Happiness of the Jerusalem Pilgrim, Ps. 122

Manfred E. Kober, Th.D.



1A. Introduction:

1b. The designation for the songs of degree:

Psalm 122 is designated as “A Song of Degrees of David.” All captions of the Psalms are part of the inspired Word. Psalms 120-134 are songs of degree. The term “Song of Degree” can better be rendered “Song of Ascent” or “Song of Going-Up.” These psalms received the title because the pilgrim Israelites sang them as they traveled from their homes all over the land and ascended Mt. Zion for the annual feasts.

2b. The development of Psalm 120, 121, 122:

	The Situation	Motivation	Emotion	Progress	The Journey
Ps. 120	Lamenting the dreadful condition	Endurance	Humiliation	Adversity	Contemplated
Ps. 121	Longing for divine consolation	Expectation	Help	Advance	Continued
Ps. 122	Looking for the delightful city	Exultation	Happiness	Arrival	Completed

3b. The distinctiveness of Ps. 122.

1c. The nature of the psalm:

The psalm is known as an **envelope psalm**. It ends as it begins, in the house of the Lord. In Ps. 121 the pilgrim sighted from a distance the hills surrounding Jerusalem. In Ps. 122 the pilgrim stood at the gates of Jerusalem. There is a stark contrast here: The Jerusalem was **sacred** in the past; now it is a **sad** place.

2c. The focus of the psalm:

The psalm is in three parts, focusing on **Jerusalem**:

- The city is the home of worship
- The city is the center of life
- The city is the subject of prayer

2A. A Passion for the Place of God, 1-5.

1b. The joyful pilgrimage, 1-2

1c. The joy of the pilgrim:

“I was glad” expresses the joy of the pilgrim. Worship to him is not a duty but a delight. May it be to us as well as we come to church, where God’s people gather!

The temple was the place where God promised to meet His people.
The shekinah glory cloud confirmed that this was so.

2c. The joy of David:

When David ruled from Jerusalem, he placed the tabernacle on Mt. Moriah where his son Solomon later built the temple. To reach the place of worship, David had to walk only a few hundred yards, and yet he testifies of his delight in ascending to the place of worship.

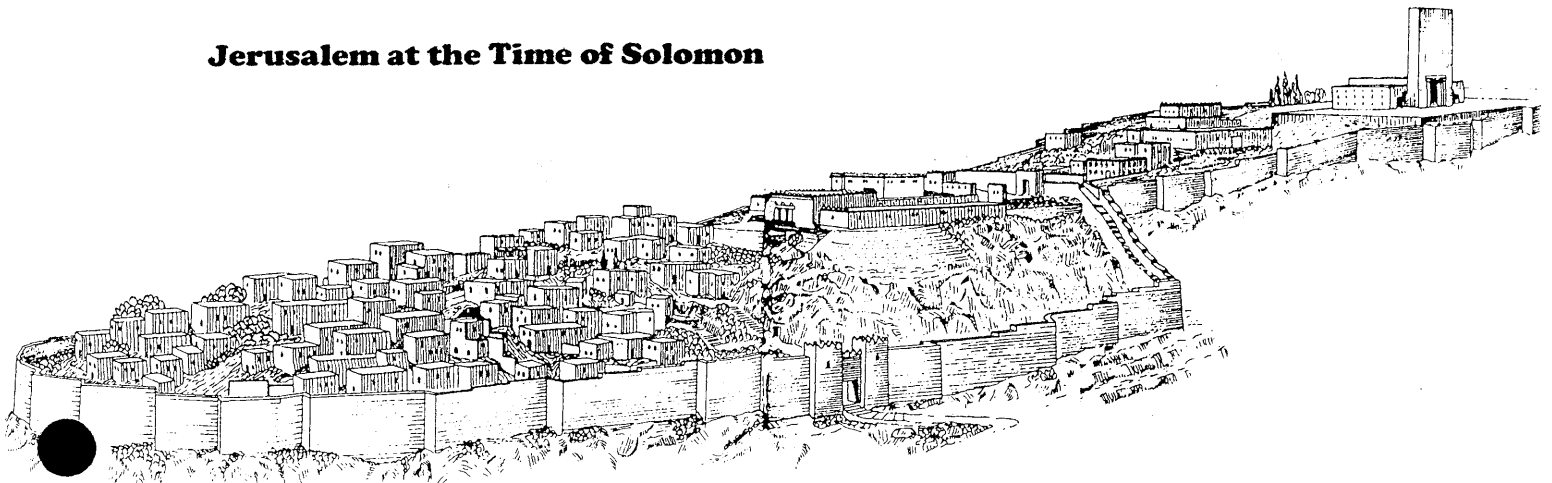
2b. The city’s prominence, 3-5

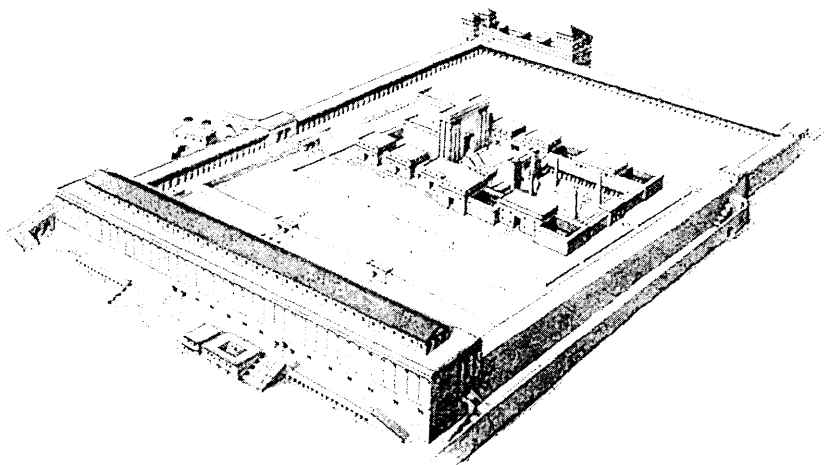
1c. Architecturally:

The psalmist lauds Jerusalem as a city that is closely knit for beauty, utility and safety. It was a beautiful city in David’s day and is was even more spectacular ten centuries later when the disciples marveled at the magnificent stones of the temple (Mk. 13:1).

Even today the pilgrim, as he catches the first glimpse of the city, is overawed by the city’s loveliness, harmony and prominence. Invariably Christian tourists break out in songs of joy as they revel in the breath-taking view of the holy city from the Mt. of Olives.

Jerusalem at the Time of Solomon





2c. Spiritually:

1d. The Old Testament requirement:

Male Jews were instructed to go up to Jerusalem for the annual feasts three times a year: **Passover, Pentecost and the Feast of Tabernacles** (Ex. 23:17; 34:23; Deut. 16:16).

2d. The New Testament counterpart:

The N.T. counterpart is Hebrews 10:25, “not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another . . .” The place of corporate worship, neglected by many, is an essential part of the Christian life.

3c. Civically: David and his co-regents exercised their civic authority from the city.

In the Millennium Christ will be seated here on the throne of David, the resurrected David will rule over the tribes of Israel and the 12 Apostles will be there to exercise authority (Mat. 19:28).

3A. A Prayer for the Peace of God, 6-7

Verse 6 is one of the most crucial verses for believers then and now.

1b. The precept:

The admonition is given for no other city on earth, to “*pray for the peace of Jerusalem.*” History records 3 dozen sieges of Jerusalem and 22 total destructions. Someday, however, Jerusalem will live up to its name as the city of peace, as it basks in the millennial magnificence of the Messianic Monarch:

“Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice with joy for her, all ye that mourn for her. . . For thus saith the Lord, Behold I will extent peace to her like a river and the glory of the Gentiles like a flowing stream” (Is. 66: 10, 12).

2b. The promise:

Coupled with the precept is the promise, “*They shall prosper that love thee.*” This verse contains an interesting literary device called ***paranomisia***—a repletion of words similar in sound:

“*Pray for the peace of Jerusalem . . . they shall prosper,*” can be transliterated, loosely, as

sha’alu shalom Yerushalaim . . .lishyalu

4A. Prosperity for the People of God, 8-9

1b. The extent of prosperity:

The nation of Israel who are the Lord’s special people by sovereign election:

“For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth” (Deut. 7:6, cf. vv. 7-9).

2b. The explanation of prosperity:

Israel is God’s covenant people and even in unbelief they are precious to God. He calls them the “*apple of his eye*” (Deut. 32:10; Zech. 2:8). Israel is special because God made it special. The city of Jerusalem is His city, where His temple stood and will stand again. God is pleased with those who bless Israel (Gen. 12:3).

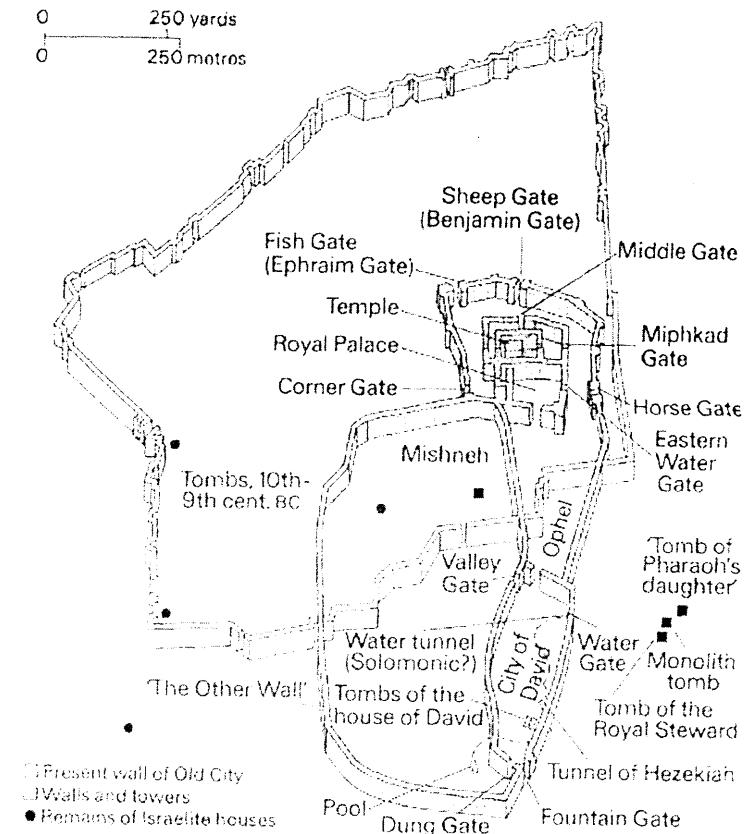
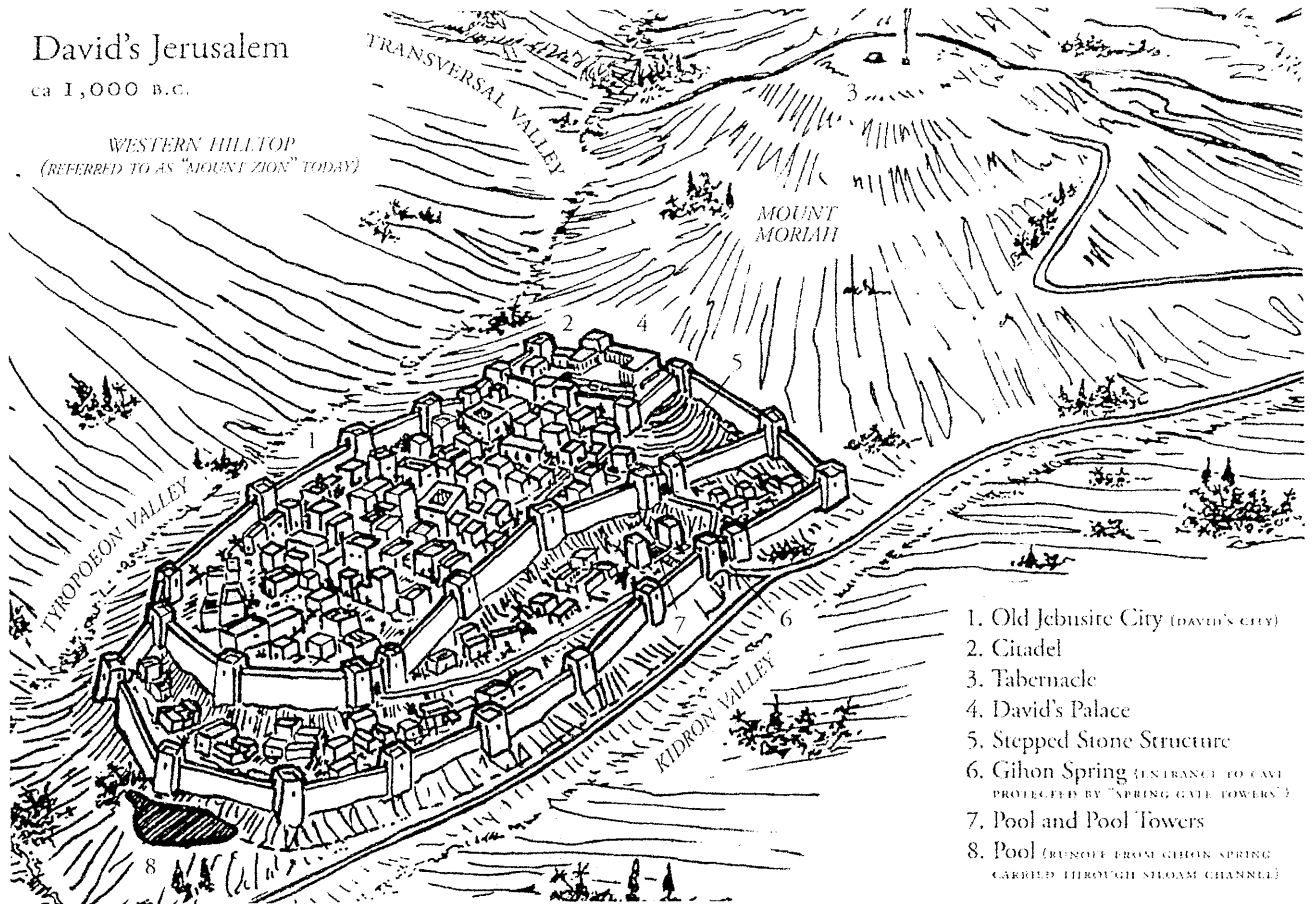
As we pray for the peace of Jerusalem, both for political and spiritual peace, we may be assured that the Lord is well pleased and promises to prosper us.

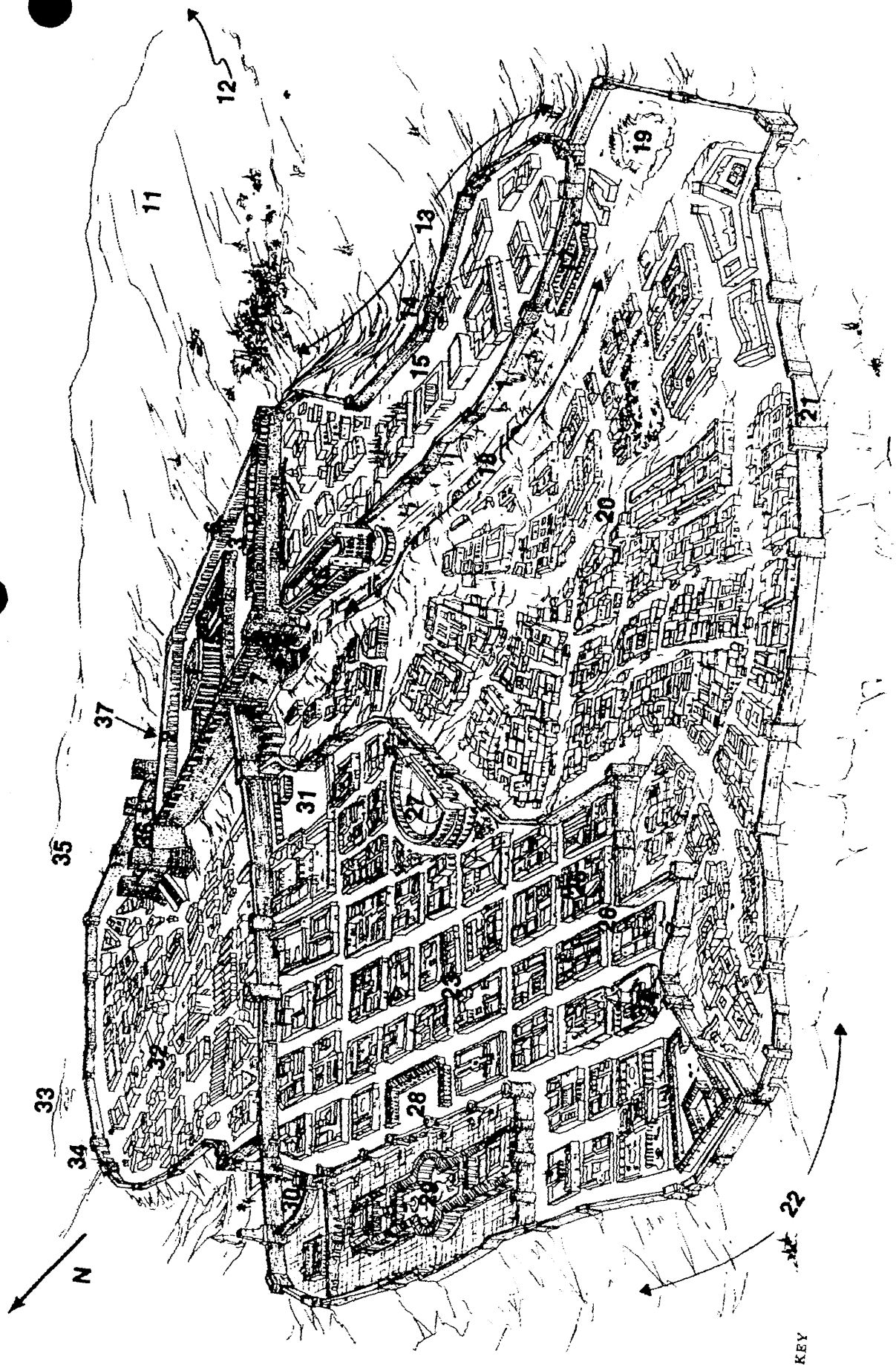
Prophetically, David envisions the millennial temple in Jerusalem (Is. 2:2-3; Ez. 40:5-47:12). At that time the tribes of Israel and the redeemed nations will ascend to Jerusalem, elevated high above the surrounding countryside.

David's Jerusalem

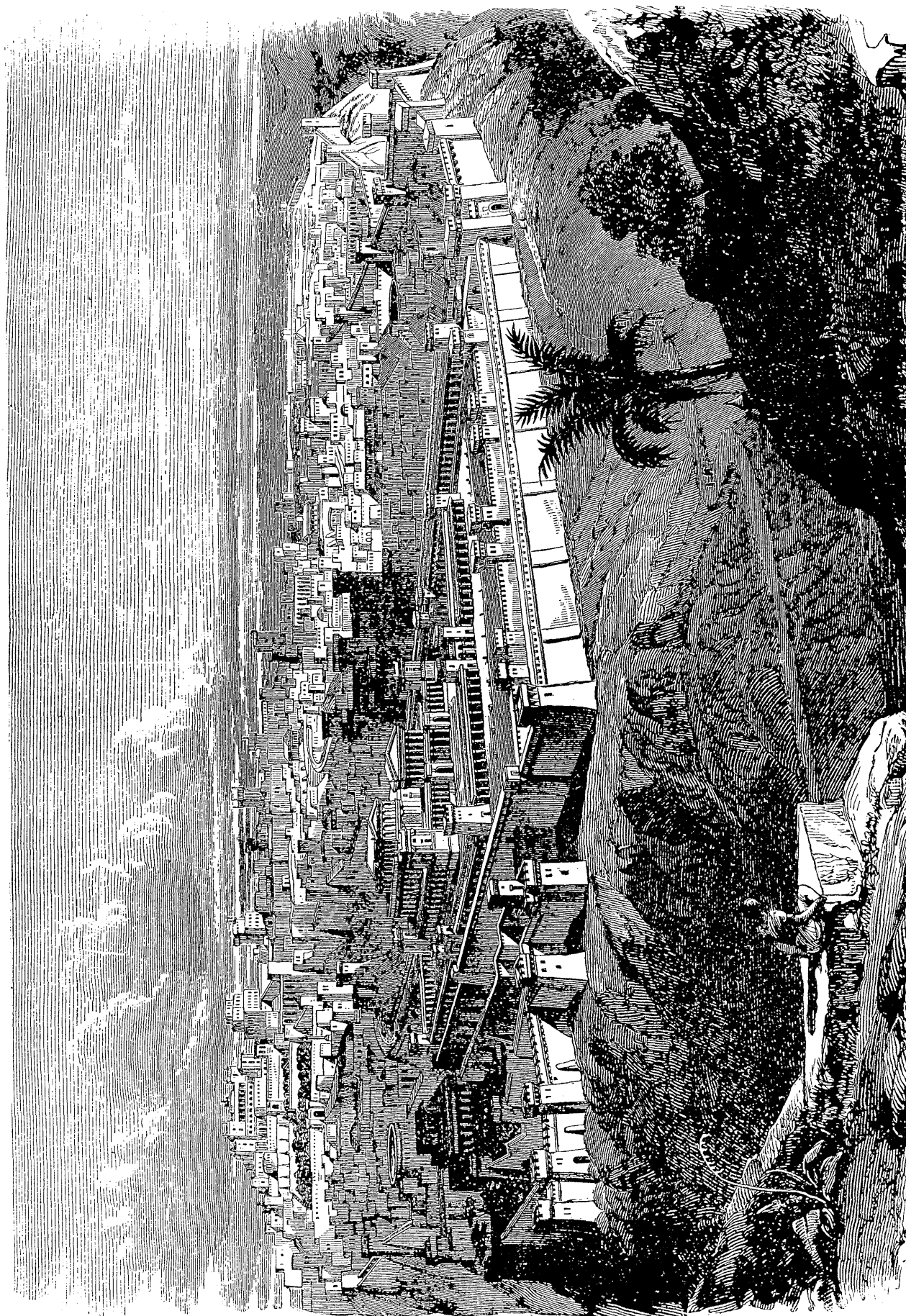
ca 1,000 B.C.

WESTERN HILLTOP
(REFERRED TO AS "MOUNT ZION" TODAY)





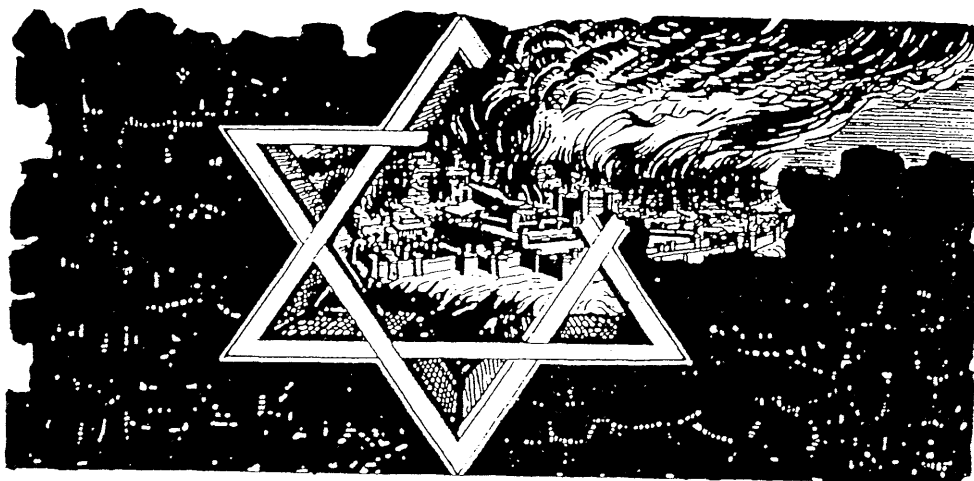
Jerusalem at the Time of Christ



ANCIENT JERUSALEM.

Jerusalem's Turbulent Future

1. The Russians will _____ upon it: Ez. 38-39
2. Antichrist will _____ it: 2. Thess. 2:4
3. The nations at Armageddon will _____ it: Zech. 14:2
4. An earthquake will _____ 1/10 part of it: Rev. 11:13
5. At the end of the Millennium, Satan and an immense army will _____ : Rev. 20:8-9



Ps. 134: A Beautiful Benediction

Manfred E. Kober, Th.D.

PSALM 134

A Song of Ascents.

1A. The Superscription of the Psalm:

- 1b. Superscriptions are part of the original text.
- 2b. Superscriptions are therefore inspired as the rest of the text.
- 3b. Superscriptions give helpful instructions and information.

[1] Behold, bless Jehovah, all servants of Jehovah; who stand in the house of Jehovah at night. [2] Lift up your hands (in) the sanctuary, and bless Jehovah. [3] (May) Jehovah bless you out of Zion, (He) who made the heavens and earth.

2A. The Setting of the Psalm:

- 1b. It is the final song of degrees.

- 1c. The concept of the song of degrees:

“Ps. 120-134 formed a hymn book used by pilgrims going up to Jerusalem for the annual feasts of Passover, Pentecost, and Tabernacles” (Ryrie, Ps. 120, note).

- 2c. The content of the hymn book:

- 1d. The pilgrim contemplates the journey.
- 2d. The pilgrim progresses on the journey.
- 3d. The pilgrim arrives in Jerusalem.
- 4d. The pilgrim enters the temple to worship.

- 3c. The connection of the 15 psalms:

- 1d. The pilgrim is beholding the Lord: Ps. 120-124
- 2d. The pilgrim is believing the Lord: Ps. 125-129
- 3d. The pilgrim is blessing the Lord: Ps. 130-134

- 4c. The characteristics of the first three psalm:

- 1d. Helplessness at home: Ps. 120:1 (distress, groaning)
- 2d. Hope along the way: Ps. 121:1 (deliverance, glancing)
- 3d. Happiness in Jerusalem: Ps. 122:1-3 (delight, glorying)



2b. It is a liturgical hymn in two strophes.

3A. The Subject of the Psalm:

1b. Rendering blessing to the Lord: 134:1-2

1c. The persons or **WHO?** 134:1a

1d. The arresting admonition: "Behold"

2d. A clear command: "Bless ye the Lord"

To bless the Lord is to adore and thank him for all His benefits.

3d. The key words of Psalm 134: **LORD** (5 times)
Blessing (3 times)

4d. The chief words for God:

LORD-- promise keeping, appears as **LORD** ("Jesus never fails. . .")

ELOHIM—powerful, appears as **God** or **gods** ("We have an anchor. ")

ADONAI—the master, appears as **Lord** ("Trust and obey. . .")
(See Ps. 135:5 for all three names)

אל	1	<i>El</i>
אלהים	2	<i>Elohim</i>
יהוה	3	<i>YHWH</i>
אדני	4	<i>Adonai</i>

2c. The period or **WHEN?** 134:1b

1d. Sentinels: The night watchmen had an important job.
Their work seemed insignificant but was indispensable.

2d. Servants: The Levites would prepare for the next day:

--walking through the temple area

--observing the baking of unleavened bread

--helping the priests prepare for their daily routine

3c. The place or **WHERE?** 134:1c-2

1d. The task of the sentinels and Levites involved danger and responsibility.

2d. The implication is to avoid complaining and grumbling
because of the seemingly low position.

4c. The performance of **WHAT?** 134:2a



To lift up one's hand was a symbolic gesture:

- 1d. It showed that the hands are clean (Ps. 24:4).
- 2d. It showed that the hands are complete, without blemish or sin.
- 3d. It showed that the hands are consecrated, to be filled and used.

2b. Receiving of blessing from the Lord: 134:3b



1c. The Lord's power:

- 1d. The fact of creation: He made the universe
- 2d. The fiat of creation: "He spoke and it was done" Ps. 33:6, 9

2c. The Lord's presence:

--out of Zion where the Lord put His name and where He will rule for 1000 years. "For out of Zion shall go forth the law and the word of the Lord from Jerusalem" (Is. 2:3; Mic. 4:2)

- 1d. The One who created the galaxies has selected a special country, city and hill to manifest Himself.
- 2d. This God who calls the stars by name is pleased to bless us, that is, to shower us with spiritual (Eph. 1:3) and physical (Js.1:17) benefits.

Psalms and Hymns of Isaac Watts

PSALM 134

Daily and nightly devotion.

Ye that obey th' immortal King,
Attend his holy place;
Bow to the glories of his power,
And bless his wondrous grace.

Lift up your hands by morning light,
And send your souls on high;
Raise your admiring thoughts by night
Above the starry sky.

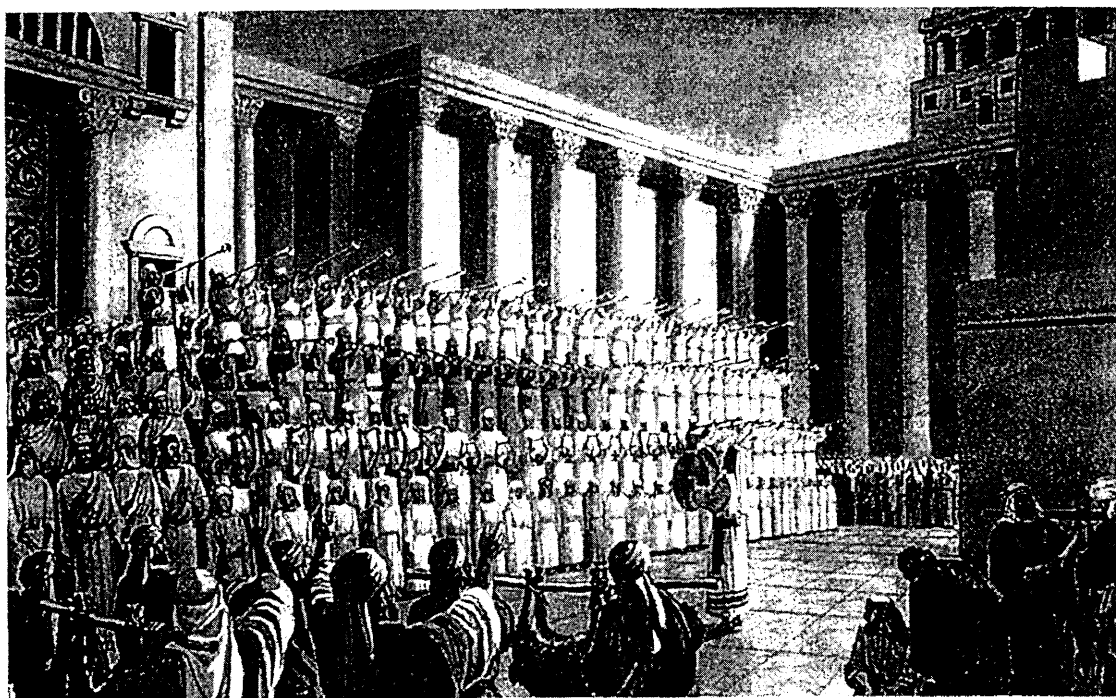
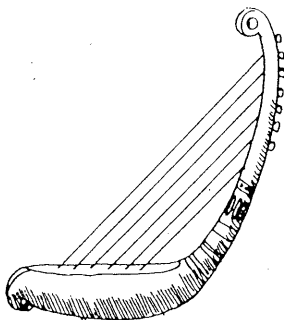
The God of Zion cheers our hearts
With rays of quick'ning grace;
The God that spread the heav'ns abroad,
And rules the swelling seas.

"God alone is so Almighty as to be able to bless us bodily and spiritually, temporally and eternally and so compassionate as to be willing to do it"

(Taubert in *Lange's Commentary*, 634)



The Saint's Song of Devotion — Psalm 144



Manfred E. Kober, Th.D.

The Saint's Song of Devotion — Psalm 144

Manfred E. Kober, Th.D.

OUTLINE

1A. Past Vindications: 1-2

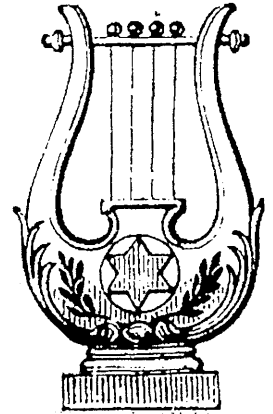
- 1b. Strength: 1
- 2b. Safety: 2

2A. Present Vicissitudes: 3-11

- 1b. Relief: 3-6
- 2b. Rescue: 7-11

3A. Prospective Victories: 12-15

- 1b. Prosperity: 12-14
- 2b. Piety: 15



1A. Past Vindications: 1-2

- 1b. Strength: 1

“Blessed is the Lord my instructor in warfare”

“Blessed are the peacemakers” (Mt. 5:9)

These beatitudes don’t contradict but complement each other.

- 2b. Safety: 1-2 Nine appellatives of our covenant-keeping God

- 1c. Strength: literally, rock
- 2c. Teacher: instructor
- 3c. Goodness: hesed, “loyal love”
- 4c. Fortress: impregnable ramparts
- 5c. High Tower: watch tower, keep
- 6c. Deliverer: way of escape
- 7c. Shield: buckler for protection
- 8c. Confidant: one in whom we can trust
- 9c. Conqueror: one who subdues the enemies

We are not to trust in our own skills. Any success we have in life comes from God.

2A. Present Vicissitudes: 3-11

- 1b. Relief: 3-6

- 1c. Helplessness of man: 3-4

- 1d. In comparison with God’s might: 3

“what is man” (adam) “and the son of man” (enosh)
 Adam—mankind in general Enosh—man in his frailty and
 weakness

2d. In comparison with God’s eternity: 4

- 1e. Man is a fleeting breath
- 2e. Man is a fleeting shadow

How insignificant is man’s existence! 3
 How inconsequential is man’s experience! 4

Scroggie quotes the Nonsuch Professor on the lowliness of man,
 “In the *earth*, he is as fleeting dust; in the *air*, he is disappearing
 vapour; in the *water* he is a breaking bubble; and in the *fire* he is
 a consuming smoke” (*Psalms*, 96-97, italics in the original).

2c. Hope for deliverance: 5-6

1d. A prayer for personal deliverance: 5 Parallel with Psalm 18

2d. A petition for the defeat of the enemies: 6

- 1e. The powerful verbs in 5-6 show David’s desire.
- 2e. The destruction parallels that of the event at Mt. Sinai
 (Ex. 19:11, 18-19; Ps. 18:14).

2b. Rescue 7-11

1c. The destruction of the enemies: 7

- 1d. The source of deliverance: 7a “the hand from above”
- 2d. The specifics of deliverance: 7b “from the hand of the
 enemy”

2c. The description of the enemies: 8

David’s enemies affirm fidelity but practice treachery.
 “vanity” v. 4 breath “vanity” v. 8 falsehood

3c. The delight of the psalmist: 9

- 1d. The composition of a new song:
 David lives above his troubles and the song reaches a
 crescendo in the closing of the psalm. The Holy Spirit then
 carries the doxology through the final five psalms.



2d. The content of the new song: 10-11

1c. Deliverance by the Lord: 10
Of kings and of David

2c. Deliverance from the enemies: 11

The Septuagint (LXX) adds to the superscription of the psalm “against Goliath” (1. Sam. 17: 45, 47, 51)

3A. Prospective Victories: 12-15

1b. Prosperity: 12-14

A picture of peace and prosperity includes the family, the farm and the fatherland.

1c. Vigorous sons:

2c. Graceful daughters:

Spurgeon says of such godly family life,

Home becomes a palace when the daughters are maids of honour and the sons are nobles in spirit: the father is king and the mother queen, and royal residences are more than outdone. A city built up of such dwellings is a city of palaces, and a state composed of such cities is a republic of princes (Cited by Scroggie, 101).

3c. Full barns:

4c. Healthy animals:

5c. God’s protection:

1d. Israel’s well-being internationally: 14b

1e. No invasion: “no breaking in” (Neh. 6:1)

2e. No deportation: “no going out” i.e. captivity
(Amos 4:3)

2d. Israel’s well-being internally: 14b

No complaining in the streets.

A prayer for a people free of complaints and full of contentment.

2b. Piety: **“Happy is that people whose God is the Lord”**

“Happy is the people whose ELOHIM is YAHWEH (Jehovah),”
that is, “Happy is the people whose **powerful deity** is the
promise-keeping deliverer.”

**God is the true promise keeper and never disappoints those who trust
in Him.**

Conclusion:

1. Few people enjoy temporal prosperity.
2. Every believer can enjoy spiritual prosperity, Prov. 14:34

It is good to remember Calvin’s words,
“It does not follow that those believers are miserable who struggle through life in
want and poverty, for this want, whatever it be, God can counterbalance by better
consolation” (Cited in the *Expositor’s Bible Commentary*, 859).

3. Political stability and national well-being are related to God.
4. Departure from God results in disunity, discontent and dissolution.

Psalm 144 Part 1 - Poem by Isaac Watts

Psalm 144 part 1

v.1,2

C. M.

Assistance and victory in the spiritual warfare.

For ever blessed be the Lord,
My Savior and my shield;
He sends his Spirit with his word,
To arm me for the field.

When sin and hell their force unite,

v.1,2

C. M.

Assistance and victory in the spiritual warfare.

For ever blessed be the Lord,
My Savior and my shield;
He sends his Spirit with his word,
To arm me for the field.

When sin and hell their force unite,
He makes my soul his care,
Instructs me to the heav'nly fight,
And guards me through the war.

A friend and helper so divine
Does my weak courage raise;
He makes the glorious vict'ry mine,
And his shall be the praise.

Isaac Watts

v.3-6

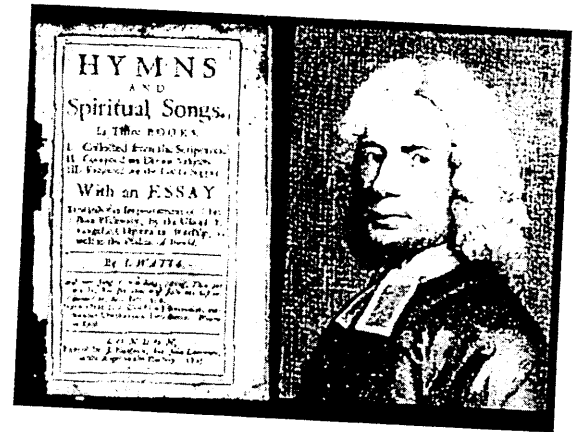
C. M.

The vanity of man and condescension of God.

Lord, what is man, poor feeble man,
Born of the earth at first?
His life a shadow, light and vain,
Still hasting to the dust.

O what is feeble, dying man,
Or any of his race,
That God should make it his concern
To visit him with grace?

That God who darts his lightnings down,
Who shakes the worlds above,
And mountains tremble at his frown,
How wondrous is his love!



v.12-15

L. M.

Grace above riches; or, The happy nation.

Happy the city where their sons,
Like pillars round a palace set,
And daughters, bright as polished stones,
Give strength and beauty to the state.

Happy the country where the sheep,
Cattle, and corn, have large increase;
Where men securely work or sleep,
Nor sons of plunder break the peace.

Happy the nation thus endowed,
But more divinely blest are those
On whom the all-sufficient God
Himself with all his grace bestows.

Isaac Watts



Portrait of Watts taken from life by G. White, 1727, 184



Pinners' Hall, London

Here Isaac Watts preached from June, 1704, to October, 1708

*Come, we that love the Lord,
And let our joys be known;
Join in a song with sweet accord,
And thus surround the throne.*

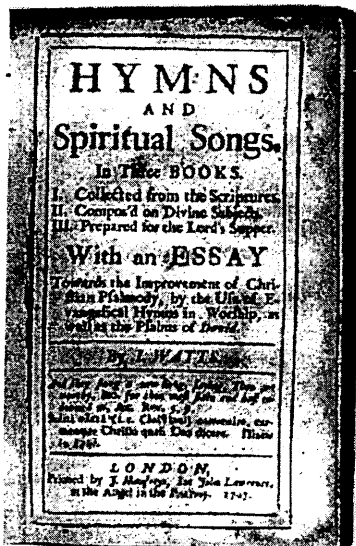
*The sorrows of the mind
Be banished from the place:
Religion never was designed
To make our pleasures less.*

– Watts, Hymn 20:1,2,10

Very early on his talent for rhyme and verse was apparent and intrigued his mother. Thinking that the rhymes he brought her might be “borrowed” from some other source, she challenged him one day as to his integrity, whereupon he sat down in her presence and composed the following acrostic:.

I am a vile polluted lump of earth,
S o I've continued ever since my birth,
A lthough Jehovah grace does daily give me,
A s sure this monster Satan will deceive me,
C ome therefore, Lord, from Satan's claws relieve me.

W ash me in thy blood, O Christ,
A nd grace divine impart,
T hen search and try the corners of my heart,
T hat I in all things may be fit to do
S ervice to thee, and sing thy praises too.



The title page of Watt's first hymnal published in 1707

When Watts returned home for two years after his studies at Stoke Newington concluded, he was attending his father's church and began to complain of the psalm singing. The metrical notes and chant-like singing carried no depth of beauty or heights of exaltation. Watts loved the Psalms but he saw them as not always illuminating the glories of the gospel. When the congregation would sing, one line would lift hearts in praise but the next would bring the mind to thoughts of despair. He was quite sure the church could do better. One Sunday as he was complaining, Isaac Sr. challenged him to provide something better for the church to sing. The young man was

already known as a poet, what about lyrics? The following Sunday he returned and the first hymn by Isaac Watts, “Behold the Glories of the Lamb” was sung at the Above Bar Congregational Church 185

PSALM 146

Thanksgiving and Praise
for God's
Greatness and Faithfulness



Manfred E. Kober, Th.D.

PSALM 146 — Thanksgiving and Praise for God's Greatness and Faithfulness

Manfred E. Kober, Th.D.

INTRODUCTION

--The Psalter is climaxed by five joyous hymns of praise or "Hallelujah Psalms," of which this is the first.

--Each psalm begins and ends with an enjoinder "Hallelujah," the Hebrew term for "praise the Lord."

--The five psalms conclude with a celebration of the blessings of Christ's rule at the Second Advent.

146:10

The Lord shall reign forever—
Your God, O Zion, to all generations.
Praise the Lord!

147:12

Praise the Lord, O Jerusalem!
Praise your God, O Zion!

148:14

And He has exalted the horn of His people,
The praise of all His saints—
Of the children of Israel,
A people near to Him.
Praise the Lord!

149:7

To execute vengeance on the nations,
And punishments on the peoples;

150:1

Praise the Lord!
Praise God in His sanctuary;
Praise Him in His mighty firmament!



--These five psalms focus on the return, redemption and restoration of Israel.

--The "Hallelujah Psalms" point to the blessings of the whole world through the Messiah and His elect nation (Psa. 148:14, see above).

THANKSGIVING AND PRAISE

The **thanksgiving** of saints should normally result in **praise** of the benefactor. In **thanksgiving** the individual expresses gratitude for blessings. In **praise** the person extols the greatness of the persons' attributes or actions.

1A. THE CALL FOR PRAISE: 1-5

The psalmist lifts his voice of praise because of the greatness of God.

- 1b. The psalmist resolves: 1-2

Praise the Lord!

Praise the Lord, O my soul!

²While I live I will praise the Lord;

I will sing praises to my God while I have my being.

- 1c. He exhorts that saints praise the Lord.

- 2c. He resolves to praise the Lord himself.

- 2b. The psalmist's caution: 3-4

Do not put your trust in princes,

Nor in a son of man, in whom *there is* no help.

His breath goeth forth to return to the earth;

In that very day his thoughts perish.

- 1c. The psalmist warns of putting one's confidence in men.

- 1d. Princes: men of influence

- 2d. Son of man: mere mortals

--when man dies, his plans perish with him

--if the individual cannot save himself, he certainly cannot save anyone else. (Verse 3c "no help," i.e. salvation)

- 2c. The psalmist notes the inability of man:

As Unger well notes:

"How can he who is impotent to save himself bring salvation to others?"

(Merrill F. Unger, *Unger's Commentary on the Old Testament*, 971)

- 3b. The psalmist declares: 5

Happy is he who *has* the God of Jacob for his help,

Whose hope is in the Lord his God,

- 1c. Happiness comes from trusting in the God of Jacob.

Jacob was helped by God even though he deserved no help. The same is true of the people of Israel in general.

- 2c. Blessings come from confidence in the hope of the Lord God.

The term Lord, "**Yahweh**" speaks of His promise-keeping.

The term God, "**Elohim**" speaks of His power and strength.

Hebrew — הללויה

Greek — αλληλουια

Latin — Alleluia

English — Hallelujah/Alleluia

2A. THE CAUSE OF PRAISE: 6-10

- 1b. The greatness of God: 6
Who made heaven and earth,
The sea, and all that is in them;
Who keeps truth forever.

--The Lord is the omnipotent creator.
--The Lord is the faithful provider.

- 2b. The graciousness of God: 7-10

- 1c. The Lord helps the oppressed and needy: 7

Who gives food to the hungry.
Who executes justice for the oppressed,
The Lord gives freedom to the prisoners.

- 1d. He maintains justice for the oppressed.
2d. He provides food for the hungry.
3d. He releases prisoners.

The wrongs in the world will someday be corrected.

The believer should pray for these things and then praise the Lord for them.



- 2c. The Lord helps the individuals with physical needs: 8

The Lord opens *the eyes of* the blind;
The Lord raises those who are bowed down;
The Lord loves the righteous.

- 1d. He gives sight to the blind: 8a
Literally, He "opens the blind." The blindness could be literal or, used figuratively, spiritual. (John 9:35-41)
2d. He lifts up people who are bent down: 8b
This condition remedied could be that of oppression, discouragement or weakness.

- 3c. He champions righteousness: 8c-9

The Lord loves the righteous.
The Lord watches over the strangers;
He relieves the fatherless and widow;
But the way of the wicked He turns upside down.

- 1d. He loves the righteous: 8c
They, in turn must love the Lord (Deut. 6:4,5)

2d. He protects the aliens: (Ex. 22:21; Lev. 19:34)

3d. He sustains widows and orphans: (Deut. 10:18; Psa. 86:5)

4d. He thwarts the way of the wicked: Psa. 147:6

The Lord lifts up the humble;

He casts the wicked down to the ground.

The Lord literally “bends, makes crooked” their way, their life and their work. He diverts their plans so that they can never achieve their purposed goals.

4c. The Lord reigns forever: 10

The Lord shall reign forever—

Your God, O Zion, to all generations.

Praise the Lord!

The tense of the verb for “reigns” has the thrust of “your God always reigns, now and forever.”

The people are figuratively referred to as Zion. The psalmist resolves to praise the Lord, now and forever, in eternity.

Allen Ross correctly asks, “Who in the world would reject the sovereign Lord of creation and put their trust in people, no matter how powerful? No wonder the psalm calls such a person a fool (Psa. 14:1).” (*A Commentary on the Psalms*, Vol. 3, 927).

CONCLUSION:

The main thrust of the Psalm can be stated thus:

“Believers must commit themselves to praise the Lord because as the sovereign creator He alone is able to help them in all their needs, and because as the Creator He is faithful to do it” (Ibid, 927).

The counterpoint is this: that it is foolish to trust in humans who are weak and transitory, when God is very capable and most ready to meet all our needs. The content of the opening and closing “Hallelujah” focuses on the sovereignty of God as creator and His faithfulness as Yahweh to His people.

The believer’s contemplation of God’s greatness and goodness should result in a **heart of thankfulness and lips of praise.**

The righteous should demonstrate their love for God by emulating His faithfulness and justice to those in bondage, and bringing relief to the hungry, strangers, widows and orphans.



Psalm 146

Words: Isaac Watts

(Note: two versions on this page)

♪ L.M.

- 1 Praise ye the Lord, my heart shall join
in work so pleasant, so divine;
Now, while the flesh is mine abode,
And when my soul ascends to God.
- 2 Praise shall employ my noblest powers,
While immortality endures;
My days of praise shall ne'er be past,
While life, and thought, and being last.
- 3 Why should I make a man my trust?
Princes must die and turn to dust;
Their breath departs, their pomp, and power,
And thoughts, all vanish in an hour.
- 4 Happy the man whose hopes rely
On Isr'el's god; he made the sky,
And earth, and seas, with all their train,
And none shall find his promise vain.
- 5 His truth for ever stands secure;
He saves th' oppressed, he feeds the poor;
He sends the laboring conscience peace,
And grants the prisoner sweet release.
- 6 The Lord hath eyes to give the blind;
The Lord supports the sinking mind;
He helps the stranger in distress,
The widow and the fatherless.
- 7 He loves his saints, he knows them well,
But turns the wicked down to hell:
Thy god, O Zion! ever reigns;
Praise him in everlasting strains.

Another of the same

♪ L.M. (888 888)

- 1 I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures.
- 2 Why should I make a man my trust?
Princes must die and turn to dust;
Vain is the help of flesh and blood
Their breath departs, their pomp and pow'r,
And thoughts all vanish in an hour,
Nor can they make their promise good.
- 3 Happy the man whose hopes rely
On Israel's God: he made the sky,
And earth, and seas, with all their train;
His truth for ever stands secure,
He saves the oppressed, he feeds the poor,
And none shall find his promise vain.
- 4 The Lord hath eyes to give the blind;
The Lord supports the sinking mind;
He sends the laboring conscience peace;
He helps the stranger in distress,
The widow, and the fatherless,
And grants the prisoner sweet release.
- 5 He loves his saints, he knows them well,
But turns the wicked down to hell;
thy God, O Zion! ever reigns:
Let ev'ry tongue, let ev'ry age,
In this exalted work engage;
Praise him in everlasting strains.
- 6 I'll praise him while he lends me breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures.

A Neglected Aspect of God's Sovereignty:

The Weather, Psalm 147 & 148



GOD'S SOVEREIGNTY OVER THE WEATHER: PSALM 147; 148

Manfred E. Kober, Th.D.

1A. The Sovereign's Responsibility:

Psalm 147:8, 15-18; Psalm 148:8

1b. Seasonable rains: S _____

Psalm 147:8-9 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. ⁹He giveth to the beast his food, and to the young ravens which cry.

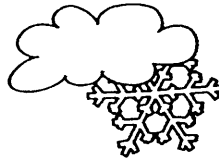
- 1c. Clouds
- 2c. Rain
- 3c. Grass
- 4c. Food



2b. Severe weather: W _____

Psalm 147:16-17 He giveth snow like wool: he scattereth the hoarfrost like ashes. ¹⁷He casteth forth his ice like morsels: who can stand before his cold?

- 1c. Snow
- 2c. Hoar frost
- 3c. Ice
- 4c. Cold



Job 37:6 For he saith to the snow, Be thou on the earth: likewise to the small rain, and to the great rain of his strength

Job 38:22, 28-29 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail? . . . Hath the rain a father? Or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

3b. Spring thaw: S _____

Psalm 147:18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

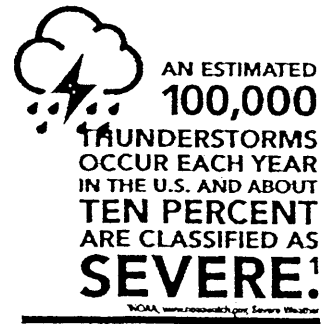
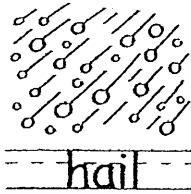
- 1c. Melted snow
- 2c. Warm winds
- 3c. Flowing waters

4b. Natural _____:

Psalm 148:8 Fire, and hail; snow, and vapour; stormy wind fulfilling his word.



- 1c. Fire – lightning (Job 37:1-6)
- 2c. Hail
- 3c. Snow
- 4c. Vapors (clouds)
- 5c. Storms



2A. The Saint's Response:

Col. 1:16-17 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: ¹⁷ And he is before all things, and by him all things consist.

1b. Acknowledge God's _____:

- 1c. The Savior created all things:
- 2c. The Savior created all things for Himself, including the forces of nature:
- 3c. The Savior controls all things:
- 4c. The Savior commands the forces of nature:

Ps 147:15 "He sendeth forth his **commandment** upon earth." His word is fulfilled immediately.

Ps 148:6 "He hath made a **decree** which shall not pass."

It is "**his** ice," "**his** cold" and "**his** wind" (Ps. 147:17-18)



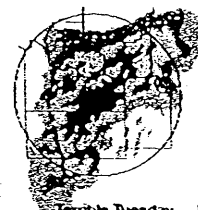
2b. Accept the weather as the _____ of God:

"Fire, and hail; snow, and vapours; stormy winds fulfilling His word." Psalm 148:8.

3b. Avoid criticism of the weather:

Examples:

- "This hurricane shows the destructive forces of nature."
- "I hate this snow!"
- "That town was struck by a wicked tornado."
- "We've had enough of this rain."



Wicked Weather Weekend

Terrible Tuesday — Light at the End of the Funnel

To despise the weather is to despise the will of God.
Chronic complainers about the weather are hardly any different than the complaining, murmuring _____.

One does not have to like the weather in order to appreciate its origin from God.
The Psalmist implies that the weather is not always pleasant: "Who can stand

before his cold" (Ps. 147:17). Elihu is fearful of lightning, thunder and torrential rains: "At this also **my heart trembleth**, and is moved out of its place" (Job 37:1). Elihu acknowledges that while some weather is fair or clement, much weather indicates that "with God there is **terrible majesty**" (Job 37:22).

- 4b. Appreciate the weather as a _____ from God.

It is incumbent upon the believer to be thankful for everything (Eph. 5:20).

- 5b. Adore the Lord for His working in nature:

Ps 147:7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God.

Ps 148:13 Let them praise the name of the LORD : for his name alone is excellent; his glory is above the earth and heaven.

In the vicissitudes of the weather God shows off certain of His perfections. God says to Job concerning some of the ice and snow, "I have reserved against the time of trouble, against the days of battle and war" (Job 38:23).

***Josh. 10:5-14

***Rev. 16:21

- 6b. Approach the weather from God's perspective:

- He covers, prepares, sends (Ps 147:8-9)
- He sends, gives, casts (Ps 16-17).
- He establishes, decrees (Ps 148:6).

Nothing manifests quite as clearly the believer's understanding of the _____ over nature than his response to clement and inclement weather.

Very fittingly, the song writer reminds the believer of this truth in the hymn:

"I Sing the Mighty Power of God"

Verse 3:

**There's not a plant or flow'r below, but makes Thy glories known,
And clouds arise, and tempests blow, by order from Thy throne
While all that borrows life from Thee is subject to Thy care;
There's not a place that we can flee but God is present there.**

- 7b. Attribute the weather to the _____ and _____ of God:

It should be remembered that the Christ who calmed the tempests on the Sea of Galilee is the same One who caused the tempests in the first place:

**The stilling of the storm -- Mt. 8:23-25; Luke 8:22-25

**Christ walking on the water -- Mt. 14:22-23; Mk. 6:48-51; Jn. 6:16-21



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1b. Seasonable rains: **Summer**

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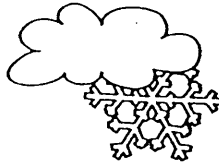
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2b. Severe weather: **Winter**

Psalm 147:16-17 He giveth snow like wool: he scattereth the hoarfrost like ashes. ¹⁷He casteth forth his ice like morsels: who can stand before his cold?

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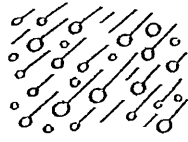
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4b. Natural Catastrophes

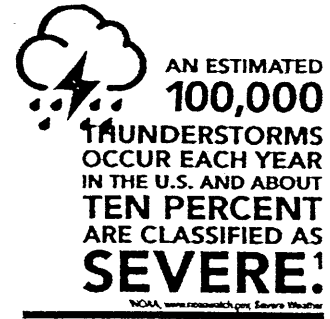
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hail



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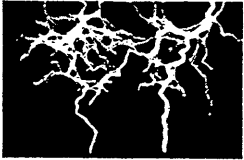
There's not a plant or flow'r below, but makes Thy glories known,
And clouds arise, and tempests blow, by order from Thy throne
While all that borrows life from Thee is subject to Thy care;
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- 7b. Attribute the weather to the wisdom and kindness of God:

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**The stilling of the storm -- Mt. 8:23-25; Luke 8:22-25

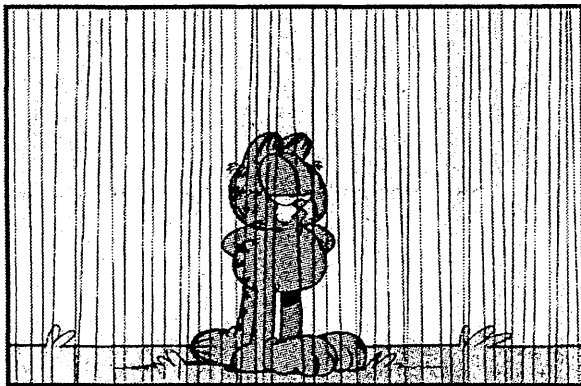
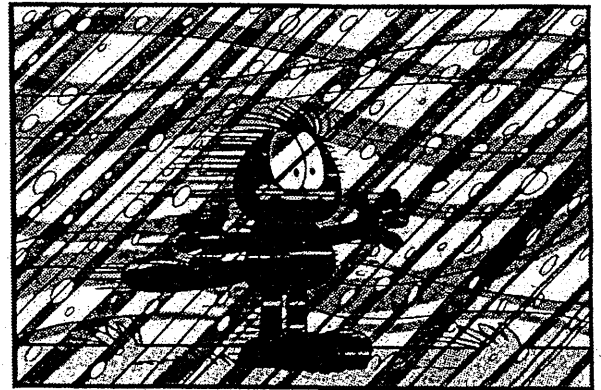
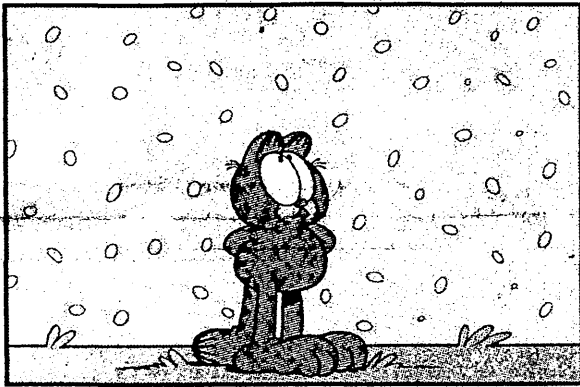
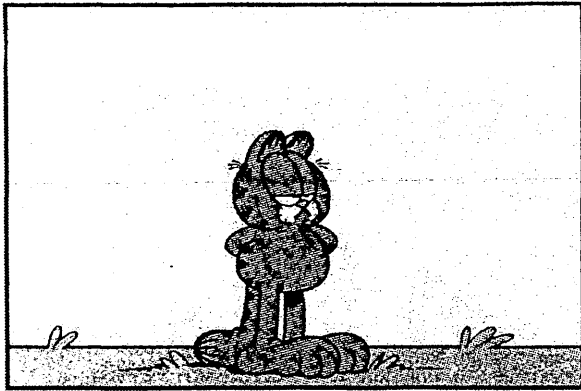
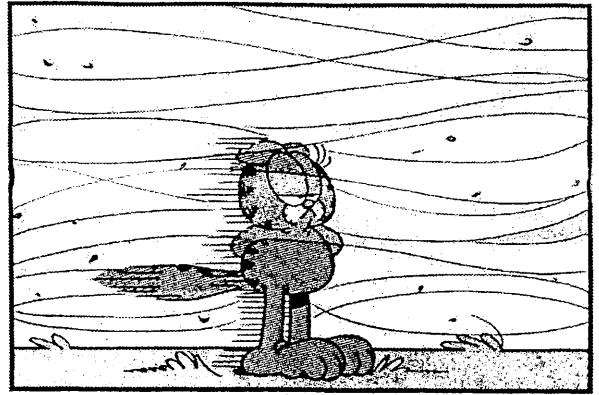
**Christ walking on the water -- Mt. 14:22-23; Mk. 6:48-51; Jn. 6:16-21 .





DESTRUCTION OF THE ARMY OF THE AMORITES

And . . . the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword . . . (Joshua 10: 11)





JESUS SAVES PETER FROM SINKING.

Jesus Christ, as the sovereign creator God, demonstrated His power over His creation by causing the tempest on the Sea of Galilee and then commanding it to subside.

PSALM 147

v.7-9,13-18

The seasons of the year

With songs and honors sc
Address the Lord on hi
Over the heav'ns he spre
And waters veil the sk

He sends his showers c
To cheer the plains t
He makes the grass th
And corn in valleys

He gives the grazing ox h
He hears the raven's cry;
But man, who tastes his finest
Should raise his honors high.

His steady counsels change the face
Of the declining year;
He bids the sun cut short his race,
And wintry days appear.

His hoary frost, his fleecy snow,
Descend and clothe the ground;
The liquid streams forbear to flow,
In icy fetters bound.

When from the dreadful stores on high
He pours the rattling hail,
The wretch that dares this God defy
Shall find his courage fail.

He sends his word, and melts the snow,
The fields no longer mourn;
He calls the warmer gales to blow,
And bids the spring return.

The changing wind, the flying cloud,
Obey his mighty word:
With songs and honors sounding loud,
Praise ye the sovereign Lord.

PSALM 148

Universal praise.

Let every creature join
To praise th' eternal God;
Ye heav'nly hosts, the song begin,
And sound his name abroad.

Thou sun with golden beams,
And moon with paler rays;
Ye starry lights, ye twinkling flames,
Shine to your Maker's praise.

He built those worlds above,
And fixed their wondrous frame;
By his command they stand or move,
And ever speak his name.

Ye vapors, when ye rise,
Or fall in showers of snow;
Ye thunders, murmuring round the skies,
His power and glory show.

Wind, hail, and flashing fire,
Agree to praise the Lord,
When ye in dreadful storms conspire
To execute his word.

By all his works above
His honors be expressed;
But saints that taste his saving love
Should sing his praises best.

Let earth and ocean know
They owe their Maker praise;
Praise him, ye wat'ry worlds below,
And monsters of the seas.

From mountains near the sky
Let his high praise resound;
From humble shrubs and cedars high,
And vales and fields around.

Ye lions of the wood,
And tamer beasts that graze,
Ye live upon his daily food,
And he expects your praise.

Ye birds of lofty wing,
On high his praises bear;
Or sit on flowery boughs, and sing
Your Maker's glory there.

Ye creeping ants and worms,
His various wisdom show,
And flies, in all your shining swarms,
Praise him that dressed you so.

By all the earth-born race
His honors be expressed;
But saints, that know his heav'nly grace
Should learn to praise him best.

Monarchs of wide command,
Praise ye th' eternal King;
Judges, adore that sovereign hand
Whence all your honors spring.

Let vig'rous youth engage
To sound his praises high:
While growing babes, and with'ring age,
Their feeble voices try.

United zeal be shown
His wondrous fame to raise:
God is the Lord; his name alone
Deserves our endless praise.

Let nature join with art,
And all pronounce him blest;
But saints, that dwell so near his heart,
Should sing his praises best.



Isaac Watts, 1674-1748