

1. Psalm 109 hits you with the force of the emotions (anger, hurt, betrayal, revenge) expressed.
  - A. This is the last in the imprecatory Psalms, and the most disturbing.
  - B. The only safe place to vent emotions like these is in prayer.
  - C. Then they have to be left with God to handle the situation correctly.
  - D. We are not sure of the historical setting of this Psalm - perhaps the incident with Doeg telling King Saul about the help the priest Ahimelech gave to David.
  - E. David often expressed his emotions in prayer - but he did not act on those emotions.
  
2. Some commentators also believe that it is a Messianic Psalm as well.
  - A. New Testament writers seem to have taken it that way. Verse 8 - Peter quotes this in Acts 1:20 regarding Judas Iscariot.
  - B. Early Christians believed Jesus (John 17:12) was using Psalm 109 to refer to Judas.
  - C. It immediately precedes Psalm 110, which is one of the great Messianic Psalms, and some see it as a set.
  
3. Psalm 111 and 112 are matched 'bookends'.
  - A. They are both "hallelujah" Psalms.
  - B. They are both acrostic Psalms - 22 lines, each beginning with the next letter of the Hebrew alphabet.
    - 1) This made these Psalms easier to memorize.
    - 2) Music also makes memorizing Scripture easier.
  - C. Psalm 111 extols the mighty acts of God and His faithfulness and ends with "The fear of the Lord is the beginning of wisdom." David said this before Solomon used it in the Book of Proverbs.
  - D. Psalm 112 focuses on the man who fears the Lord, "the just man."
    - 1) It focuses on the temporal blessings of "the just man".
      - a) His descendants will be blessed.
      - b) He will be materially blessed.
      - c) He will treat others with generosity and integrity.
      - d) He will not live in the shadow of anxiety and fear.
      - e) He will have the respect of those around him.
    - 2) Bottom line: When we live in conformity with the Word of God, we can expect that under normal circumstances, we will experience the evidence of His blessings on our lives.
    - 3) Examples: Max Jakes (the ungodly man) and Jonathan Edwards (the just man) and the difference in the lives of their descendants

1. Psalms 114-118 are all labeled “Hallel” Psalms and, along with Psalm 113, are part of the “Egyptian Hallel” (hallel means praise).
  - A. They are associated with celebrating the Passover.
  - B. Psalms 113 and 114 were sung before the Passover meal and 115-118 after the meal.
  - C. These were the hymns that Jesus and His disciples sang after the Last Supper.
  
2. Psalm 114 reflects the events of the exodus (and is one of the finest examples of Hebrew poetry). The Catholic Church has used these in their Easter liturgy for centuries.
  - A. This Psalm commemorates the parting of the Red Sea, the drying up of the Jordan River, and the provision of water in the dessert at Massah and Meribah.
  - B. It celebrates the fact that Israel became God’s sanctuary and domain - His covenant and chosen people.
  
3. Psalm 116 is meant to be sung antiphonally, or spoken as a responsive reading.
  
4. Psalm 116 is a personal praise Psalm, a testimony of deliverance from a near death experience.
  - A. It may be that the worshipper had made a vow and is now bringing his thank offering to the Lord at the Temple.
  - B. The making and fulfilling of vows was a common practice in both the OT and the NT.
  - C. “Precious in the sight of the Lord is the death of His saints.”
  
5. Psalm 117 is the shortest chapter in the Bible - just 2 verses of praise.
  
6. Psalm 118, the last of this group of “Hallel” Psalms, begins with a familiar phrase: “Give thanks to the Lord for He is good. His love endures forever.”
  - A. This one sounds like a military deliverance.
  - B. Verses 6 and 7: “The Lord is with me. I will not be afraid. What can man do to me? The Lord is with me. He is my helper. I will look in triumph on my enemies.”
  - C. “The stone the builders rejected has become the capstone. The Lord has done this and it is marvelous in our eyes.” Both Jesus and Peter quote this and apply it to the person and work of Jesus Christ.

1. Psalms 122, 124, 126, and 131 are all part of the Great Hallel, and also part of the Psalms of Ascent. Two theories as to how these Psalms were used (perhaps both are correct):
  - A. According to the Mishnah (rabbinical writings from the 3<sup>rd</sup> century AD), there were 15 steps leading up to the Temple and they were associated with these 15 Psalms.
  - B. The pilgrims coming to Jerusalem for the various feasts would sing these 15 psalms as they approached the city and the Temple.
2. Three of these Psalms bear the superscription “of David”.
  - A. Psalm 122 exudes the passion of King David for the city of Jerusalem, his capital.
  - B. Imagine a crowd on its way to worship in Jerusalem singing as they approached the gates: “I rejoiced when they said to me, ‘Let us go to the house of the Lord. Our feet are standing in your gates, O Jerusalem.’” (vs. 1)
  - C. “Pray for the peace of Jerusalem” (vs. 6)...”for the sake of the house of the Lord our God.” (vs. 9)
    - 1) Peace will come to Jerusalem finally when the words of Zechariah 14: 8-11 come true: “On that day living water will flow out from Jerusalem...(and) the Lord will be King over all the earth. On that day, there will be one Lord and His name the only name...it will be inhabited, never again will it be destroyed. Jerusalem will be secure.”
    - 2) Until that day, we continue to pray for the peace of Jerusalem.
3. Psalm 124 - another “community” song of David
  - A. Key phrase: “If the Lord had not been on our side...”
  - B. God is omnipresent - He is always there.
  - C. He is omnipotent - “Our help is in the name of the Lord, maker of heaven and earth.”
4. Psalm 126 comes from a much later time than David - after the return of the Jews from exile in Babylon, and reflects their overwhelming joy at being home - “We were like men who dreamed.”
  - A. There was joy for those released from captivity and the Lord was honored among the nations: “The Lord has done great things for them.”
  - B. “Those who sow in tears will reap with songs of joy” - the posture and experience of the people of faith.
5. Psalm 131 bears the name of King David.
  - A. David was the mightiest ruler of the predominant nation in the Mideast in his time.
  - B. However, David did not think of himself as “the Great King David.”
  - C. He came to God as a humble child resting on his mother’s breast.
    - 1) Totally dependent
    - 2) Completely at rest
    - 3) Full of trust
6. “O Israel, put your hope in the Lord both now and forevermore.” (Ps. 131:3)
  - A. Perhaps you are ‘large and in charge’.
  - B. Perhaps you feel totally insignificant.
  - C. Whatever your position in life right now, simple, humble dependence on God is the attitude that best suits your situation.
  - D. “Fear not, for I will be with you ” - the most frequently repeated command in the entire Bible.

1. Psalms 135, 136, 140, and 141 - 3 more Psalms tomorrow and we will have read the entire Bible together in 91 weeks.
  - A. We have a much better grasp of the “big picture” themes of the Bible.
  - B. We see how these themes, from Genesis to Revelation, develop and fit together.
  - C. We have more love for the contents of this book, and the One who inspired its authors.
  - D. We have seen the face of Jesus more clearly all through the Bible, and particularly in this Book of Psalms that we will finish tomorrow.
  
2. Psalm 135 and 136 belong together and should be read together.
  - A. Psalm 135 - another “Hallel” Psalm
    - 1) It is addressed to those who minister in the house of the Lord.
    - 2) Four themes in this Psalm that run all through Scripture:
      - a) God is good (vs. 3) and God is great (vs. 5). Psalm 100 had these 2 main ideas. That God was all good (in a world of capricious and malevolent gods who were worshipped by the nations around them) was a comfort to the Jews. There is really not much more to know about God!
      - b) Chosen-ness (vs. 4) - it is a central organizing theme in the lives of Abraham, Jacob, Joseph, David, Jeremiah, the disciples, Paul, and us. We have been chosen by grace alone to be in Christ Jesus.
      - c) The sovereignty and omnipotence of God (vss. 6ff) are seen in the history of Israel and especially in the exodus. Those who have tried throughout history to stamp out the light of the Gospel and exterminate God’s people have all failed because God is still great and God is still good.
      - d) The worthlessness and impotence of idols (vss. 15ff): they can’t see, hear, move, or act. Isaiah said the same thing; Elijah proved it on Mt. Carmel. The last verse of 1 John: “Little children, keep yourselves from idols.” The call of Scripture from Genesis to Revelation: Worship the One True God with all your heart, with all your soul, and with all your mind.
  - B. Psalm 136 has the same themes, but it differs in that it is an actual liturgy with an antiphonal flow between the leader (who cites God’s amazing acts) and the people (who repeat over and over again, “His love endures forever”).
  
4. Psalms 140 and 141 are David’s, but we cannot pin down the historical context for them.
  - A. They are cries for help.
  - B. Psalm 140 is directed toward asking for help to emerge from the trouble. Psalm 141 is directed toward asking for help to respond to the trouble in a godly way. “Set a guard on my mouth O Lord...”
  - C. You can tell God anything you want, but be very careful about what you say to other people.
  - D. In all our trials and troubles, a good strategy always is to pray:
    - 1) Pray for deliverance.
    - 2) Pray that God will help you to respond in a righteous and godly fashion.
    - 3) We can pray that way if we really believe that the Lord is God and the Lord is good.

1. With Psalms 143-145, we have completed our 91-week journey through the Word of God!
2. Psalm 145: The first thing we need to do everyday is Praise His name.
3. What the Word of God will do for me and in me: (from Psalm 119)
  - A. It will guide me (Ps. 119:105).
  - B. It will keep me from sin (Ps. 119:11)
  - C. It will purify me (Ps. 119:9)
  - D. It will comfort me (Ps. 119:50)
  - E. It corrects me (Ps. 199:67)
  - F. It gives me wisdom (Ps. 119:98, 99)
  - G. And so much more...
4. Our last 3 Psalms are all Psalms of David.
  - A. Psalm 143 is the 7<sup>th</sup> "Penitential" Psalm. Psalm 6 was the 1<sup>st</sup> one. Neither actually use the word "sin", but it is clear that the trouble in which he finds himself is at least in part the result of his own failures.
    - 1) He prays for guidance.
    - 2) He prays for deliverance.
  - B. Psalm 144 is the product of a man of war. "Blessed be the Lord my Rock who trains my hands for war."
  - C. Psalm 145 is the 75<sup>th</sup>, and last Psalm, attributed to David. It is a Psalm of pure worship.
    - 1) It focuses on the character of God and it praises Him for His works that flow directly from His attributes of compassion and love.
      - a) God's incommunicable attributes - eternity and infinity - attributes that were not "communicated" to man
      - b) God's communicable attributes - those that are part of our experience and composition as human beings. We have them in a limited and imperfect way; God has them perfectly and without limit - things like justice, holiness, love and mercy.
5. The focus of this final Psalm is on 2 of the "communicable" attributes of God: 'I extol you - I worship you for being a God who is gracious and compassionate and loving, and all of your works proclaim these qualities.'
6. Psalm 145:21: "My mouth will speak in praise of the Lord. Let every creature praise His holy name forever and ever."

Amen.