

OVERVIEW OF BOOK OF PSALMS

A good place to start with studying any book of the bible is to ask ourselves the question:

WHY STUDY THIS BOOK? We are going to identify 5 key reasons to study the Psalms:

1. Enhancing our Prayer Life (or Life of Prayer) cf. disciples: “*Lord, teach me to pray*”
A good devotional exercise is to pray through a particular psalm; identifying with the emotional state of the writer and applying the verses to your life
2. Enhancing our Praise and Worship – “*Lord, teach me to worship*”
Certainly this was the hymnbook for Israel and central to their praise and worship
Conveys a sense of the **Majesty of God** – something that seems lost in our casual culture
3. Encouraging us to be Authentic and Transparent before God and Others
Nowhere else in Scripture do you see such raw emotion and the highs and lows of every type of challenge that life can present. Whatever you are feeling or experiencing, you can find a psalm that relates to your situation. God wants us to communicate with Him in openness and honesty.
4. Learning More About the Character and Person of God:
His Goodness, His Sovereignty, His Holiness, His Wrath, His Lovingkindness, His Mercy, His Power, His Majesty, the balance between His Transcendence and Imminence
5. Learning more about our Lord Jesus Christ as we see the Messiah in the Psalms

Objective: “*Connecting Our Heart to the Heart of God*”

David = “*a man after God’s own heart*” – What does that mean? **1 Sam. 13:14; Acts 13:22**

1. David Desired What God Desired

David wasn’t perfect, but his *deepest loyalty* and *ultimate desires* aligned with God’s:

- He loved God’s Word (**Psalms 19, 119**).
- He wanted to honor God’s name and reputation (**1 Samuel 17:45–47**).
- He had a heart for worship and repentance (**Psalms 51**).

Key Point: To be “*after God’s own heart*” is not to be sinless, but to be God-centered.

2. David Was Humble and Repentant

When David sinned (e.g., with Bathsheba and Uriah), he didn’t excuse or justify it. He repented *deeply* (see **Psalms 51**).

- Saul, by contrast, deflected blame and tried to protect his image (**1 Samuel 15**).
- David showed **genuine brokenness** over his sin.

Key Point: A heart after God is one that grieves sin and returns to God. God desires a broken heart

3. David Obeyed God from the Heart

Acts 13:22 emphasizes that David “*will do everything I want him to do.*”

- This doesn’t mean he was perfect, but that he submitted his will to God’s.
 - He trusted God’s timing, refused to kill Saul even when he had the chance (**1 Samuel 24**), and consistently sought God’s guidance.
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4. David Prioritized Worship and his Relationship with God

David established worship in Israel, brought the Ark to Jerusalem, wrote many Psalms, and longed to build a house for the Lord.

- His relationship with God was **personal and passionate**.
- He spoke to God with *honesty, love, and awe*.

Where are we today:

In our emotions and our circumstances?

In our trials and tribulations?

In our despair and disappointment?"

In our doubts and confusion?

In our joy and confidence?

Whatever can be experienced ... we see in the psalms in intensified, extreme form.

Understanding the psalms provides us with a better understanding of our own **spiritual needs**

QUOTES ABOUT THE PSALMS

How have some of the famous Bible scholars summarized the **impact** of the Psalms:

(I think you will recognize these famous names)

Charles Spurgeon (in *The Treasury of David*) -- I especially like this work; started my study...

"The Book of Psalms instructs us in the use of wings as well as words. It teaches us how to mount up with wings as eagles, and how to commune with God."

C. S. Lewis (in *Reflections on the Psalms*)

"Most emphatically the Psalms must be read as poems; as lyrics, with all the licenses and all the formalities, the hyperboles, the emotional rather than logical connections, which are proper to lyric poetry."

"The most valuable thing the Psalms do for me is to express the same delight in God which made David dance."

Derek Kidner (in his *Tyndale Old Testament Commentary on Psalms*)

"The Psalms are a lifeline in turbulent times, giving voice to pain and praise in equal measure."

John Calvin

"I have been accustomed to call this book, I think not inappropriately, 'An Anatomy of all the Parts of the Soul.'"

"There is not an emotion of which anyone can be conscious that is not here represented as in a mirror."

J. Sidlow Baxter: (Explore the Book)

"This Book of Psalms is a limpid lake which reflects every mood of man's changeful sky. It is a river of consolation which, though swollen with many tears, never fails to gladden the fainting. It is a garden of flowers which never lose their fragrance, though some of the roses

have sharp thorns. It is a stringed instrument which registers every note of praise and prayer, of triumph and trouble, of gladness and sadness, of hope and fear, and unites them all in the full multi-chord of human experience.”

Abraham Lincoln:

“I find something in them for every day of the year.”

Big Idea:

Wherever you are in your spiritual journey, whatever emotions your heart may be feeling, whatever struggles you may be going through, you will find a place in the Psalms that resonates and draws you closer to the Lord.

Key Verse:

Psalms 34:3 “*O magnify the Lord with me, and let us exalt His name together.*”

BACKGROUND INFORMATION

Title:

- Hebrew: *The Book of Praise* – in every psalm there is a note of praise
- English title -- *The Book of Psalms* – derived from the Latin Vulgate

Derivation of the word “Psalmist” – from the classical Greek = the music that comes from a stringed instrument; later on it came to mean a song of praise.

We have here pieces of music that were accompanied generally by stringed instruments.

This book was the **hymnbook** of the OT people.

Authorship: Not just David – can’t just call the book *the Psalms of David* – although as we will see shortly, that is in some sense the case

- David – 73 or 75
- Asaph – 12 -- choir director
- Korah (or sons of Korah) – 10
- Solomon – 2
- Moses – Psalm 90
- Heman – Psalm 88
- Ethan – Psalm 89
- Anonymous – 50 (Ezra might have written some)

Organization:

Overall -- **5 books** – closing with Doxology – “*Amen and Amen*”

1-41; 42-72; 73-89; 90-106; 107-150

Because the number 5 lines up with the 5 books in the Pentateuch, some have tried to make a thematic connection between each of the 5 books of Psalms with the 5 books of Moses. But those efforts are superficial and lack consistency – seems like a forced attempt.

These psalms developed as individual poems (many put to music) or as collections of poems that were eventually assembled together with David probably being the final editor – that is why it is accurate to call these *the Psalms of David*. What is the support for David's role?

- Consistent with Jewish tradition.
- Also Jesus quoted in the NT from Psalms that were ascribed to other authors in the heading, but Jesus referenced the source as David.

Headings in the Psalms: (Bill McRae)

- Sometimes allusions to authorship in superscription – is it reliable or added later? Hebrew scholars consider it inspired and part of the text. The first verse is the superscription in Hebrew bible.
- Some word that designates the type of psalm
 - 57 – “*Psalm*” proper – a song that was to be sung with accompaniment of **stringed instrument**
 - 12 – “*songs*” – **Psalm 87** is example – maybe supposed to be sung **acapella**?
 - 13 – “*maskil*” – describes type of song = a **contemplative** type of poem
 - 6 – “*Mikhtam*” – pithy sayings? obscure
 - 5 – “*prayer*”
 - 5 – “*praise*”
- Musical terms – type of music that is to be used; maybe specifying a specific instrument for accompaniment (music has not been preserved)
- “Selah” = “*Amen*”? **Bruce Waltke** says rather it is a **musical indication**; there was to be a lifting up of the voice at this point in volume or pitch or tone?
- Melody indicators – **Psalm 45, 60** –
- Liturgical indicators – When is the psalm to be sung? – **Psalm 92** – on the sabbath; **Psalms of degree**, etc.
- Historical indicators – **Psalm 3** – A psalm of David when he fled from Absalom his son

Interesting Facts:

- Contains the longest and shortest chapter in the Bible.
- It is the Bible's longest book.
- It is quoted more times in the NT than any other book.
- Arguably the most popular book in the Old Testament and probably the whole bible.
- 9 acrostic psalms – **9, 10, 25, 34, 37, 111, 112, 119, 145**

To get a flavor of the Psalms – let's quickly examine the beginning and the end of the book **Psalm 1** and then **Psalm 150**

Psalm 1 -- TWO PATHS / TWO DESTINIES

RIGHTEOUSNESS IS WORTH IT – BOTH NOW AND FOREVER!

**(THE STRENGTH OF CHARACTER AND BLESSINGS OF THE RIGHTEOUS
VS. THE LACK OF CHARACTER AND JUDGMENTS OF THE UNGODLY)**

I. (:1-3) THE RIGHTEOUS

A. Strength of Character

1. Careful avoidance of the influence of sinners (:1)

Note the progression:

*“How blessed is the man who does not **walk** in the counsel of the wicked,
Nor **stand** in the path of sinners,
Nor **sit** in the seat of scoffers!”*

2. Total absorption in the Word of God (:2)

*“But his delight is in the law of the Lord,
And in His law he meditates day and night.”*

B. Blessings

Overall: “*Blessed*” (:1)

1. Stability and Strength -- “*like a tree firmly planted by streams of water*”

2. Fruitfulness – “*Which yields its fruit in its season*”

3. Endurance – “*And its leaf does not wither*”

Overall: “*And in whatever he does, he prospers*”

II. (:4-5) THE UNGODLY -- the exact opposite – “*The wicked are not so*”

A. Lack of Character

1. Immersed in sin
2. Absorbed in the world

B. Judgments

1. No strength / Instability – “*they are like chaff which the wind drives away*”
2. No fruit -- just frustration
3. No endurance

*“Therefore the wicked will not stand in the judgment,
Nor sinners in the assembly of the righteous.”*

III. (:6) CONCLUSION -- FINAL DESTINY

A. Final Destiny of the Righteous

“For the Lord knows the way of the righteous,”

B. Final Destiny of the Ungodly

“But the way of the wicked will perish.”

This book of Psalms is **Fundamentally all about Spirituality**

The Book of Psalms is going to describe for us how to live a life that pleases God.

It will define for us true spirituality.

It will contrast the path of the righteous and the path of the wicked.

Psalm 150 -- PRAISE THE LORD!

BIG IDEA: DOXOLOGY FOR THE HYMNBOOK OF PRAISE

(:1A) INTRODUCTION: “*Praise the Lord!*”

I. (:1B) WHERE?

*“Praise God in His sanctuary;
Praise Him in His mighty expanse.”*

II. (:2) WHY?

*“Praise Him for His mighty deeds;
Praise Him according to His excellent greatness.”*

III. (:3-5) HOW?

*“Praise Him with trumpet sound;
Praise Him with harp and lyre.
Praise Him with timbrel and dancing;
Praise Him with stringed instruments and pipe.
Praise Him with loud cymbals; Praise Him with resounding cymbals.”*

IV. (:6A) WHO?

“Let everything that has breath praise the Lord.”

(:6B) CONCLUSION: “Praise the Lord!”

This book of Psalms is **Fundamentally all about Praise and Worship**

We must give expression with our lips and our music to both:

Who God Is

And What God Has Done

Approach to studying the Psalms: (Bill McRae)

- **Devotional approach** – immediate application to me in my life – Danger: you need to correctly interpret before making any application
- **Messianic approach** – see allusions to Christ – Problem: many have no reference; we will be talking about Messianic Psalms a little bit later
- **Historical approach** – [Best approach] reads it in light of historical setting – normal biblical hermeneutics -- sometimes difficult to determine historical setting; superscription helps; cf. background to our hymns; **proper interpretation leads to legitimate application**

How to read thru the Psalms? Bible Reading Plans

- Systematically; select 5 per day [to read the Psalms in 1 month] or more ideally, just pick 1 per day – you can pray thru the Psalm as part of your devotions for the day
- Randomly -- Select one that more fits your particular mood and circumstances – requires a topical index which I am going to provide for you

How to Categorize the Psalms?

- Many commentators take a form approach – The psalm is either a Lament, a Hymn of Praise [these might be individual or national], a Hymn of Thanksgiving [Difference: related to a specific blessing rather than God’s attributes in general], and Enthronement Psalm, a Royal Psalm, a Pilgrim Song (Songs of Ascent or Degree), etc. There might be minor differences in what forms are defined and what elements you might tend to see within each form

- I am going to take more of a thematic approach which takes the concept of form one step further – Difficulty: you come up with a lot more categories

Introduction to Topical Index:

Since I have already studied through all of the Psalms individually, I can offer you a Title and Big Idea statement for each Psalm. That allows you to scan for a particular topic that interests you and is relevant to what you want to study.

I have identified 16 Categories –

[might be some overlap; just listed the psalm under its main theme]

1. RIGHTEOUS VS WICKED / INTEGRITY / GODLINESS —
Psalms 1; 7; 14; 15; 17; 26; 49; 64; 101; 120
2. REVELATION / WORD OF GOD — [covered in our Sunday evening studies]
Psalms **19; 119** (22 strophes)
3. **MESSIANIC** (broken out separately, but could fit under other topics as well) —
Psalms **2; 8; 16; 22; 40; 45; 69; 72; 89; 102; 109; 110; 132**
4. KINGSHIP / ROYAL / SOVEREIGNTY —
Psalms **21; 24; 47; 48; 85; 87; 93; 97; 99; 113; 122**

Enthronement Psalms – God is Reigning; God is in control; a more focused type of Kingship Psalm (**47, 93, 96-99**)

3 Categories:

- God reigning over nation of Israel
- God's universal reign over the universe
- Millennial reign of Lord – most refer to this category

3 Major Parts:

- o Imperative exhortation to Praise
- o Reasons to praise God
- o Conclusion

5. CRISIS / DESPERATION —
Psalms **55; 57; 70; 88; 142; 143**

Psalm 142 – A Cave Man's Complaint

Maskil of David; when he was in the cave. driven away from Jerusalem

Big Idea: **WHEN I AM TRAPPED AND ALL ALONE**

THE LORD IS STILL MY ESCAPE ROUTE

- o **(:1-2)** Cries out to God for help
*"I Cry aloud with my voice to the LORD;
I make supplication with my voice to the LORD.*

*I pour out my complaint before Him;
I declare my trouble before Him.”*

- (:3-4) Lament: Description of his trouble / Desperate Crisis
“When my spirit was overwhelmed within me, Overwhelmed
Thou didst know my path. Encouraged
In the way where I walk They have hidden a trap for me.
Look to the right and see; For there is no one who regards me;
There is no escape for me; No one cares for my soul.” Feeling Trapped
- (:5) Word of Confidence / Expression of Trust
“I cried out to Thee, O LORD; I said,
‘Thou art my refuge, My portion in the land of the living.’” Refuge / Portion
- (:6) Confession
"Give heed to my cry, For I am brought very low;
Deliver me from my persecutors, For they are too strong for me.
- (:7) Praise
“Bring my soul out of prison,
So that I may give thanks to Thy name;
The righteous will surround me,
For Thou wilt deal bountifully with me."

6. REPROACH / SLANDER — How should we respond?
Psalms 4; 86; 123

7. ANSWERING THE TOUGH QUESTIONS —
Psalms 10; 13; 74; 77; 79

Often categorized as **lament psalms**, where the psalmist voices deep distress, confusion, and grief. These psalms don't shy away from asking hard theological questions, especially about God's apparent absence, injustice, and the suffering of the righteous.

Common Threads:

- Why are you silent, God? (**Ps. 10:1**) God's seeming absence in the face of injustice.
- How long will suffering continue? (**Ps. 13** – The “*How Long*” Psalm)
- Why do the wicked prosper and the righteous suffer? (**Ps. 79:1**)
- Has God abandoned His covenant or forgotten His mercy? (**Ps. 77:8**)
- Where is God when disaster strikes? (**Ps. 10:1**)

8. PROTECTION / DELIVERANCE / VICTORY —
Psalms 3; 5; 12; 18; 20; 28; 44; 46; 59; 61; 62; 108; 118; 121; 124; 140; 141; 144; 147
Good study: all of the images used to convey a picture of God's protection / deliverance

9. JUDGMENT / VINDICATION / **IMPRECATORY** / WRATH OF GOD —
Psalms 7; 9; 35; 50; 54; 55; 58; 59; 68; 69; 75; 82; 83; 94; 106; 129; 137; 139

10. PENITENTIAL / CONFESSION OF SIN / DISCIPLINE OF THE LORD —
Psalms 6; 32; 38; 39; 51; 53; 130; 137; 143

11. IMPORTANCE OF FAITH / FAITHFULNESS OF GOD —
Psalms 11; 27; 56; 91; 105; 146

12. HOPE / PERSEVERANCE / PERSPECTIVE —
Psalms 31; 37; 38; 42; 43; 71; 78; 90; 125; 130; 131; 138

Pilgrim Songs / Songs of Ascent – 120-134 – sung as the Jews travelled upwards to Jerusalem to celebrate the 3 annual feasts (I have broken these up by theme)

13. GOD’S PROVIDENCE / GOODNESS / THANKSGIVING / BLESSINGS / GOD’S FAVOR —
Psalms 23; 65; 67; 73; 80; 81; 84; 95; 100; 103; 115; 126; 127; 133; 134; 135; 139

14. GOD’S LOVINGKINDNESS / MERCY —
Psalms 36; 41; 52; 60; 63; 107; 116; 117; 136 – repetition of phrase: “*For His lovingkindness is everlasting*”

Other psalms focus on some of God’s other attributes:

- 1) **God’s Omnipotence** -- God’s Mighty Hand and Outstretched Arm -- **136:12** –
- 2) **God’s Omniscience** -- **139:1-4** – God knows us intimately

15. FEAR OF THE LORD / MAJESTY / WORSHIP —
Psalms 25; 29; 34; 66; 68; 76; 104; 111; 112; 114; 128

16. PRAISE / JOY —
Psalms 30; **33**; 92; **96**; 98; 145; 148; 149; **150**

Psalm 33

**Big Idea: BECAUSE WE CAN COUNT ON GOD,
OUR HEART SHOULD OVERFLOW WITH SONGS OF JOY**

- (:1-3) Call to Praise
“Sing for joy in the LORD, O you righteous ones;
Praise is becoming to the upright.
Give thanks to the LORD with the lyre;
Sing praises to Him with a harp of ten strings.
Sing to Him a new song;
Play skillfully with a shout of joy.”
- (:4-19) Reasons for praising God
Dependability of the Character of God / the Word of God / the Purposes of God
- (:20-22) Conclusion – Confession of faith in God
“Our soul waits for the LORD; He is our help and our shield.
For our heart rejoices in Him, Because we trust in His holy name.
Let Thy lovingkindness, O LORD, be upon us,

According as we have hoped in Thee.”

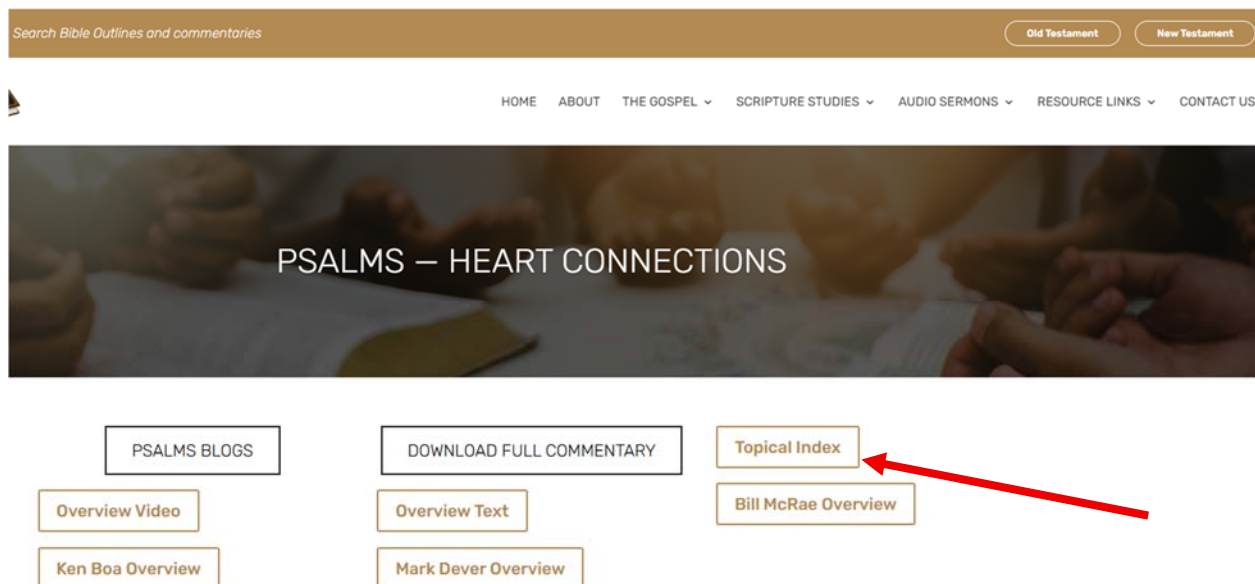
Psalm 96 –

**Big Idea: GREAT IS THE LORD AND GREATLY TO BE PRAISED –
FOR HIS GLORY AND STRENGTH**

- (:1-6) Israel called to praise the Lord
- (:7-10) Nations called to praise the Lord – “*The Lord Reigns*”
- (:11-13) Nature called to praise the Lord

I would love to give each of you a printout of that list ... but it’s too long so I have to give you access through my **website**.

[Psalms Summary Page](#)



Topical Index Page

CRISIS / DESPERATION

Psalms 55:1-23	PRESSURE SITUATIONS HOW TO HANDLE PRESSURE SITUATIONS = CASTING YOUR BURDEN ON THE LORD
Psalms 57:1-11	WORSHIP FROM THE CAVE OF DANGER IN THE MIDST OF DANGER WE CAN WORSHIP GOD FOR HIS KINDNESS AND TRUTH
Psalms 70:1-5	HELP! HURRY UP AND RESCUE ME!
Psalms 88:1-18	LIFE IN THE PITS -- A NEAR-DEATH EXPERIENCE THE LONELINESS OF BEING FORSAKEN BY GOD AND MAN MAKES LIFE IN THE PITS INTOLERABLE
Psalms 142:1-7	A CAVE MAN'S COMPLAINT WHEN I AM TRAPPED AND ALL ALONE THE LORD IS STILL MY ESCAPE ROUTE
Psalms 143:1-12	STAYING UPBEAT WHEN YOU ARE BEING BEAT UP WHEN OUR ENEMIES HAVE THE UPPER HAND, WE CAN AVOID DEPRESSION BY FOCUSING ON OUR GOD

REPROACH / SLANDER

Psalms 4:1-8	THE QUIET CONFIDENCE OF THE GODLY LEADER UNJUSTIFIED SLANDER AND ATTACK SHOULD NOT DISTURB THE QUIET CONFIDENCE OF THE GODLY
Psalms 86:1-17	ONE GOD, ONE HEART, ONE REQUEST WHEN UNDER ATTACK, THE HEART OF THE GODLY SEEKS ENCOURAGEMENT FROM THE ONE TRUE GOD
Psalms 123:1-4	MY CUP RUNNETH OVER ... WITH CONTEMPT! SEEKING GOD'S GRACE WHEN THE PROUD LOOK DOWN ON US WITH CONTEMPT, THE SERVANTS OF THE LORD NEED TO LOOK UP FOR GOD'S GRACE

ANSWERING THE TOUGH QUESTIONS

Psalms 10:1-18	GOD SEES ALL THE WAY OF THE WICKED IS NOT HIDDEN FROM THE EYES OF THE LORD
Psalms 13:1-6	THE HOW LONG PSALM REJOICING BY FAITH WHEN TIMES ARE TOUGH REQUIRES FAITH IN GOD'S LOVINGKINDNESS
Psalms 74:1-23	CONSIDER THE COVENANT THE STAKES ARE TOO HIGH FOR GOD TO ABANDON HIS PEOPLE TO DEFEAT AND REJECTION
Psalms 77:1-20	WHAT'S WRONG WITH GOD? THE REALITY OF MY TROUBLES CAN NEVER CONTRADICT THE GREATNESS OF GOD
Psalms 79:1-13	HOW LONG? AND WHY? WHEN GOD'S PEOPLE ARE BEING DISCIPLINED, THEY CRY OUT FOR THE ANSWERS TO 2 SEARCHING QUESTIONS: HOW LONG? AND WHY?

Imprecatory Psalms:

Definition: These psalms invoke a curse on someone; invoke judgment or curses on one's enemies. The word *imprecatory* comes from the Latin *imprecari*, meaning "to invoke" or "to call down (evil)." These psalms are among the most emotionally intense and theologically complex passages in the Bible. Imprecatory psalms express raw human anger, a desire for justice, and deep frustration with evil. They are prayers of protest and appeals to divine justice, where the psalmist entrusts vengeance to God rather than taking it into their own hands.

Many people have a **problem** with how a man of God could express such passionate zeal for judgment. "*Come and dash them to pieces.*" Shouldn't our orientation be to love our enemies?

Calls for divine retribution. Different Categories:

- **Personal**, directed at specific enemies (e.g., **Psalm 109**).
- **National**, calling for judgment on foreign oppressors (e.g., **Psalm 137**).
- **Covenantal**, rooted in God's promises to protect the righteous and punish evil (e.g., **Psalm 69**).

Example of an Imprecatory Psalms – Psalm 69:

- A lament where the psalmist asks God to blot out the names of his enemies from the book of life. **Vs. 22-28**

A. (:22) Turn the Tables on Their Prosperity

*“May their table before them become a snare;
And when they are in peace, may it become a trap”*

B. (:23) Smite them Physically

*“May their eyes grow dim so that they cannot see,
And make their loins shake continually.”*

C. (:24) Pour out Your Wrath

*“Pour out Thine indignation on them,
And may Thy burning anger overtake them.”*

D. (:25) Wipe them from the face of the earth

*“May their camp be desolate;
May none dwell in their tents.”*

E. (:26) They have tried to exploit God's discipline of His children

*“For they have persecuted him whom Thou Thyself hast smitten,
And they tell of the pain of those whom Thou hast wounded.”*

F. (:27-28) Wipe them out from the book of life

*“Do Thou add iniquity to their iniquity,
And may they not come into Thy righteousness.
May they be blotted out of the book of life,
And may they not be recorded with the righteous.”*

Conclusion: These outbursts are:

- The expressions of an OT saint longing for the vindication of God's righteousness;
- Utterances of zeal for God and His kingdom; not praying for personal vengeance
- Displays a legitimate abhorrence of evil and sinfulness and a longing for the establishment of God's kingdom in justice and righteousness
- These are prophetic utterances demonstrating the attitude of God toward sin and sinners; God hates sin
- Jesus used Cursing quite extensively:
 - Look at how Jesus called down a curse on several cities – **Matt. 10:14-15**
 - Luke 6:24-26** “Woe to you...”
 - Luke 11:39-52** -- 6 woes (curses) proclaimed on the Pharisees

But what **Application is there for Christians?** Should we ever pray such prayers? Certainly I would never use language to this extreme.

Are Christians even permitted—let alone required—to pray this way? Who has the right to pray curses on someone else? Who is a proper object of cursing? And what are proper occasions for imprecatory prayer?

How has the transition from the Old Covenant where the theocratic nation of Israel faced physical enemies and obstacles to God's kingdom to the New Covenant where we face spiritual enemies: Satan, Internal sin, etc.?

A few questions a Christian might consider:

- Am I seeking **God's justice** or my personal revenge?
- Does this prayer align with Christ's call to **love, even my enemies**?
- Am I **trusting God** with judgment rather than trying to control the outcome?

Personal Testimony: I have on a very few occasions prayed a **judgment type prayer** –

- When I was faced with a particular ungodly person at work that was blatantly opposed to God and the Gospel
- Either/Or Prayer – Lord, either save this individual or remove them from this context so that they do not continue to oppose your gospel – God answered on both sides of the equation in some remarkable ways

Messianic Psalms:

Introduction and Overview of the Messianic Psalms

The Messianic Psalms are a group of psalms in the Hebrew Bible that Christians traditionally interpret as prophetic references to the Messiah—God's anointed king and deliverer.

Classifications of Messianic Psalms

Messianic Psalms can be classified in a two main ways:

1. Directly Messianic Psalms

These psalms are considered to speak directly and exclusively about the Messiah, without a primary reference to any contemporary historical figure (like David).

Examples:

- **Psalms 2** – Speaks of the Son being enthroned by God ("You are my Son; today I have begotten you" – cited in Hebrews 1:5).
- **Psalms 110** – Describes a priest-king in the order of Melchizedek, interpreted in the New Testament as referring to Christ.

2. Indirectly (or Typically) Messianic Psalms

These psalms refer first to a historical figure (usually David), but are seen as a type or foreshadowing of the Messiah. The Messiah is believed to fulfill these patterns more fully.

Examples:

- **Psalms 22** – Begins with "*My God, my God, why have you forsaken me?*" (quoted by Jesus on the cross) and includes details resembling crucifixion.
- **Psalms 69** – David speaks of suffering and rejection, echoed in the Gospels regarding Jesus.

These psalms are often quoted or alluded to in the New Testament, reinforcing their messianic interpretation within Christian theology.

Notable Messianic Psalms

Here are some of the key psalms traditionally considered messianic:

- **Psalm 22** – A vivid description of suffering that closely parallels the crucifixion of Jesus (e.g., “*They pierced my hands and feet*” / “*They cast lots for my clothing*”).
- **Psalm 16** – Speaks of the Holy One not seeing decay, which Peter and Paul cite as referring to Jesus’ resurrection (**Acts 2:25–31; Acts 13:35–37**).
- **Psalm 2** – Describes God’s Son being established as king over the nations, a passage directly quoted in the New Testament to refer to the resurrection of Jesus (**Acts 13:33**). “*He said to me, ‘You are My Son, today I have begotten You.’*”
- **Psalm 110** – Declares the Messiah as both king and priest (“*You are a priest forever after the order of Melchizedek*”), a key text in the Epistle to the Hebrews.

3 people clearly involved here: “*The Lord says to my Lord*”

- 1) David -- who wrote the Psalm
- 2) “*The Lord*”
- 3) “*my (David’s) Lord*”

Big Idea: THE MESSIAH WILL CONQUER ALL ENEMIES AND FUNCTION:

AS KING (:2-3) Strength of His rule / Loyalty of His people

AS PRIEST (:4) What is distinctive about the order of Melchizedek? **Heb.7**

no record of any progenitors or successors; it is a forever priesthood

He was king over Salem in the ancient world (later called Jerusalem).

No record of his beginnings or end

Reign of Righteousness and Peace (Rom. 5:1)

Received tithes from Abraham -- shows his greatness

Melchizedek blessed Abraham

Gave Abraham bread and wine -- possible type of Lord’s Supper?

AS JUDGE (:5-6) Judges His enemies in the day of His Wrath

Big Idea:

Wherever you are in your spiritual journey, whatever emotions your heart may be feeling, whatever struggles you may be going through, you will find a place in the Psalms that resonates and draws you closer to the Lord.

CONCLUSION:

May we be people like David – whose heart is connected to the heart of God.

May we come to appreciate even more the Majesty of our God.

May we use the Psalms to enhance our worship and praise of our Almighty King and Savior.