

HOPE, COMFORT, ENCOURAGEMENT AND BLESSING

(LESSONS AND APPLICATION FROM THE BOOK OF PSALMS IN A TIME LIKE THIS)

Adeoye, Emmanuel (Evangelist)

The book of Psalms has been and still is the irreplaceable devotional guide, prayer book, and hymnal of the people of God. The Hebrew title is "the book of praises" (*tehillim*). The Greek translation of the Old Testament (the Septuagint) used *psalmos* for *tehillim*; the word means "a song sung to the accompaniment of a stringed instrument."

The Vulgate followed the Septuagint and used *psalmorum*, from the Latin *psalterium*, "a stringed instrument." *The King James* adopted the word, and thus we have the book of Psalms.

The Psalms of The Old Testament Are the Heart of The Spiritual Experience of Jew And Gentile Believer Alike.

The Book of Psalm Was A Manual And Guide For Devotional Life Of Jewish Believers.

It Can Be Use as A Hymnal in Temple and Synagogue.

The Early Church Used It as Both in Public and Private Settings.

It Still Serves the People of God Today by Providing Devotional Reflection, Comfort, Encouragement, Praise of God, Prayers of Penitents Etc.

The Hebrew Title of This Collection Is "Song of Praise"

The Book Is Made Up of Poem Designed for Singing.

The Poetical Character of The Material Makes the Psalms So Appealing to Tender and Penitent.

This Is the Longest Book of The Old Testament and Is the One Most Quoted in The New Testament.

The Book of Psalms is Divided into Five Groups of Songs Each Ending with Doxology.

Ps1-41,42-72,73-89,90-106,107-150

The Book Content Trace to Several Writers,

Seventy-Three (73) Attributed To David **2 Sam 23:1**

Two (2) are from Solomon **Psalms 72,127.**

One (1) Each Comes from Heman **Ps 88** And Ethan **Ps 89 1 King 4:31.**

One (1) Was Written by Moses **Ps 90**

Twenty-Three (23) are Said to Have Been Produced By Levitical Singing Groups Of Asaph **Ps 50,73,83** And Korah **Psalms 42-49,84,85,87.**

They Cover A Range Of History Going As Far As The Old Testament Events Of The Exile In Babylon **Ps 137**, And Possibly Even The Return From Captivity **Ps 126** And Rebuilding Of The Temple **Ps 147.**

We Do Not Know When or By Whom the Book Was Given Its Present Arrangement

It Talks About the Occasion of Their Composition **Ps 34, 51.**

Some Basic Types of Parallelism to Observe in The Poetical Literature of The Bible.

Synonymous Parallelism

- a. The Second Line Reinforces the Thought Which Was Stated in The First Line **Ps 19:1,51:2.**
- b. Antithetical Parallelism the Second Line Emphasizes the First by Stating a Contrast Thought **Ps1:6,30:5,37:21.**
- c. Synthetic Parallelism: The Thought Is of The First Line Is Extended and Made Complete by The Second **Ps 9:10,19:725:8-10.**
- d. Climatic Parallelism: The Second Line Repeat Part of The First Line and Then Adds A New Thought **Ps 77:1, 94:1,96:7.**

THE MESSAGE OF THE BOOK OF PSALMS

- A. Expression is given to many different sentiments in the book of psalms-praise, petition, penitence.
- B. All element of the collection seems designed to call attention to life's two ways.
 - i. The blessed person turns from evil and find delight in the will and ways of God.

- ii. The wicked person knows only frustration and cannot stand before the Great judge.
- Let everyone make a personal choice.

MAJOR THEMES AND ISSUES IN THE BOOK OF PSALMS

1. THE CONCEPTION OF GOD IN THE BOOK OF PSALMS.
2. THE PSALMS STRESS THE INFINITY OF GOD.
3. THE PSALMS MAGINIFY THE GOODNESS OF GOD.
4. GOD'S RIGHTEOUNESS AND JUSTICE ARE EXTOLLED IN THE PSALMS.
5. GOD IS FORGIVEN TOWARD THE PENITENT.
6. GOD IS THE SHEPHERD OF HIS PEOPLE.

1. THE CONCEPTION OF GOD IN THE BOOK OF PSALMS

- a. At the heart of the psalms is the personal God of Israel (The creator sustainer, lawgiver, ruler, vindicator, and Judge).
- b. The personality of God is presented in such concrete and realistic.
- c. The direct and earnest prayers they prayed were natural outpouring of hearts which intimate with the Almighty.

2. THE PSALMS STRESS THE INFINITY OF GOD

- a. His omniscient (knows everything).
- b. His Omnipresent (God is in total Control and present everywhere at the same time).
- c. His omnipotent (Having unlimited power.
- d. He is infinite in righteousness.

3. THE PSALMS MAGINIFY THE GOODNESS OF GOD

- a. All creation rejoices in him.
- b. His chosen people know his love.
- c. Individuals know his mercies.

4. GOD'S RIGHTEOUNESS AND JUSTICE ARE EXTOLLED IN THE PSALMS

- a. Mankind needs the Lord.

- b. God hates evil.
- c. God blesses the righteous.

5. GOD IS FORGIVEN TOWARD THE PENITENT

- a. David repents and plead for pardon.
- b. David seeks spiritual renewal.
- c. David expresses his joy over the certainty of Gods willingness to hear a contrite sinner e.g. Paul.

6. GOD IS THE SHEPHERD OF HIS PEOPLE

- a. His people can depend on his care throughout their pilgrim's age.
- b. His people will dwell with him forever.
- c. Jesus claimed that the psalms spoke of him **Lk 24:44**

d. IMPORTANCE OF THE BOOK OF PSALMS

- e. There are over four hundred quotations or allusions to the Psalms in the New Testament. Jesus quoted from the book of Psalms (**Matt 5:5/Ps 37:11; 5:36/Ps 48:3; 6:26/Ps 147:9; 7:23/Ps 6:8; 27:46/Ps 22:1; John 15:25/Ps 69:4**). The Lord gave guidance from the book of Psalms when the church in Jerusalem chose a new apostle (**Acts 1:15ff; Ps 69:25; 109:8**).
- f. The early church also used the Psalms to buttress their preaching (**Acts 2:31; Ps 16:10**) and to find encouragement in times of persecution (**Acts 4:23-31; Ps 2:1**).
- g. Singing selected psalms was a part of their worship (**Eph 5:19; Col 3:16; 1 Cor 14:26**) and should be a part of the church's worship today. It's helpful and interesting to study Bible history from the viewpoint of the psalmists: creation (8), the flood (29), the patriarchs (**47:9; 105:9; 47:4**), Joseph (**105:17ff**), The Exodus (114), the wilderness wanderings (**68:7; 106:1ff**), the captivity (**85; 137**).
- h. But primarily, the psalms are about God and His relationship to His creation, the nations of the world, Israel, and His believing people.
- i. He is seen as a powerful God as well as a tenderhearted Father, a God who keeps His promises and lovingly cares for His people. The psalms also reveal the

hearts of those who follow Him, their faith and doubts, their victories and failures, and their hopes for the glorious future God has promised.

- j. In this book, we meet all kinds of people in a variety of circumstances, crying out to God, praising Him, confessing their sins and seeking to worship Him in a deeper way. In the book of Psalms, you meet the God of creation and learn spiritual truths from birds and beasts, mountains and deserts, sunshine and storms, wheat and chaff, trees and flowers.
- k. You learn from creatures of all sorts — horses, mules, dogs, snails, locusts, bees, lions, snakes, sheep, and even worms. The psalms teach us to seek God with a whole heart, to tell Him the truth and tell Him everything, and to worship Him because of Who He is, not just because of what He gives. They show us how to accept trials and turn them into triumphs, and when we've failed, they show us how to repent and receive God's gracious forgiveness.
- l. The God described in the book of Psalms is both transcendent and immanent, far above us and yet personally with us in our pilgrim journey. He is "God Most High" and "Immanuel — God with us."
- m. **Note:** In these expositions, references to verses in the psalms will not be marked Ps." (psalm) or "Ps." (psalms). References to verses in other Bible books will be identified in the usual manner. When referring to the book of Psalms, I will use "**The Psalms.**"

THE ANTICIPATION OF THE MESSIAH IN THE BOOK OF PSALMS

1. Both Judaism and Christianity see a number of psalms as prediction of the Christ
2. Several psalms are cited in the new testament and interpreted as having spoken of Christ.

Psalm 2, cf Act 4:25-28 Heb 5:5, Heb 1:5

Psalm 16 cf Act 2:24-31

- ***Psalm 22 Matt. 27:35 Psalm 89 cf Act 2:30***
- The manner of presenting the psalms in the new Testament seem to imply that the whole corpus of the psalms is regarded as foreshadowing the Christ wherever it refers to David or Davidic throne.
- The psalms point to the following role for the Christ;
- **Prophet. Psalm 22:22**

- **Priest. *110:4***
- **King. *Psalm 2:6 45:6***
- **Sufferer. *Psalm 22:1-18***
- **Son of God. *Psalm 2:7***
- Jesus claimed that the psalms spoke of him. write ***Luke 24:44***
- The Psalmist are not pleading for personal revenge but for the vindication of God's right ways among men (***Psalm 143:12, Lev 19:17-18***).
- Harsh statement about showing no pity (***Ps. 109:12***) and dashing their children against the rocks ***Ps.137:9*** are saying no more No less than this (you will reap as you sown (***Psalm 137:8***).
- Both Testaments teach that vengeance-taking is God's business ***Rom 12:19***, yet both Testament teach that God sometime take vengeance through human agency (***Rom 13:4***).

CONCLUSION

- While most of the Bible is God's voice calling to his creatures, the book of psalms is mankind voice raised to the Lord.
- As the various writer expressed their personal feeling, desires, and needs, the spirit of God led them to strike the chords of sensitive heart universally.
- The spirit revealed to the psalmist and through them that the path of life is open to all who will choose to walk in it.