

Psalms And The Christian



**Studies Designed to Help Christians
Get More Out Of The Psalms**

MARK A. COPELAND

Psalms And The Christian

Table Of Contents

Introduction To Studying The Psalms	3
Characteristics Of Hebrew Poetry	5
Background Material On The Psalms	8
The Christian's "Hymnal"	11
The Christian's "Prayer Book"	13
A Source For Messianic Confirmation	16
For Instruction In Righteousness	19

This material is from **ExecutableOutlines.com**, a web site containing sermon outlines and Bible studies by Mark A. Copeland. Visit the web site to browse or download additional material for church or personal use.

The outlines were developed in the course of my ministry as a preacher of the gospel. Feel free to use them as they are, or adapt them to suit your own personal style. To God be the glory!

Executable Outlines, Copyright © Mark A. Copeland, 2001
MarkCopeland@aol.com

Psalms and the Christian

Introduction To Studying The Psalms

INTRODUCTION

1. The value of the Old Testament to the Christian is mentioned several times in the New Testament:

“For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.” - Ro 15:4

“Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.” - 1 Co 10:11

“And that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. All Scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” - 2 Ti 3:15-17

2. Of all the books of the Old Testament, these statements are especially true in regards to the Book of Psalms
3. The value of the Psalms to the Christian is so great, every Christian should do whatever they can to become more familiar with them.

[The purpose of this study is to help one do just that! Aside from what has already been said...]

I. WHY STUDY THE PSALMS?

A. WE ARE COMMANDED AS CHRISTIANS TO USE THE PSALMS IN OUR SINGING AND TEACHING...

1. “speaking to one another in PSALMS and hymns and spiritual songs...” - **Ep 5:19**
2. “...teaching and admonishing one another in PSALMS and hymns and spiritual songs”
- **Co 3:16**
3. “Is anyone cheerful? Let him sing psalms.” - **Ja 5:13**

B. THEY ARE USEFUL FOR TEACHING AND CONFIRMING THAT JESUS IS THE CHRIST (MESSIAH)...

1. Notice Jesus’ use of the Psalms in **Lk 24:44-47**
2. Peter likewise used them in his first gospel sermon - **Ac 2:25-28, 34-35**

C. AS ONE READS THROUGH THE PSALMS, HE FINDS...

1. “expressed the eager yearning and longing for God’s presence”

2. “prayers and songs of joyous trust and praise”
3. Every emotion known to man expressed in beautiful and inspired terms (e.g., joy, anger, praise, repentance, trust, even doubt)

D. THE PSALMS ARE THEREFORE CAPABLE OF BEING THE CHRISTIAN’S...

1. “hymnal”
2. “prayer book”
3. “book of Christian evidences”
4. “training guide for living justly and righteously before God”

[With these thoughts in mind, let’s examine more closely the aim of this particular study...]

II. WHAT IS THE AIM OF OUR STUDY?

A. TO BECOME MORE FAMILIAR WITH OLD TESTAMENT POETRY...

1. Essential to getting more out the Psalms
2. Important to avoid misinterpreting the Psalms

B. TO DEVELOP AN APPRECIATION AND WORKING KNOWLEDGE OF THE PSALMS...

1. So one may turn to them for his or her comfort and encouragement
2. And to use them in counseling and comforting others

C. TO GLEAN A CLEARER PICTURE OF GOD’S CHARACTER FROM THE PSALMS...

1. His love, mercy and deliverance towards the righteous
2. His wrath and judgment against the wicked

D. TO LEARN MORE OF THE CHRIST IN PROPHECY...

1. Descriptions of His suffering and glorious reign are found in the Psalms
2. Some of which are not found elsewhere in Scripture

E. TO SEE IN FULFILLED PROPHECY AN IRREFUTABLE ARGUMENT FOR...

1. The inspiration of the Scriptures
2. The claim that Jesus of Nazareth is the Messiah

CONCLUSION

1. These are just a few of the reasons why the Book of Psalms should be read and studied by every Christian
2. Hopefully this study will help to meet some of these objectives!

Psalms And The Christian Characteristics Of Hebrew Poetry

INTRODUCTION

1. Before we get into the background of the Psalms themselves, it may prove helpful to notice some things about Hebrew poetry
2. Not only does this help to better understand the nature of the Psalms, but can also assist in proper interpretation of this portion of Scripture

[One of the things that makes Hebrew poetry different is...]

I. THE USE OF “THOUGHT RHYME” INSTEAD OF “WORD RHYME”

A. “THOUGHT RHYME” (ALSO KNOWN AS “PARALLELISM”)...

1. Involves arranging thoughts in relation to each other
2. This is done without a concern as to whether certain words rhyme with each other

B. EXAMPLES OF “THOUGHT RHYME” (“PARALLELISM”)...

1. Synonymous parallelism

- a. The thought of the first line is repeated in the second, expressed in different words for emphasis
- b. A good example is found in **Psa 24:2**
 - 1) “For He has founded it upon the seas” (first line)
 - 2) “And established it upon the waters” (second line)

2. Antithetical parallelism

- a. The truth presented in one line is strengthened by a contrasting statement in the other
- b. An example is **Psa 1:6**
 - 1) “For the LORD knows the way of the righteous” (truth)
 - 2) “But the way of the ungodly shall perish” (contrast)

3. Synthetic parallelism

- a. The first and second lines bear some definite relation to each other (such as cause and effect, or proposition and conclusion)
- b. A good example is **Psa 119:11**
 - 1) “Your word I have hidden in my heart,” (cause)
 - 2) “That I might not sin against You.” (effect)

4. Progressive parallelism - there are several varieties, the most common being:

a. Stair-like

- 1) Composed of several lines, each providing a complete element of the aggregate or composite thought
- 2) Notice **Psa 1:1**, “Blessed is the man...”
 - a) “Who WALKS not in the counsel of the ungodly”
 - b) “Nor STANDS in the path of the sinners”

- c) “Nor SITS in the seat of the scornful”
- b. **Climatic**
 - 1) The principal idea in the first line is repeated and expanded to complete the thought
 - 2) An example is found in **Psa 29:1**
 - a) “Give unto the LORD, O you mighty ones” (give what?)
 - b) “Give unto the LORD glory and strength”
- 5. **Introverted parallelism**
 - a. The first line is closely related in thought to the fourth, and the second to the third
 - b. For example, consider **Psa 91:14**
 - 1) “Because he has set his love upon Me,” (cf. line 4)
 - 2) “therefore I will deliver him;” (cf. line 3)
 - 3) “I will set him on high,” (cf. line 2)
 - 4) “because he has known My name.” (cf. line 1)

[Another unique feature of Hebrew poetry is...]

II. THE LACK OF POETIC RHYTHM

A. UNLIKE MOST MODERN POETRY...

- 1. That has standard measures of identifiable rhythms
- 2. As illustrated in the rhythm of “Mary Had A Little Lamb”

B. THE ART OF POETIC RHYTHM WAS OF SECONDARY CONSIDERATION...

- 1. It is unlikely that Hebrew poets had standard measures, carefully defined
- 2. Again, the emphasis was on “**thought rhyme**”

[An important element of Hebrew poetry is...]

III. THE USE OF FIGURATIVE EXPRESSION

A. THE FIGURE MUST BE ACCEPTED AND DEALT WITH AS A FIGURE OF SPEECH, AND NOT AS A LITERAL STATEMENT...

- 1. For example, calling the Lord a “shepherd” - **Psa 23:1**
- 2. He is LIKE a shepherd, but not one literally

B. THE FIGURE MUST BE INTERPRETED IN LIGHT OF MEANING OF THE FIGURE IN THE DAY AND SETTING IN WHICH IT WAS USED...

- 1. For example, “the valley of the shadow of death” - **Psa 23:4**
- 2. Commonly applied at modern funerals to dying...
 - a. It refers to a treacherous place where the guiding hand of a “shepherd” would be very helpful to “sheep” to AVOID death
 - b. It is therefore applicable to times other than just when we are dying

CONCLUSION

- 1. Appreciating these characteristics of Hebrew poetry can help the Psalms become more meaningful

to us

2. Understanding these characteristics can also help avoid misinterpreting the Psalms to teach doctrines the psalmist had no intention of teaching!

Psalms And The Christian

Background Material On The Psalms

INTRODUCTION

1. We discussed earlier some of the uniqueness of Hebrew poetry in general
2. Now let's focus on the Book of Psalms itself...

I. THE ORIGIN OF THE WORD "PSALM"

A. THE GREEK WORD IS "PSALMOS"...

1. From the Hebrew word *zmr*, meaning "to pluck"; i.e., taking hold of the strings of an instrument with the fingers
2. Implies that the psalms were originally composed to be accompanied by a stringed instrument
3. "Psalms are songs for the lyre, and therefore lyric poems in the strictest sense." - Delitzsch, *PSALMS*, Vol. I, p. 7
4. David and others originally wrote the Psalms to be sung to the accompaniment of the "harp"

B. IN NEW TESTAMENT WORSHIP, WE ARE TOLD TO SING THE PSALMS TO THE ACCOMPANIMENT OF THE "HEART"...

1. "...singing and making melody in your heart to the Lord" - **Ep 5:19**
2. The phrase, "making melody" comes from the Greek word *psallontes* (literally, plucking the strings of)
3. Thus, we are to "pluck the strings of our heart" as we sing psalms, not the strings of a harp

II. THE HISTORY OF THE PSALMS

A. THE OLDEST OF THE PSALMS ORIGINATE FROM MOSES... (ca. 1300 B.C.)

1. **Exo 15:1-15** - a song of triumph following the crossing of the Red Sea
2. **Deu 32, 33** - a song of exhortation to keep the Law after entering Canaan
3. **Psa 90** - a song of meditation, reflection, and prayer

B. AFTER MOSES, THE WRITING OF PSALMS HAD ITS "PEAKS" AND "VALLEYS"...

1. In **David** (ca. 1000 B.C.), the sacred lyric attained to its full maturity
2. Under **Solomon**, the creation of psalms began to decline; this was "the age of the proverb"
3. Only twice after this did the creation of psalms rise to any height, and then only for a short period
 - a. Under **Jehoshaphat** (ca. 875 B.C.)
 - b. And again under **Hezekiah** (ca. 725 B.C.)

III. THE AUTHORS, OR WRITERS, OF THE PSALMS

A. DAVID...

1. Commonly thought to be the author of ALL the psalms, but he was not
2. He wrote at least seventy-three (73) of the Psalms

B. ASAPH...

1. The music director during the reigns of David and Solomon
2. He wrote twelve (12) of the Psalms

C. THE SONS OF KORAH...

1. These were Levites who served in the Temple
2. They wrote twelve (12) psalms

D. SOLOMON...

1. At least two (2) psalms are attributed to him (**Psa 72, 127**)
2. But that he wrote many more is stated in **1 Kin 4:29-32**

E. MOSES...

1. As stated above, he wrote the earliest psalms
2. One is found in the Book of Psalms (**Psa 90**)

F. HEMAN...

1. He was contemporary with David and Asaph, and is known as “the singer”
2. He wrote one (**Psa 88**)

G. ETHAN...

1. A companion with Asaph and Hemen in the Temple worship
2. He wrote one (**Psa 89**)

H. ANONYMOUS - Forty-eight (48) Of The Psalms Name No Author

IV. ARRANGING THE PSALMS

A. ORIGINALLY THEY WERE COLLECTED INTO “FIVE BOOKS”...

1. Book I (**Psa 1-41**)
 2. Book II (**Psa 42-72**)
 3. Book III (**Psa 73-89**)
 4. Book IV (**Psa 90-106**)
 5. Book V (**Ps 107-150**)
- This arrangement appears to be according to material found within them

B. THE PSALMS CAN ALSO BE ARRANGED INTO CHIEF “GROUPS”...

1. **Alphabetic** or **Acrostic**
 - a. These psalms have lines which in Hebrew start with words whose first letters follow a certain pattern
 - b. E.g., **Psa 119**: The first eight lines start with words beginning with the Hebrew letter

ALEPH, the second eight lines with words beginning with BETH, etc.

2. **Ethical**
 - a. These are psalms teaching moral principles
 - b. A good example is **Psa 15**
3. **Hallelujah**
 - a. These are psalms of praise, beginning and/or ending with “hallelujah” or “praise Jehovah”
 - b. **Psa 103** is one such example
4. **Historical**
 - a. Psalms which review the history of God’s dealings with His people
 - b. A good illustration would be **Psa 106**
5. **Imprecatory**
 - a. These are psalms which invoke God to bring evil upon one’s enemies
 - b. Consider **Psa 69** as an example
6. **Messianic**
 - a. Those psalms pertaining to the coming Messiah
 - b. For example, **Psa 2**
7. **Penitential**
 - a. Psalms expressing sorrow for sins committed
 - b. A classic one is **Psa 51**
8. **Songs Of Ascent** (or **Songs Of Degrees**)
 - a. Scholars are not sure, but these are possibly psalms sung by pilgrims on the way to Jerusalem to observe the feasts
 - b. They are grouped together as **Psa 120-134**
9. **Suffering**
 - a. These psalms are cries of those suffering affliction
 - b. **Psa 102** is typical
10. **Thanksgiving**
 - a. These are psalms of grateful praise to Jehovah for blessings received
 - b. For example, consider **Psa 100**

C. THE VARIOUS STYLES OF THE PSALMS CAN BE DESCRIBED AS:

1. **Didactic:** psalms of teaching and instruction
2. **Liturgical:** responsive readings, for use in special services (e.g., **Psa 136**)
3. **Meditation:** the ancient Hebrews were given to meditation, which spirit finds expression in many of the psalms
4. **Praise & Devotion:** psalms of joyful praise
5. **Prayer & Petition:** psalms which are sung in an attitude of prayer

CONCLUSION

1. Hopefully, this brief background of the Book Of Psalms will help one gain a better feel for this type of Scripture
2. Our next study will begin to look at how the Psalms can be of particular value to the Christian

Psalms And The Christian

The Christian's "Hymnal"

INTRODUCTION

1. In the introduction to the Book of Psalms, we made brief reference to the fact that different styles were used in composing the psalms
2. In other words, some psalms were written for praise and devotion, others for prayer and petition, and so on
3. In this study, we shall pay special attention to those psalms that are songs of praise
4. The purpose will be to illustrate how the Book of Psalms can be used by the Christian as a tool (or "hymnal") to offer joyful praise and devotion to God

[Let's begin by noticing that there are several "classes" of psalms which are geared toward singing praises to God...]

I. PSALMS DESIGNED FOR USE IN SINGING PRAISES

A. THE MOST OBVIOUS ARE THE "HALLELUJAH" PSALMS...

1. These are psalms beginning and/or ending with "praise the Lord" or "hallelujah"
2. **Psa 148** is an example of this type of psalm
 - a. Often called "The Joy-Song Of Creation", it has inspired several of our modern song writers
 - b. For example, the song "Hallelujah, Praise Jehovah"
3. Notice **Psa 146-150**; they all begin and end with "hallelujah" or "praise the Lord" (depending upon your translation)

B. A SIMILAR GROUP OF PSALMS ARE THOSE CLASSIFIED AS PSALMS OF "PRAISE"...

1. These psalms of praise are more general in nature
2. An example would be **Psa 100**
 - a. Described by some as "A Song Of Praise For The Lord's Faithfulness To His People"
 - b. Compare it to the modern song entitled "All People That On Earth Do Dwell"
3. Another example of a psalm of praise is **Psa 8**

C. ANOTHER GROUPING ARE THE PSALMS OF "THANKSGIVING"...

(note that there is some overlapping in these categories)

1. These psalms are "expressions of grateful praise to Jehovah and thanksgiving to Him for deliverance, greatness, etc."
2. Some examples:
 - a. **Psa 100** - especially verses 4 & 5

- b. **Psa 118** - a responsive psalm (notice verses 1-4, 29) in which thanksgiving is offered for the Lord's saving goodness

[Many of the psalms fall into one of these categories. As such, they lend themselves to singing praises to God. Since Christians are commanded to sing psalms (**Ep 5:19; Co 3:16; Ja 5:13**), let's consider ways that we can make use of these psalms...]

II. THE CHRISTIAN'S USE OF THESE PSALMS

A. BY MAKING USE OF THOSE PSALMS ALREADY ARRANGED FOR OUR SINGING...

1. Like those often found in modern songbooks (as mentioned above)
2. There are even special hymnals devoted to arranging psalms to fit the way we sing today (e.g., "Selected Psalms For Church Singing", by C.E.I. Publishing Co.)

B. WE CAN ALSO LEARN TO READ THE PSALMS OF PRAISE AND THANKSGIVING WITH AN "ATTITUDE OF JOYFUL PRAISE"...

1. This way, if all we have is the Bible, we can still offer up praises to God by using the Book of Psalms as a "hymnal"!
2. How this might be done:
 - a. It is done best on an individual basis (why will become apparent shortly)
 - b. Requires both an active imagination and a true spirit of devotion and praise
 - c. Choose one of the psalms of thanksgiving and praise to read
 - d. As you read...
 - 1) Do so slowly, allowing the words to make a deep impression on your heart
 - 2) Read them as though you were actually singing them, letting the thoughts of devotion and praise be YOUR thoughts of devotion and praise to God
 - 3) This way, even if you are only reading to yourself, you are still "making melody with your heart to the Lord"!

CONCLUSION

1. It is my hope that we come to appreciate the Book of Psalms as they were originally intended to be: a collection of songs, many of which were specifically designed to be offered in praise to the Lord
2. Though they may not "rhyme" and are not set to music, it is still possible for Christians to take them and "make melody with our hearts to the Lord"

In the next study, we shall consider how the Psalms can be of help in learning how to pray...

Psalms And The Christian

The Christian's "Prayer Book"

INTRODUCTION

1. In addition to using the Book of Psalms as a source of songs in which we can offer praise and thanksgiving to God, it also has much to offer in regards to our approaching God in prayer
2. Many of the psalms are written in the style of prayer or petition, and are thereby suitable in helping us learn:
 - a. How to pray
 - b. And how to express those innermost emotions and needs of which we often lack the words to express

[As we read the New Testament, we find that the Psalms were often used in prayers...]

I. THE USE OF PSALMS IN PRAYER

A. THE EXAMPLE OF JESUS...

1. "My God, My God, why has Thou forsaken Me?" - **Mt 27:46**; cf. **Psa 22:1**
2. "Father, into Thy hands I commit My spirit" - **Lk 23:46**; cf. **Psa 31:5**
3. Both of these prayers were uttered as Jesus hung on the cross
 - a. While suffering in deep agony...
 - b. He chose to use the Psalms to express His deepest feelings

B. THE EXAMPLE OF THE EARLY CHURCH...

1. Notice the prayer of the apostles in **Ac 4:24-26**
 - a. Addressing God, they quoted from **Psa 146:6**
 - b. In expressing their problem, they referred to **Psa 2:1-2**
2. This prayer was offered as a result of persecution, and they chose to use the Psalms to express their problems to God

C. WHAT THESE EXAMPLES TEACH US...

1. That it is appropriate on occasion to use phrases from the Psalms in our prayers
2. When we realize that found in the Psalms are man's deepest emotions expressed in inspired terms, it is only natural that we would want to use them to express our own feelings
3. Of course, we want to avoid the danger of "vain repetition" (**Mt 6:7**), so we should use expressions from the Psalms only when truly heartfelt

[Having shown that it is proper at times to use the Psalms in our prayers, here are some thoughts as to how this might be done...]

II. INCORPORATING THE PSALMS IN OUR PRAYERS

**A. BEAR IN MIND THE PROPER FORMAT OF PRAYER AS TAUGHT BY JESUS
IN MT 6:9-13...**

1. Addressing the Father (**9**)
2. Praying for God's purposes (**10**)
3. Praying for our material needs (**11**)
4. Praying for our spiritual needs (**12-13a**)
5. Concluding praise (**13b**)

**B. IN THE PSALMS WE FIND EXPRESSION FOR ALL THESE ELEMENTS OF
PROPER PRAYER...**

1. For addressing the Father
 - a. **Psa 8:1**
"O LORD, our Lord, How Excellent is Your name in all the earth,
You who set Your Glory above the heavens!"
 - b. **Psa 90:1-2**
"LORD, You have been our dwelling place in all generations.
Before the mountains were brought forth,
Or ever You had formed the earth and the world,
Even from everlasting to everlasting, You are God."
2. In praying for God's purposes
 - a. **Psa 57:11**
"Be exalted, O God, above the heavens;
Let Your glory be above all the earth."
 - b. **Psa 72:18-19**
"Blessed be the LORD God, the God of Israel,
Who only does wondrous things!
"And blessed be His glorious name forever!
"And let the whole earth be filled with His glory.
Amen and Amen."
3. For mentioning material needs
 - a. **Psa 144:12-15**
"That our sons may be as plants grown up in their youth;
That our daughters may be as pillars, Sculptured in palace style;
"That our barns may be full, Supplying all kinds of produce;
That our sheep may bring forth thousands
And ten thousands in our fields;
"That our oxen may be well-laden;
That there be no breaking in or going out;
"That there be no outcry in our streets.
"Happy are the people who are in such a state;
Happy are the people whose God is the LORD!"
4. For mentioning spiritual needs
 - a. As in confessing our sins - **Psa 51:1-4**
"Have mercy upon me, O God, According to Your lovingkindness;
According to the multitude of Your tender mercies, Blot out my transgression.
"Wash me thoroughly from my iniquity, And cleanse me from my sin.

“For I acknowledge my transgressions, And my sin is ever before me.
“Against You, You only, have I sinned, And done this evil in Your sight--
That you may be found just when you speak, And blameless
when You judge.”

b. Or when asking for strength - **Psa 71:1-3**

“In You, O LORD, I put my trust; Let me never be put to shame.

“Deliver me in Your righteousness, and cause me to escape;
Incline Your ear to me, and save me.

“Be my strong habitation, To which I may resort continually;

You have given the commandment to save me, For You are my rock and my
fortress.”

5. For offering praise

a. **Psa 36:5-9**

“Your mercy, O LORD, is in the heavens,
And Your faithfulness reaches to the clouds.

“Your righteousness is like the great mountains;
Your judgments are a great deep;
O LORD, You preserve man and beast.

“How precious is Your lovingkindness, O God!
Therefore the children of men put their trust
Under the shadow of Your wings.

“They are abundantly satisfied with the fullness of Your house,
And You give them drink from the river of Your pleasures.

“For with You is the fountain of life;
In Your light we see light.”

C. SUCH EXPRESSIONS ARE APPROPRIATE, WHEN USED...

1. Not for God’s benefit, but for our own edification
2. Not to impress others with our ability to memorize scripture, but to be able to express praise and petition when our own words fail to express what is truly in our hearts

CONCLUSION

1. My purpose is not to suggest that we formalize prayers based upon the Book of Psalms...
 - a. Rather, to show that there is much we can learn about prayer from men like David (“a man after God’s own heart”)
 - b. And to show how we can use terminology first inspired by the Holy Spirit to express our deepest emotions and thoughts
2. May our frequent study of the Psalms help us to grow in our “prayer life”!

Psalms And The Christian

A Source For Messianic Confirmation

INTRODUCTION

1. Shortly before His ascension, Jesus taught His apostles that in the Psalms were messianic prophecies He fulfilled - **Lk 24:44**
2. When we realize that the Psalms are filled with messianic prophecies which find their fulfillment in Jesus of Nazareth, then we can use the Psalms in two ways:
 - a. As a book of evidences, confirming our faith in Jesus as the Christ, the promised Messiah
 - b. As an additional source of insight into our Lord's suffering and glorious triumph

[It will be my purpose in this study to list some of the many fulfilled prophecies found in Psalms concerning the Messiah, and to stress their value in confirming our faith...]

I. MESSIANIC PROPHECIES IN THE PSALMS FULFILLED IN JESUS

A. THE MAJORITY OF SUCH PROPHECIES HAVE TO DO WITH HIS "PASSION"...

1. His rejection by both Jew and Gentile
 - a. By the "kings of the earth" (Herod, Pilate, and the Sanhedrin) - **Psa 2:1-3** (cf. **Ac 4:23-28**)
 - b. By His own family - **Psa 69:8** (cf. **Jn 7:5**)
2. Betrayal by His own friend - **Psa 41:9** (cf. **Mt 26:20-25**)
3. His silence under rejection and false accusation - **Psa 38:11-14** (cf. **Mt 26:56,58-63; 27:11-14**)
4. The insults, buffeting, spitting, and scourging He endured - **Psa 35:15-16** (cf. **Mt 27:26-31**)
5. But especially the events surrounding His crucifixion
 - a. His cries upon the cross - **Psa 22:1** (cf. **Mt 27:46**)
 - b. The mocking by enemies - **Psa 22:6-8,12-13** (cf. **Mt 27:39-44**)
 - c. The physical agony - **Psa 22:14-15**
 - d. His side being pierced - **Psa 22:16**
 - e. The casting of lots for His clothing - **Psa 22:17-18** (cf. **Mt 27:35-36**)
 - f. Offer of gall and vinegar - **Psa 69:21** (cf. **Mt 27:34**)
 - g. Not a bone to be broken - **Psa 34:20** (cf. **Jn 19:31-37**)
 - h. His prayer for His enemies - **Psa 109:4** (cf. **Lk 23:34**)
 - i. His final words - **Psa 31:5** (cf. **Lk 23:46**)
 - j. Death to be in the prime of life - **Psa 89:45**
 - k. Death was to be voluntary - **Psa 40:6-8** (cf. **Mt 26:36-46**)

B. BUT THE PSALMS ALSO SPEAK OF HIS "GLORIOUS TRIUMPH"...

1. His resurrection from the dead - **Psa 16:8-10** (cf. **Ac 2:24-31**)

2. His ascension into heaven - **Psa 68:18** (cf. **Ep 4:8-10**)
3. His coronation to sit at the right hand of God and to begin His reign - **Psa 110:1-3** (cf. **Ac 2:33; 1 Co 15:25-26; Ep 1:20-23; 1 Pe 3:22; Re 2:26-27; 3:21**)
4. His priesthood - **Psa 110:4** (cf. **He 6:19-20; 7:20-28**)
5. His judgment of the nations - **Psa 110:5-6** (cf. **Re 1:5; 2:26-28; 19:11-16**)

[There are other messianic prophecies found in the Psalms, but these should suffice to illustrate that the Book of Psalms is more than just a book of songs! To stress the point even more, consider...]

II. THE VALUE OF MESSIANIC PROPHECY

A. THE VALUE OF PROPHECY “IN GENERAL”...

1. God used it to confirm His existence - **Isa 46:9-11**
 - a. He identifies Himself as the God of prophecy
 - b. As one Who is able to declare His plans in advance, and then have the power to bring it about!
2. God used it to confirm His spokesmen
 - a. We know the true prophets by applying the test of fulfilled prophecy - cf. **Deu 18:18-22**
 - b. Only those moved by the Holy Spirit could accurately foretell the future as God would bring it about - **2 Pe 1:21**

B. THE VALUE OF “MESSIANIC PROPHECY”...

1. It helps to identify the One who is truly the Messiah, God’s “Anointed One”
 - a. The Old Testament (including the Psalms) has approximately **330** prophecies concerning the Messiah
 - b. Jesus of Nazareth fulfilled every one!
2. The mathematical probability of it being a “coincidence” is astounding!
 - a. The probability of ANY man since the beginning of time fulfilling just **eight** of the prophecies has been calculated as 1 in 100,000,000,000,000,000!
 - b. The probability of fulfilling just **forty-eight** is one in ten to the 157th power!
 - 1) Counting at the rate of 250 units per minute...
 - 2) It would take us 19 million times 19 million times 19 millions years just to count that high!
3. It is easy to see why the apostles used the Scriptures to prove that Jesus was the Christ...
 - a. Paul’s custom was to use the prophecies of the Scriptures to demonstrate that Jesus was the Christ - **Ac 17:1-3**
 - b. Peter did the same - **Ac 3:18**
4. Today, we can use the messianic prophecies...
 - a. To convince the Jew that Jesus is their long-awaited Messiah!
 - b. To convince the agnostic and atheist that:
 - 1) There must be an omniscient God
 - 2) The Bible writers were inspired by that God
 - 3) Jesus is indeed the Christ, the Son of God!

CONCLUSION

1. But not only to convince others, but also to confirm our own faith and the faith of our children - yes, such is the value of the Psalms!
2. It is certainly a demonstration of the truth expressed by the apostle Paul in **Ro 10:17**:

“So then, faith comes by hearing, and hearing by the Word of God.”

To increase your faith in God, in the Bible, and in Jesus, study the Psalms!

Psalms And The Christian

For Instruction In Righteousness

INTRODUCTION

1. Paul wrote Timothy that the Scriptures were profitable for many things, one of which is that the man of God may receive “instruction in righteousness” - **2 Ti 3:16-17**
2. This is especially true of the Book of Psalms, for many of the psalms are “didactic” in nature (i.e., they are designed to teach and instruct)
3. In this lesson, the last in this series, we shall see how some of the psalms are suitable for instructing us today in principles of righteousness and godly living

[First, consider...]

I. THE USE OF “DIDACTIC” PSALMS IN THE NEW TESTAMENT

A. JESUS BASED MANY OF HIS TEACHINGS UPON THE PSALMS...

1. During “The Sermon On The Mount”
 - a. Compare His remark concerning the “meek” in **Mt 5:5** with **Psa 37:11**
 - b. Also His comments concerning the “pure in heart” in **Mt 5:8** with **Psa 24:3-4**
2. In later teaching as well - cf. **Mt 16:27** with **Psa 62:12**

B. THE NEW TESTAMENT WRITERS OFTEN APPEALED TO THE PSALMS IN THEIR EXHORTATIONS...

1. The author of Hebrews appealed to **Psa 118:6** in **He 13:5-6**
2. James quoted **Psa 138:6** when writing **Ja 4:6-7**
3. Peter referred to **Psa 34:12-16** as he wrote **1 Pe 3:8-12**

C. A COUPLE OF OBSERVATIONS...

1. Many of the Psalms possess basic principles of righteousness which hold still hold true today, even though we may living under the New Covenant of Jesus Christ
2. Therefore it is appropriate for the Christian to study the Psalms to receive “instruction in righteousness” which can be applied in our service to Christ and God today
 - a. However, there may be some principles found in the Psalms which may no longer be suitable for those following Christ
 - b. For example, the “imprecatory” psalms, in which the writers call upon God to destroy the wicked and their enemies, would not be appropriate for those trying to follow Jesus’ teachings found in **Mt 5:43-48** and **Lk 6:27-36**

[Even so, in addition to being a guide for the Christian in learning to praise God and pray, in addition to being a book of Christian evidences, the Psalms can often be a guide to instruction in righteousness. To illustrate, notice some...]

II. EXAMPLES OF PSALMS WHICH INSTRUCT US IN PRINCIPLES OF RIGHTEOUSNESS

A. PSALMS 32:1-8...

1. This psalm was written by David after he was forgiven of his sins surrounding his affair with Bathsheba
2. Here we learn the importance of confessing our sins, and the blessedness we experience when God forgives our sins

B. PSALMS 52:1-9...

1. This psalm was written when David had been betrayed to Saul by Doeg the Edomite
2. It teaches the futility of boastful wickedness, the peace of those who live godly lives

C. PSALMS 37:1-40...

1. Another psalm written by David, it was one upon which Jesus based His beatitude, "Blessed are the meek..."
2. It instructs us as to the security of those who humbly trust in the Lord, contrasted with the insecurity of the wicked

CONCLUSION

1. There is much to find in the Psalms concerning principles of godly and righteous living:

- a. From **instructions to the young man** trying to remain pure before God...

"How can a young man cleanse his way?

By taking heed according to Your Word.

"With my whole heart I have sought You;

Oh, let me not wander from Your commandments!

"Your word I have hidden in my heart,

That I might not sin against You."

- Psa 119:9-11

- b. To **wisdom for those wanting to grow old gracefully...**

"O God, You have taught me from my youth;

And to this day I declare Your wondrous works.

"Now also when I am old and gray-headed,

O God, do not forsake me,

Until I declare Your strength to this generation,

Your power to everyone who is to come."

- Psa 71:17-18

2. Indeed, there is something for all...!

- a. So study the Psalms, meditate upon them

- b. they will help lead you down the paths of righteousness as you serve the Lord

It is my prayer that this study "**Psalms And The Christian**" may have encouraged you to do just that!