



## Mapping the Psalms

### Week 5&6: Wednesday Night Church Fall 2024 Series

Sept 11: 1. Kickoff-Intro Pr. R  
 Sept 18: 2. The Beginning Ps1&2  
 Sept 25: 3. Psalter Theme: Guardian Angels  
 Oct 2: 4. **.God's Character.**  
 Oct 9: 5. Lament  
 Oct 16: 6. Trust

Oct 23: 7.  
 Oct 30: 8  
 Nov 6: 9.  
 Nov 13: 10  
 Nov 20: 11. THANKSGIVING  
 Nov 27: Thanksgiving Svc

Dec 4: Advent MESSIANIC  
 Dec 11: WNC Christmas Party  
 Dec 18: Campus Worship  
 Dec 25: Christmas: No WNC  
 Jan 1: New Years No WN

GENRE	CHAPTERS
<b>.Praise.</b>	115, 149, 32, 81, 47, 103, 147, 139, 145, 124, 93, 134, 150, 122, 98, 129, 117, 100, 104, 114, 96, 9, 113, 33
<b>.Thanksgiving. WNC Nov. 20<sup>th</sup></b>	75, 65, 138, 106, 105, 116, 18, 30, 66, 135, 136, 67, 108
<b>.Trust. WNC Oct 16<sup>th</sup></b>	11, 27, 121, 91, 63, 23, 131, 62, 125
<b>.Wisdom.</b>	1, 128, 146, 39, 14, 15, 53, 36, 37, 133, 49, 62, 92, 19, 107, 119, 112, 127, 111, 73, 50, 34, 25, 94, 90, 31
<b>.God's Character. <small>.Royal.</small></b>	144, 21, 20, 61, 101
<b>.Sovereignty. <small>.God is King.</small></b>	99, 95, 148, 29, 97, 24
<b>.Messianic. WNC Dec 4<sup>th</sup></b>	118, 41, 2, 8, 45, 132, 109, 22, 102, 16, 69, 40, 72, 89, 68, 78
<b>.God of Nations. <small>.Zion.</small></b>	48, 76, 46, 84, 87
<b>.Lament. WNC Oct 9<sup>th</sup></b>	10, 141, 71, 130, 142, 85, 4, 64, 80, 74, 43, 55, 57, 26, 6, 13, 3, 120, 17, 143, 44, 51, 126, 59, 42, 77, 86, 70, 60, 38, 28, 7, 123
<b>.Vindication.</b>	54, 137, 83, 88, 79, 12, 56, 5, 58, 140, 52, 35

Sovereignty – Who has the right? Who has the final say? Euthanasia? Prejudice...if God created, do I have a right to say...(skin color, male/female, YOU ARE ON PURPOSE)

When we allow Psalms to be Psalms...

- It strips us bare.
- It is the nakedness of the human heart being expressed to our Almighty Creator.
- CAN I DO THIS?
- Can I approach Psalms this way? [i.e. Pr. Robin's testimony of PS27]
- Psalms are scripture principals already digested once.

## Mapping Psalms

### Week 4: The Psalms of Lament

**Five Books:**


- I. Psalms 1-41
- II. Psalms 42-72
- III. Psalms 73-89
- IV. Psalms 90-106
- V. Psalms 107-150

**Doxologies:**

- Psalm 41:13
- Psalm 72:18-20
- Psalm 89:52
- Psalm 106:48
- Psalm 150 (Doxology of entire Psalter)

This 5 Book division a shadow of the Torah? (Genesis, Exodus, Leviticus, Numbers, Deuteronomy)<sup>1</sup>

<sup>1</sup> Kugler, R. A., & Hartin, P. J. (2009). *An Introduction to the Bible* (p. 197). William B. Eerdmans Publishing Company.

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“Psalms of Ascent” in Pss 120–134),  
Pss 42–83 all call God *elohim*, and thus get the title the “Elohistic Psalter”  
Dead Sea Scrolls show no divisional structure – was done after these were written.

**HIGHLIGHT GOD’S CHARACTERISTICS LISTED MY REPLY**

**ASK for:**

<b>1 Corinthians 2:14NKJV</b>	<b>1 Corinthians 2:14 CEB</b>
<p><sup>14</sup> But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know <i>them</i>, because they are <b>spiritually discerned</b>.</p>	<p>But people who are unspiritual don’t accept the things from God’s Spirit. They are foolishness to them and can’t be understood, because they can only be comprehended in a spiritual way.</p>

**NOTE: What Does ‘Selah’ Mean?**

- Psalms = 71X
- Habakkuk = 3X in Hab 3
- Hebrew root word is uncertain = disagreement

**One:** “selah” is *calah* which means “to hang” or “to measure or weigh in the balances.”

**i.e.** Job 28:19 “The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold”. The word translated “valued” in this verse is the Hebrew *calah*. Here Job is saying that wisdom is beyond comparing against even jewels, and when weighed in the balance against wisdom, the finest jewels cannot equal its value.


**Two:** “Selah” is also thought to be rendered from two Hebrew words: *s\_lah*, “to praise”; and *s\_lal*, “to lift up.”

**Three:** Another commentator believes it comes from *salah*, “to pause.” Musical direction either singers pause or the musicians.

Perhaps they were pausing to praise Him about whom the song was speaking, perhaps even lifting their hands in worship. This would encompass all these meanings—praise, lift up, and pause. When we consider the three verses in Habakkuk, we also see how “selah” could mean “to pause and praise.” Even though Habakkuk was not written to be sung, Habakkuk’s prayer in chapter 3 inspires the reader to pause and praise God for His mercy, power, sustaining grace and sufficiency.

**OR ALL THREE?**

Got Questions Ministries. (2002–2013). [Got Questions? Bible Questions Answered](#). Logos Bible Software.

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**ASK:** Lament means: Complaining?

Define Lament:

noun

1. a passionate expression of grief or [sorrow](#).

**Similar:**

Wail; wailing; lamentation; moan; moaning; groan; weeping; crying; sob; sobbing; keening; howl  
Complaint; jeremiad; ululation

verb

1. mourn (a person's loss or death).  
"he was lamenting the death of his infant daughter"

**Similar:** mourn; grieve (for/over); weep for; shed tears for; sorrow; wail; moan; groan; weep; cry

Sob; keen; plain; howl; pine for; beat one's breast;

ululate { [howl](#) or [wail](#) as an expression of strong emotion, typically grief }

**WHY** SO MANY PSALMS OF GRIEF? [Invitation to Reflect on life...a processing.]

1. A lament psalm (also called a psalm of complaint or petition or prayer) is a set poetic prayer **aimed to present a need to God so that he may resolve it and further His praise.**
2. The **corporate** laments draw from a variety of national historical traditions and probably were sung at the central sanctuary in times of national crisis.
3. The **individual** laments likely were intoned in more private, domestic services, and they reflect a simpler piety encapsulated in the phrase "my God." As model prayers, they provide instruction for contemporary spirituality and theology.

Lament   petition/appeal. (So, not just complaining.)

Appeal → Need/Situation = Why God should intervene?

Conclusion: Vows of Praise → Winning/Obtaining is not the goal, PRAISE is.

Praising Him is the end. Praising Him for **being able to deliver as well as** delivering.


PRAISE HAS THE LAST WORD

Situation: Could be literal or metaphorical (Fable to teach).

Quadrant Need: Physical or Intellectual or Social or Spiritual

Can address repetitive national needs. (Sung during national events)

Can address recurring human issues. (Sing this Psalm when...)

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Thus, as stated in this article's opening sentence, we may define a lament psalm as a set poetic prayer aimed to present a need to God so that he may resolve it and further his praise. Broyles, C. C. (2008). [Lament, Psalms Of](#). In T. Longman III & P. Enns (Eds.), *Dictionary of the Old Testament: Wisdom, Poetry & Writings* (pp. 384–399). IVP Academic; Inter-Varsity Press.

**First**, understanding lament psalms as **set prayers written for worshipers to use for typical distresses** helps us moderns come to terms with the many references to enemies and the dire situations portrayed in them.

**The psalms tend to speak in extremes. Since these model prayers are to be applicable to a wide variety of persons in a wide variety of circumstances, their language must be embracing rather than limiting. Thus, if psalms are to include the full spectrum of human experience, they must speak in the extremes.**


**Second**, this interpretation helps us to understand how lament psalms relate to personal experience. We should not view a lament psalm as a composition that a psalmist wrote in direct response to his own personal need. Rather, **lament psalms are models of prayer composed for the generic needs of God's people.** In this respect, a lament psalm is not a mirror reflecting the composer's experience; rather, **it provides worshipers a framework to interpret their own experiences and to guide their expressions of prayer.** A psalm's development did not necessarily follow the author's changing mood, but it was clearly intended to lead the worshiper's experience. A lament psalm should be read not autobiographically but rather liturgically. We must be cautious, for example, when referring to a "change of mood" in some lament psalms. Instead of supposing, "The psalmist now feels like praising God," we should instead think, "The psalm leads worshipers to praise God."

**The psalms were hammered out over generations of living with God. We moderns should not impose upon them our assumptions that individual, private experience is to be valued more highly than the experience of God reflected in a corporate identity.** Broyles, C. C. (2008). [Lament, Psalms Of](#). In T. Longman III & P. Enns (Eds.), *Dictionary of the Old Testament: Wisdom, Poetry & Writings* (pp. 384–399). IVP Academic; Inter-Varsity Press.

## PROCESS:

- Is there an opening introduction of person, a petition or a situation?
- **What** is being Lamented?
- Who owns the responsibility of the WHAT?
- Is there a plea? If so, what is it for?
- Who is involved?
- Is anything being asked for?
- Is there a declaration?
- Is there a praise? If so, for what?

What situation in your life would you "sing" this song(Psalm)?

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**Making It Personal**

**STRUCTURE OUTLINE:**

Opening introduction:  
(Person. Petition. Situation)

Lament:  
Responsible party:

Plea:

Request:

Declaration:

Praise:


[Do Lament Psalms teach me how to Praise?]

**DO YOU** have a song do you turn to as a help for processing pain, grief, anger...

**Three Steps:**

1. Read Psalm
2. Identify Structure
3. Application to my Life


<b>Psalm 3</b> NKJV [2 Samuel 15–19]	<b>STRUCTURE OUTLINE</b>
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<p><b>The Lord Helps His Troubled People</b>  <i>A Psalm of David when he fled from Absalom his son.</i></p> <p><b>3</b> Lord, how they have increased who trouble me!  Many <i>are</i> they who rise up against me.  <sup>2</sup> Many <i>are</i> they who say of me,  <i>"There is no help for him in God."</i> <i>Selah</i>  <sup>3</sup> But You, O Lord, <i>are</i> a shield[around] <sup>la</sup>for me,  My glory and the One who lifts up my head.  <sup>4</sup> I cried to the Lord with my voice,  And He heard me from His holy hill. <i>Selah</i>  <sup>5</sup> I lay down and slept;  I awoke, for the Lord sustained me.  <sup>6</sup> I will not be afraid of ten thousands of people  Who have set <i>themselves</i> against me all around.  <sup>7</sup> Arise, O Lord;  Save me, O my God!  For You have struck all my enemies on the cheekbone;  You have broken the teeth of the ungodly.  <sup>8</sup> Salvation <i>belongs</i> to the Lord.  Your blessing <i>is</i> upon Your people. <i>Selah</i></p>	<p>Opening introduction:  (Person. Petition. Situation)</p> <p>Lament:  Responsible party:</p> <p>Plea:</p> <p>Request:</p> <p>Declaration:</p> <p>Praise:</p> <p><b>CEB</b>  <i>A psalm of David, when he fled from his son Absalom.</i>  <sup>3</sup> Lord, I have so many enemies!  So many are standing against me.  <sup>2</sup> So many are talking about me:  <i>"Even God won't help him."</i> <i>Selah</i>  <sup>3</sup> But you, Lord, are my shield!  You are my glory!  You are the one who restores me.  <sup>4</sup> I cry out loud to the Lord,  and he answers me from his holy mountain. <i>Selah</i>  <sup>5</sup> I lie down, sleep, and wake up  because the Lord helps me.  <sup>6</sup> I won't be afraid of thousands of people  surrounding me on all sides.  <sup>7</sup> Stand up, Lord!  Save me, my God!  In fact, hit all my enemies on the jaw;  shatter the teeth of the wicked!  <sup>8</sup> Rescue comes from the Lord!  May your blessing be on your people! <i>Selah</i></p>
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**In what life situation would you "sing" this song(Psalm)?**

**Here is the answer to a Psalm 3 type cry:**

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**Psalm 2 The Messiah’s Triumph and Kingdom**

**2** Why do the <sup>[a]</sup>nations <sup>[b]</sup>rage,  
 And the people plot a <sup>[c]</sup>vain thing?  
**2** The kings of the earth set themselves,  
 And the rulers take counsel together,  
 Against the Lord and against  
 His Anointed, <sup>[d]</sup> saying,  
**3** “Let us break Their bonds in pieces  
 And cast away Their cords from us.”  
**4** He who sits in the heavens shall laugh;  
 The Lord shall hold them in derision.  
**5** Then He shall speak to them in His wrath,  
 And distress them in His deep displeasure:  
**6** “Yet I have <sup>[e]</sup>set My King  
<sup>[f]</sup>On My holy hill of Zion.”  
**7** “I will declare the <sup>[g]</sup>decree:  
 The Lord has said to Me,  
 ‘You *are* My Son,

Today I have begotten You.  
**8** Ask of Me, and I will give You  
 The nations *for* Your inheritance,  
 And the ends of the earth *for* Your possession.  
**9** You shall <sup>[h]</sup>break them with a rod of iron;  
 You shall dash them to pieces like a potter’s  
 vessel.’ ”  
**10** Now therefore, be wise, O kings;  
 Be instructed, you judges of the earth.  
**11** Serve the Lord with fear,  
 And rejoice with trembling.  
**12** <sup>[i]</sup>Kiss the Son, lest <sup>[j]</sup>He be angry,  
 And you perish *in* the way,  
 When His wrath is kindled but a little.  
 Blessed *are* all those who put their trust in  
 Him.


**Footnotes**

- a. [Psalm 2:1](#) Gentiles
- b. [Psalm 2:1](#) throng tumultuously
- c. [Psalm 2:1](#) worthless or empty
- d. [Psalm 2:2](#) Christ, Commissioned One, Heb. *Messiah*
- e. [Psalm 2:6](#) Lit. *installed*

- f. [Psalm 2:6](#) Lit. *Upon Zion, the hill of My holiness*
- g. [Psalm 2:7](#) Or *decree of the Lord: He said to Me*
- h. [Psalm 2:9](#) So with MT, Tg.; LXX, Syr., Vg. *rule* (cf. [Rev. 2:27](#))
- i. [Psalm 2:12](#) LXX, Vg. *Embrace discipline*; Tg. *Receive instruction*
- j. [Psalm 2:12](#) LXX *the Lord*

**DO OUR OWN PSALM 3 LAMENT:**


<b>Psalm 4 NKJV</b>	<b>STRUCTURE OUTLINE</b>
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<p><b>The Safety of the Faithful</b>  <i>To the [Chief Musician][Choir Director]. With stringed instruments. A Psalm of David.</i></p>	
<p><b>4</b> Hear me when I call, O God of my righteousness!          You have relieved me in <i>my</i> distress;          ▢Have mercy on me[Be gracious to me], and hear my prayer.  <b>2</b> How long, O you sons of men,  <i>Will you turn</i> my glory to shame?  <i>How long</i> will you love worthlessness  <i>And seek</i> falsehood? <i>Selah</i></p> <p>[‘What glory!’ says David, ‘God has given me a kingdom.’ ‘What a shame!’ laughs Absalom, ‘it belongs to me now.’]</p> <p><b>3</b> But know that the Lord has ▢set apart[made wonderful] for Himself him who is godly;          The Lord will hear when I call to Him.  <b>4</b> Be angry[tremble, be agitated], and do not sin. Meditate within your heart on your bed, and be still. <i>Selah</i>  <b>5</b> Offer the sacrifices of righteousness, And put your trust in the Lord.  <b>6</b> <i>There are</i> many who say,  <i>“Who will show us any good?”</i>          Lord, lift up the light of Your countenance upon us.  <b>7</b> You have put gladness in my heart,          More than in the season that their grain and wine increased.  <b>8</b> I will both lie down in peace, and sleep;          For You alone, O Lord, make me dwell in safety.</p>	<p>Opening introduction:          (Person. Petition. Situation)</p> <p>Lament:          Responsible party:</p> <p>Plea:</p> <p>Request:</p> <p>Declaration:</p> <p>Praise:</p> <p>Answer me when I cry out, my righteous God!          Set me free from my troubles! Have mercy on me!          Listen to my prayer!  <b>2</b> How long, you people, will my reputation be insulted?          How long will you continue to love what is worthless and go after lies? <i>Selah</i>  <b>3</b> Know this: the Lord takes                  personal care of the faithful.          The Lord will hear me when I cry out to him.  <b>4</b> So be afraid, and don’t sin!          Think hard about it in your bed and weep over it! <i>Selah</i>  <b>5</b> Bring righteous offerings, and trust the Lord!  <b>6</b> Many people say,                  “We can’t find goodness anywhere.                  The light of your face has left us, Lord!”<sup>[a]</sup>  <b>[Correction; MT Shine the light of your face on us, Lord!]</b>  <b>7</b> But you have filled my heart with more joy                  than when their wheat and wine are everywhere!  <b>8</b> I will lie down and fall asleep in peace                  because you alone, Lord, let me live in safety.</p>

**In what life situation would you “sing” this song(Psalm)?**



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### **Psalm 4**

- Like many of the psalms, this one divides into roughly equal sections, or stanzas. In its first stanza (v. 1), the **psalmist cries to his Lord in distress**.
- In the second (vv. 2–3), **he speaks to the men who are his enemies**.
- In the third (vv. 4–5), **he turns to his friends, less able to cope with his stressful situation than he is himself**.
- And in the fourth (vv. 6–8), **where he speaks to God again, he is able now to do so with confidence**.

To make personal use of the psalm, think like the Psalmist:

#### **Prioritize Prayer:**

- Psalm 4 is a companion piece to Psalm 3.  
May be contrasted as a morning prayer and an evening one
- Here again the psalmist is in trouble (v. 1),  
here again there is a lot of it (v. 2).

**Psalmists speaks of his(psalmist) *glory*—a special gift from God, something to glory in—and appeals for God’s blessing in the ancient words of **Numbers 6:24–26** (vv. 2, 6).**


*“The Lord bless you and keep you;  
25 The Lord make His face shine upon you,  
And be gracious to you;  
26 The Lord <sup>[a]</sup>lift up His countenance upon you,  
And give you peace.”*

- Each cry to God **expects** an answer.
- Prayer is food (a necessity)...his greatest resource  
Even when he is blaming God, he still cries to God.  
Against all the odds, he is sure that there must still be an ultimate framework of right,  
upheld by the *righteous God* (v. 1), behind all the wrongs which God allows to happen.

#### **Embrace Reality**

Absalom has captured the kingdom by lies (‘he stole the hearts of the men of Israel’).  
Deception is the stock-in-trade of the enemies of God’s people, most of all of the great enemy Satan, who is ‘a liar and the father of lies’.<sup>30</sup>  
He and those he uses *love delusions* (v. 2).  
But they are themselves deluded.  
Deep down, the psalmist knows that in spite of everything—and his circumstances really are black—the *LORD has set apart the godly for himself* (v. 3), and the enemy cannot in the end succeed.

#### **Understand Humanity/Friendship (needed, not prefect)**

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**3. No delusions about his friends**

- The psalmist's friends, not his enemies, are in view in verses 4–8.

<sup>4</sup> Be angry [tremble, be agitated], and do not sin. Meditate within your heart on your bed, and be still. *Selah*

- Friendship does not blind him to their failings; and in encouraging them, he encourages himself.

<sup>5</sup> Offer the sacrifices of righteousness,  
And put your trust in the Lord.

- Sacrifice of righteousness =

Some of them are angry, some despondent; well, anger can be a positive good, if the heart is right with God (vv. 4–5), and despondency can be cured by looking to the light of God (v. 6). Physical blessings can be a pointer to corresponding spiritual blessings, as he can testify (v. 7). And much as he no doubt appreciates his supporters, he reminds them that it is the Lord *alone* who can enable any of them to  *dwell in safety*  (v. 8).

The psalmist might have said of his friends, as Job said of his, 'Miserable comforters are you all!' But it was 'after Job had prayed for his friends' that things began to go right for him again.<sup>32</sup>

**What feeling does this describe:**

<sup>6</sup> *There are many who say,*  
*"Who will show us any good?"*

Anger. Despondency.

**Psalmist answer:**

*6c Lord, lift up the light of Your countenance upon us.*

*8b For You alone, O Lord, make me dwell in safety.*

<sup>6</sup> *There are many who say,*

*"Who will show us any good?"*

*Lord, lift up the light of Your countenance upon us.*

<sup>7</sup> *You have put gladness in my heart,*


*More than in the season that their grain and wine increased.*

<sup>8</sup> *I will both lie down in peace, and sleep;*

*For You alone, O Lord, make me dwell in safety.*

**Thoroughly Honest with Your fine self**


The Psalmist does not hide reality. Showcases it. Cries out loud. Involves his friends.

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“Many an inexperienced believer will have been perplexed by the contrast between Psalm 1 and those that follow so hard on its heels. How to square what seems its complacent optimism (‘Whatever he does prospers’) with the traumas of real life? The question will come to the fore again halfway through the Psalms, with 73, and again at the end, with 150. In the meantime we learn from them to hold on in faith, not only through distress but also through perplexity”.<sup>2</sup>

<b>Psalm 6</b> <b>NKJV</b>	<b>STRUCTURE OUTLINE</b>
<b>A Prayer of Faith in Time of Distress</b> <i>To the Chief Musician. With stringed instruments. On <sup>[a]</sup>an eight-stringed harp. A Psalm of David.</i>	
<p><b>6</b> O Lord, do not rebuke me in Your anger,  Nor chasten me in Your hot displeasure.  <sup>2</sup> Have mercy on me, O Lord, for I <i>am</i> weak;  O Lord, heal me, for my bones are troubled.  <sup>3</sup> My soul also is greatly troubled;  But You, O Lord—how long?  <sup>4</sup> Return, O Lord, deliver me!  Oh, save me for Your mercies’ sake!  <sup>5</sup> For in death <i>there is</i> no remembrance of You;  In the grave who will give You thanks?  <sup>6</sup> I am weary with my groaning;  <sup>[b]</sup> All night I make my bed swim;  I drench my couch with my tears.  <sup>7</sup> My eye wastes away because of grief;  It grows old because of all my enemies.  <sup>8</sup> Depart from me, all you workers of iniquity;  For the Lord has heard the voice of my</p>	<p>Opening introduction:  (Person. Petition. Situation)</p> <p>Lament:  Responsible party:</p> <p>Plea:</p> <p>Request:</p> <p>Declaration:</p> <p>Praise:</p> <p><b>CEB</b>  <i>For the music leader. On stringed instruments. According to the eighth.<sup>[a]</sup> A psalm of David.</i></p> <p><b>6</b> Please, Lord,            don’t punish me when you are angry;            don’t discipline me when you are furious.  <sup>2</sup> Have mercy on me, Lord,            because I’m frail.  Heal me, Lord,            because my bones are shaking in terror!  <sup>3</sup> My whole body<sup>[b]</sup> is completely terrified!            But you, Lord! How long will this last?</p>

<sup>2</sup> Wilcock, M. (2001). *The Message of Psalms: Songs for the People of God* (J. A. Motyer, Ed.; Vol. 1, pp. 28–30). Inter-Varsity Press.

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<p>weeping.  <sup>9</sup> The Lord has heard my supplication;  The Lord will receive my prayer.  <sup>10</sup> Let all my enemies be ashamed and  greatly troubled;  Let them turn back <i>and</i> be ashamed  suddenly.</p> <p><i>Footnotes</i></p> <p>a. <a href="#">Psalm 6:1</a> Heb. <i>sheminith</i>  b. <a href="#">Psalm 6:6</a> Or <i>Every night</i></p>	<p><sup>4</sup> Come back to me, Lord! Deliver me!  Save me for the sake of your faithful love!  <sup>5</sup> No one is going to praise you  when they are dead.  Who gives you thanks  from the grave?<sup>[a]</sup>  <sup>6</sup> I'm worn out from groaning.  Every night, I drench my bed with tears;  I soak my couch all the way through.  <sup>7</sup> My vision fails because of my grief;  it's weak because of all my distress.  <sup>8</sup> Get away from me, all you evildoers,  because the Lord has heard me crying!  <sup>9</sup> The Lord has listened to my request.  The Lord accepts my prayer.  <sup>10</sup> All my enemies will be ashamed  and completely terrified;  they will be defeated  and ashamed instantly.</p> <p><i>Footnotes</i></p> <p>a. <a href="#">Psalm 6:1</a> Perhaps a reference to an eight-string  instrument; also in <a href="#">Ps 12</a>  b. <a href="#">Psalm 6:3</a> Or <i>soul</i>; also in 6:4  c. <a href="#">Psalm 6:5</a> Heb <i>Sheol</i></p>
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**Psalm 6**

The sixth psalm is the most emotional so far, and for that reason raises some important questions.


1. A question of expression
2. A question of background
3. A question of theology
4. A question of use

Whether or not David was its author, Psalm 6 puts into words the traumatic experience of one servant of God, and it has been preserved for others to make it their own. First the desperation, and then the renewed confidence, have often come the way of God's people, whether as a people or as individuals.


This is not a matter of our experience merely happening to coincide with that of the psalmist. Jesus himself takes up a phrase from each end of this psalm: 'My heart is troubled' (John 12:27) echoes verse 3, as he looks towards his death; 'Away from me, you evildoers!' (Matt. 7:23) echoes verse 8, as he looks towards his return. All who identify with him, who 'want to know ... the power of his resurrection and the fellowship of ... his sufferings', are bound to find themselves at some time, in some measure, following the path of the rejected King and of his distant ancestor David. But they too can rediscover their confidence in God's promises, and express the whole experience in the words of this most heartfelt of psalms.<sup>3</sup>

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<sup>3</sup> Wilcock, M. (2001). [\*The Message of Psalms: Songs for the People of God\*](#) (J. A. Motyer, Ed.; Vol. 1, pp. 31–34). Inter-Varsity Press.

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<b>Psalm 7</b> <b>NKJV</b>	<b>STRUCTURE OUTLINE</b>
<b>Prayer and Praise for Deliverance from Enemies</b> <i>A Meditation<sup>[a]</sup> of David, which he sang to the Lord concerning the words of Cush, a Benjamite.</i>	
<p><b>7</b> O Lord my God, in You I put my trust;          Save me from all those who persecute me;          And deliver me,  <sup>2</sup> Lest they tear me like a lion,          Rending <i>me</i> in pieces, while <i>there is</i> none to deliver.  <sup>3</sup> O Lord my God, if I have done this:          If there is iniquity in my hands,  <sup>4</sup> If I have repaid evil to him who was at peace with me,          Or have plundered my enemy without cause,  <sup>5</sup> Let the enemy pursue me and overtake <i>me</i>;          Yes, let him trample my life to the earth,          And lay my honor in the dust. <i>Selah</i>  <sup>6</sup> Arise, O Lord, in Your anger;          Lift Yourself up because of the rage of my enemies;          Rise up <sup>[a]</sup>for me to the judgment You have commanded!  <sup>7</sup> So the congregation of the peoples shall surround You;          For their sakes, therefore, return on high.  <sup>8</sup> The Lord shall judge the peoples;          Judge me, O Lord, according to my righteousness,          And according to my integrity within me.  <sup>9</sup> Oh, let the wickedness of the wicked come to an end,          But establish the just;</p>	<p>Opening introduction:          (Person. Petition. Situation)</p> <p>Lament:          Responsible party:</p> <p>Plea:</p> <p>Request:</p> <p>Declaration:</p> <p>Praise:</p> <p><b>CEB</b></p> <p><i>A shiggayon<sup>[a]</sup> of David, which he sang to the Lord about Cush, a Benjamite.</i></p> <p><b>7</b> I take refuge in you, Lord, my God.              Save me from all who chase me!              Rescue me!</p> <p><sup>2</sup> Otherwise, they will rip me apart,              dragging me off with no chance of rescue.</p> <p><sup>3</sup> Lord, my God, if I have done this—              if my hands have done anything wrong,  <sup>4</sup>    if I have repaid a friend with evil              or oppressed a foe for no reason—  <sup>5</sup>    then let my enemy              not only chase but catch me,              trampling my life into the ground,              laying my reputation in the dirt. <i>Selah</i></p> <p><sup>6</sup> Get up, Lord; get angry!              Stand up against the fury of my foes!          Wake up, my God;<sup>[b]</sup>              you command that justice be done!</p> <p><sup>7</sup> Let the assembled peoples surround you.              Rule them from on high!<sup>[c]</sup></p>

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<p>For the righteous God tests the hearts and <sup>[d]</sup> minds.</p> <p><b>10</b> <sup>[d]</sup> My defense <i>is</i> of God, Who saves the upright in heart.</p> <p><b>11</b> God <i>is</i> a just judge, And God is angry <i>with the wicked</i> every day.</p> <p><b>12</b> If he does not turn back, He will sharpen His sword; He bends His bow and makes it ready.</p> <p><b>13</b> He also prepares for Himself instruments of death; He makes His arrows into fiery shafts.</p> <p><b>14</b> Behold, <i>the wicked</i> brings forth iniquity; Yes, he conceives trouble and brings forth falsehood.</p> <p><b>15</b> He made a pit and dug it out, And has fallen into the ditch <i>which</i> he made.</p> <p><b>16</b> His trouble shall return upon his own head, And his violent dealing shall come down on <sup>[a]</sup> his own crown.</p> <p><b>17</b> I will praise the Lord according to His righteousness, And will sing praise to the name of the Lord Most High.</p> <p><i>Footnotes</i></p> <ol style="list-style-type: none"> <li>a. <a href="#">Psalm 7:1</a> Heb. <i>Shiggaion</i></li> <li>b. <a href="#">Psalm 7:6</a> So with MT, Tg., Vg.; LXX <i>O Lord my God</i></li> <li>c. <a href="#">Psalm 7:9</a> Lit. <i>kidneys</i>, the most secret part of man</li> <li>d. <a href="#">Psalm 7:10</a> Lit. <i>My shield is upon God</i></li> <li>e. <a href="#">Psalm 7:16</a> The crown of his own head</li> </ol>	<p><b>8</b> The Lord will judge the peoples. Establish justice for me, Lord, according to my righteousness and according to my integrity.</p> <p><b>9</b> Please let the evil of the wicked be over, but set the righteous firmly in place because you, the righteous God, are the one who examines hearts and minds.</p> <p><b>10</b> God is my shield; he saves those whose heart is right.</p> <p><b>11</b> God is a righteous judge, a God who is angry at evil<sup>[d]</sup> every single day.</p> <p><b>12</b> If someone doesn't change their ways, God will sharpen his sword, will bend his bow, will string an arrow.</p> <p><b>13</b> God has deadly weapons in store for those who won't change; he gets his flaming arrows ready!</p> <p><b>14</b> But look how the wicked hatch evil, conceive trouble, give birth to lies!</p> <p><b>15</b> They make a pit, dig it all out, and then fall right into the hole that they've made!</p> <p><b>16</b> The trouble they cause will come back on their own heads; the violence they commit will come down on their own skulls.</p> <p><b>17</b> But I will thank the Lord for his righteousness; I will sing praises to the name of the Lord Most High.</p> <p><i>Footnotes</i></p> <ol style="list-style-type: none"> <li>a. <a href="#">Psalm 7:1</a> Perhaps <i>lament</i></li> <li>b. <a href="#">Psalm 7:6</a> Or <i>for my sake</i></li> <li>c. <a href="#">Psalm 7:7</a> Correction; MT <i>Come back to be exalted over them.</i></li> <li>d. <a href="#">Psalm 7:11</a> Heb lacks <i>at evil.</i></li> </ol>
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**Psalm 7**

Psalms 1 and 2, the preamble to the book, offered us two complementary ways of looking at God and his world. **Psalm 7 now combines them.** The down-to-earth practicality of Psalm 1 and the wisdom books is here both at the beginning, where the *ifs* of verses 3 and 4 recall the protestations of Job 31, and at the end, where the trouble-maker's fate in verses 14–16 recalls Proverbs 26:27 and 28:10. The sublime vision of Psalm 2 and the prophetic books

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is here at the centre, where in verses 6–9 the Most High—El Elyon, the God of all nations—presides as Judge over the universal court.

But notice in particular in the heading of this psalm a link with Psalm 3. Leaving aside *shiggaion*, presumably a musical term whose meaning we can only guess at, we find that this sequence of five psalms, all in some sense of *David*, is pinned at either end to the biblical narrative by a reference to events in David's life. Psalm 3 is 'of David. When he fled from ... Absalom', Psalm 7 is *of David, which he sang ... concerning Cush* (whoever he may be).

As we pursue these clues, we shall notice two things about the way the psalmist writes. There is vivid picture language throughout: David's opponent is like a lion, a pregnant man (!), and a digger of holes; God is a judge in a courtroom and then an armed warrior. And there is chiasmus, the poetic device we first noticed in Psalm 6: the poem's four stanzas are about Cush/God//God/Cush.<sup>4</sup>


1. *Concerning Cush: a lion* (vv. 1–5)
2. *Concerning God: a courtroom* (vv. 6–9)
3. *Concerning God: an armoury* (vv. 10–13)
4. *Concerning Cush: a pregnancy and a pit* (vv. 14–17)

The whole poem celebrates *his righteousness*. In a world full of evil he will be seen in the end to have 'done everything well', and put everything right.<sup>5</sup>

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<sup>4</sup> Wilcock, M. (2001). *The Message of Psalms: Songs for the People of God* (J. A. Motyer, Ed.; Vol. 1, pp. 34–37). Inter-Varsity Press.

<sup>5</sup> Wilcock, M. (2001). *The Message of Psalms: Songs for the People of God* (J. A. Motyer, Ed.; Vol. 1, pp. 34–37). Inter-Varsity Press.


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Psalm NKJV	STRUCTURE OUTLINE
<i>Title</i>	
	Opening introduction: (Person. Petition. Situation) Lament: Responsible party: Plea: Request: Declaration: Praise: <b>CEB</b>

## ASCENTS


Psalm 120 NKJV	STRUCTURE OUTLINE
<b>Plea for Relief from Bitter Foes</b> <i>A Song of Ascents.</i>	
<b>120</b> In my distress I cried to the Lord, And He heard me. <sup>2</sup> Deliver my soul, O Lord, from lying lips <i>And</i> from a deceitful tongue. <sup>3</sup> What shall be given to you, Or what shall be done to you, You false tongue? <sup>4</sup> Sharp arrows of the  warrior, With coals of the broom tree! <sup>5</sup> Woe is me, that I dwell in Meshech, <i>That</i> I dwell among the tents of Kedar! <sup>6</sup> My soul has dwelt too long With one who hates peace. <sup>7</sup> <i>I am for</i> peace; But when I speak, they <i>are</i> for war.	Opening introduction: (Person. Petition. Situation)  Lament: Responsible party: Plea:  Request:  Declaration:  Praise: <b>CEB</b> <i>A pilgrimage song.</i> <sup>[a]</sup> <b>120</b> I cried out to the Lord when I was in trouble (and he answered me):



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<p><i>Footnotes</i></p> <p>a. <a href="#">Psalm 120:4</a> <i>mighty one</i></p>	<p><sup>2</sup> "Lord, deliver me<sup>[b]</sup> from lying lips and a dishonest tongue!"</p> <p><sup>3</sup> What more will be given to you, what more will be done to you, you dishonest tongue?</p> <p><sup>4</sup> Just this:<sup>[c]</sup> a warrior's sharpened arrows, coupled with burning coals from a wood<sup>[d]</sup> fire!</p> <p><sup>5</sup> Oh, I'm doomed because I have been an immigrant in Meshech, because I've made my home among Kedar's tents.</p> <p><sup>6</sup> I've lived far too long with people who hate peace.</p> <p><sup>7</sup> I'm for peace, but when I speak, they are for war.</p> <p><i>Footnotes</i></p> <p>a. <a href="#">Psalm 120:1</a> Or <i>song of ascents</i> or <i>song of going up</i> (that is, to Jerusalem); cf <a href="#">Ps 122:4</a>. The heading is found in every psalm from <a href="#">Ps 120 to Ps 134</a>.</p> <p>b. <a href="#">Psalm 120:2</a> Or <i>my soul</i>; also in 120:6</p> <p>c. <a href="#">Psalm 120:4</a> Heb lacks <i>this</i>.</p> <p>d. <a href="#">Psalm 120:4</a> Or <i>the gorse or broom tree</i></p>
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<p><b>Psalm 123</b> NKJV</p>	<p><b>STRUCTURE OUTLINE</b></p>
<p><b>Prayer for Relief from Contempt</b> <i>A Song of Ascents.</i></p>	
<p><b>123</b> Unto You I lift up my eyes, O You who dwell in the heavens.</p> <p><sup>2</sup> Behold, as the eyes of servants <i>look</i> to the hand of their masters, As the eyes of a maid to the hand of her mistress, So our eyes <i>look</i> to the Lord our God, Until He has mercy on us.</p> <p><sup>3</sup> Have mercy on us, O Lord, have mercy on us! For we are exceedingly filled with contempt.</p> <p><sup>4</sup> Our soul is exceedingly filled</p>	<p>Opening introduction: (Person. Petition. Situation)</p> <p>Lament: Responsible party:</p> <p>Plea:</p> <p>Request:</p> <p>Declaration:</p> <p>Praise: <b>CEB</b> <i>A pilgrimage song.</i> <b>123</b> I raise my eyes to you— you who rule heaven. <sup>2</sup> Just as the eyes of servants attend to their masters' hand, just as the eyes of a female servant</p>

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<p>With the scorn of those who are at ease,          With the contempt of the proud.</p>	<p>attend to her mistress' hand—          that's how our eyes attend to the Lord our God          until he has mercy on us.  <sup>3</sup> Have mercy on us, Lord! Have mercy          because we've had more than enough shame.  <sup>4</sup> We've had more than enough mockery from the          self-confident, more than enough shame from the          proud.</p>
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<p><b>Psalm 126</b>          NKJV</p>	<p><b>STRUCTURE OUTLINE</b></p>
<p><b>A Joyful Return to Zion</b>  <i>A Song of Ascents.</i></p>	
<p><b>126</b> When the Lord brought back <sup>[a]</sup>the          captivity of Zion,          We were like those who dream.  <sup>2</sup> Then our mouth was filled with laughter,          And our tongue with singing.          Then they said among the <sup>[b]</sup>nations,          "The Lord has done great things for them."  <sup>3</sup> The Lord has done great things for us,  <i>And</i> we are glad.  <sup>4</sup> Bring back our captivity, O Lord,          As the streams in the South.  <sup>5</sup> Those who sow in tears          Shall reap in joy.  <sup>6</sup> He who continually goes <sup>[c]</sup>forth weeping,          Bearing <sup>[d]</sup>seed for sowing,          Shall doubtless come again <sup>[e]</sup>with rejoicing,          Bringing his sheaves <i>with him</i>.</p> <p><i>Footnotes</i>          a. <a href="#">Psalm 126:1</a> Those of the captivity          b. <a href="#">Psalm 126:2</a> <i>Gentiles</i></p>	<p>Opening introduction:          (Person. Petition. Situation)</p> <p>Lament:          Responsible party:          Plea:          Request:          Declaration:          Praise:</p> <p><b>CEB</b> <i>A pilgrimage song.</i></p> <p><b>126</b> When the Lord changed Zion's circumstances          for the better,              it was like we had been dreaming.  <sup>2</sup> Our mouths were suddenly filled with laughter;              our tongues were filled with joyful shouts.          It was even said, at that time, among the nations,              "The Lord has done great things for them!"  <sup>3</sup> Yes, the Lord has done great things for us,              and we are overjoyed.  <sup>4</sup> Lord, change our circumstances for the better,              like dry streams in the desert waste!</p>

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<p>c. <a href="#">Psalm 126:6</a> <i>to and fro</i>  d. <a href="#">Psalm 126:6</a> Lit. <i>a bag of seed for sowing</i>  e. <a href="#">Psalm 126:6</a> <i>with shouts of joy</i></p>	<p><sup>5</sup> Let those who plant with tears  reap the harvest with joyful shouts.  <sup>6</sup> Let those who go out,  crying and carrying their seed,  come home with joyful shouts,  carrying bales of grain!</p>
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<p><b>Psalm 130</b>  <b>NKJV</b></p>	<p><b>STRUCTURE OUTLINE</b></p>
<p><b>Waiting for the Redemption of the Lord</b>  <i>A Song of Ascents.</i></p>	
<p>Out of the depths I have cried to You, O Lord;  <sup>2</sup> Lord, hear my voice!  Let Your ears be attentive  To the voice of my supplications.  <sup>3</sup> If You, Lord, should <sup>[a]</sup>mark iniquities,  O Lord, who could stand?  <sup>4</sup> But <i>there is</i> forgiveness with You,  That You may be feared.  <sup>5</sup> I wait for the Lord, my soul waits,  And in His word I do hope.  <sup>6</sup> My soul <i>waits</i> for the Lord  More than those who watch for the  morning—  <i>Yes, more than</i> those who watch for the  morning.  <sup>7</sup> O Israel, hope in the Lord;  For with the Lord <i>there is</i> mercy,  And with Him <i>is</i> abundant redemption.  <sup>8</sup> And He shall redeem Israel  From all his iniquities.  <i>Footnotes</i>  a. <a href="#">Psalm 130:3</a> <i>take note of</i></p>	<p>Opening introduction:  (Person. Petition. Situation)</p> <p>Lament:  Responsible party:  Plea:  Request:  Declaration:  Praise:</p> <p><b>CEB</b> <i>A pilgrimage song.</i>  <b>130</b> I cry out to you from the depths, Lord—  <sup>2</sup> my Lord, listen to my voice!  Let your ears pay close attention to my  request for mercy!  <sup>3</sup> If you kept track of sins, Lord—  my Lord, who would stand a chance?  <sup>4</sup> But forgiveness is with you—  that's why you are honored.  <sup>5</sup> I hope, Lord.  My whole being<sup>[a]</sup> hopes,  and I wait for God's promise.  <sup>6</sup> My whole being waits for my Lord—  more than the night watch waits for  morning;</p>

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	<p>yes, more than the night watch waits for morning!</p> <p><sup>7</sup> Israel, wait for the Lord!          Because faithful love is with the Lord;          because great redemption is with our God!</p> <p><sup>8</sup> He is the one who will redeem Israel from all its sin.</p> <p><i>Footnotes</i></p> <p>a. <a href="#">Psalm 130:5</a> Or <i>soul</i>; also in 132:6</p>
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**Psalm 3**  
 The Lord Helps His Troubled People

**Psalm 4**  
 The Safety of the Faithful

**Psalm 6**  
 A Prayer of Faith in Time of Distress

**Psalm 7**  
 Prayer and Praise for Deliverance from Enemies

**Psalm 10**  
 A Song of Confidence in God's Triumph over Evil

**Psalm 13**  
 Trust in the Salvation of the Lord

**Psalm 17**  
 Prayer with Confidence in Final Salvation

**Psalm 26**  
 A Prayer for Divine Scrutiny and Redemption

**Psalm 28**  
 Rejoicing in Answered Prayer

**Psalm 38**  
 Prayer in Time of Chastening

**Psalm 42** Begins BOOK TWO OF DAVID's Psalms 42–72

Yearning for God in the Midst of Distresses

**Psalm 43** (attached to 42)  
 Prayer to God in Time of Trouble

**Psalm 44**  
 Redemption Remembered in Present Dishonor

**Psalm 51**  
 A Prayer of Repentance

**Psalm 55**  
 Trust in God Concerning the Treachery of Friends

**Psalm 57**  
 Prayer for Safety from Enemies

**Psalm 59** [Necessary Endings]  
 The Assured Judgment of the Wicked


**Psalm 60**  
 Urgent Prayer for the Restored Favor of God

**Psalm 64**  
 Oppressed by the Wicked but Rejoicing in the Lord

**Psalm 70**  
 Prayer for Relief from Adversaries

**Psalm 71**  
 God the Rock of Salvation

**Psalm 74**

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A Plea for Relief from Oppressors

**Psalm 77**

The Consoling Memory of God's  
Redemptive Works

**Psalm 80**

Prayer for Israel's Restoration

**Psalm 85**

Prayer that the Lord Will Restore Favor to  
the Land

**Psalm 86**

Prayer for Mercy, with Meditation on the  
Excellencies of the Lord

**Psalm 120**

Plea for Relief from Bitter Foes

*A Song of Ascents.*

**Psalm 123**

Prayer for Relief from Contempt

*A Song of Ascents.*

**Psalm 126**

A Joyful Return to Zion

*A Song of Ascents.*

**Psalm 130**

Waiting for the Redemption of the Lord

*A Song of Ascents.*

**Psalm 141**

Prayer for Safekeeping from Wickedness


**Psalm 142**

A Plea for Relief from Persecutors

**Psalm 143**

An Earnest Appeal for Guidance and

Deliverance

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**EXERCISE:**

Select a memory of LAMENT:

Write down the emotions that are attached to incident:

Write down your invitation to God to come be in the midst of this incident:  
(what do you want God to do here?)