



Notes

If you have questions during the week, please drop us an e-mail at jim@calvaryroswell.com or phil@calvaryroswell.com



Thru the Scriptures 2006-08



He shall be like a tree planted by the rivers of water....
Psalms 1:3

Psalm 1-17

June 14th-20th, 2007

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 3:16-17)

The Book of Psalms-

“What words can adequately introduce this Book of Psalms to us? Who shall say how much it has meant to godly hearts down the years? Here is poetry which more than vies with that of Milton and Shakespeare, yet it is the poetry of downright reality; and , as “the body is more than the raiment,” so here, the reality is greater than the poetry which expresses it. Here, too is strong theology—not, however, any merely theoretic theology, but the practical theology of vivid human experience; and, as “the life is more than meat,” so is concrete experience more than abstract doctrine. It is this, fundamentally, which has made the Book of Psalms such a treasure to the godly.”

—J. Baxter Sidlow, *Explore the Book.*

Helpful Study Links:

Additional Commentary: (Great Resource!)

http://preceptaustin.org/psalm_commentaries.htm

Sermon Links:

“Joy In Salvation” by Charles Spurgeon

<http://www.biblebb.com/files/spurgeon/3503.TXT>

“Are You Mocked?” by Charles Spurgeon

<http://www.biblebb.com/files/spurgeon/3512.TXT>

“The Hope of Future Bliss” by Charles Spurgeon

<http://www.biblebb.com/files/spurgeon/0025.HTM>

“Psalms: The Worship of An Honest Heart” by Ray C. Stedman

<http://www.pbc.org/library/files/html/0219.html>



Authors: 73 psalms are ascribed to David, Moses (Psalm 90), Solomon (Psalm 72 and 127), Heman (Psalm 88), Ethan (Psalm 89), Asaph (Psalm 50, 73-80), the sons of Korah (Psalm 42, 44-49, 84, 85, and 87). Forty-nine of the psalms are anonymous according to the Hebrew text.



Theme: This is the Worship book of the Bible. In it God has an abundance to teach us about worship. I challenge you to keep a list, or a journal noting things that God teaches you about worship as we work through the Psalms. The word *psalm* comes from a Greek word that means “a poem sung to musical accompaniment.” The Hebrew name is *tehillim*, which means “praises.”



Keys:

Hebrew Poetry—Western poetry is often based on rhyme, but this is not so with Eastern poetry. It is based primarily on what we call “parallelism”—the relationship of the lines to each other. It is not a rhyming of sound, but of thoughts. See if you can notice some of this in the Psalms.

Emotion—One thing you will notice is the full range of emotions in the book of Psalms. This is instructive to us, as God has made us to be emotional people and how that we can relate to Him in that way.

NT Quotes. Of the 283 direct quotes from the OT in the NT - 116 are from the Psalms

Divisions—Psalms divides into five sections or “books”: (1) Psalms 1-41; (2) Psalms 42-72; (3) Psalms 73-89; (4) Psalms 90-106; (5) Psalms 107-150.

Middle of the Bible - The Psalms are in the Middle of the Bible. If you crack your Bible open to the middle, you will probably come to Psalms. There is something for us in this. For, the real worship displayed here is to be at the center of our lives.

Worship? Over and over, in each Psalm, there is one question I want you to keep asking yourself. What does this Psalm teach me about worship? I pray, that God will teach us much of real worship as we dive into the Book of Psalms!

**“Lead me, O Lord, in thy righteousness because
of mine enemies.”**

— Psalms 5:8

Very bitter is the enmity of the world against the people of Christ. Men will forgive a thousand faults in others, but they will magnify the most trivial offence in the followers of Jesus. Instead of vainly regretting this, let us turn it to account, and since so many are watching for our halting, let this be a special motive for walking very carefully before God. If we live carelessly, the lynx-eyed world will soon see it, and with its hundred tongues, it will spread the story, exaggerated and emblazoned by the zeal of slander. They will shout triumphantly. “Aha! So would we have it! See how these Christians act! They are hypocrites to a man.” Thus will much damage be done to the cause of Christ, and much insult offered to his name. The cross of Christ is in itself an offence to the world; let us take heed that we add no offence of our own. It is “to the Jews a stumblingblock”: let us mind that we put no stumblingblocks where there are enough already. “To the Greeks it is foolishness”: let us not add our folly to give point to the scorn with which the worldly-wise deride the gospel. How jealous should we be of ourselves! How rigid with our consciences! In the presence of adversaries who will misrepresent our best deeds, and impugn our motives where they cannot censure our actions, how circumspect should we be! Pilgrims travel as suspected persons through Vanity Fair. Not only are we under surveillance, but there are more spies than we know of. The espionage is everywhere, at home and abroad. If we fall into the enemies’ hands we may sooner expect generosity from a wolf, or mercy from a fiend, than anything like patience with our infirmities from men who spice their infidelity towards God with scandals against his people. O Lord, lead us ever, lest our enemies trip us up!

“The Lord trieth the righteous.”

— Psalm 11:5

All events are under the control of Providence; consequently all the trials of our outward life are traceable at once to the great First Cause. Out of the golden gate of God’s ordinance the armies of trial march forth in array, clad in their iron armour, and armed with weapons of war. All providences are doors to trial. Even our mercies, like roses, have their thorns. Men may be drowned in seas of prosperity as well as in rivers of affliction. Our mountains are not too high, and our valleys are not too low for temptations: trials lurk on all roads. Everywhere, above and beneath, we are beset and surrounded with dangers. Yet no shower falls unpermitted from the threatening cloud; every drop has its order ere it hastens to the earth. The trials which come from God are sent to prove and strengthen our graces, and so at once to illustrate the power of divine grace, to test the genuineness of our virtues, and to add to their energy. Our Lord in his infinite wisdom and superabundant love, sets so high a value upon his people’s faith that he will not screen them from those trials by which faith is strengthened. You would never have possessed the precious faith which now supports you if the trial of your faith had not been like unto fire. You are a tree that never would have rooted so well if the wind had not rocked you to and fro, and made you take firm hold upon the precious truths of the covenant grace. Worldly ease is a great foe to faith; it loosens the joints of holy valour, and snaps the sinews of sacred courage. The balloon never rises until the cords are cut; affliction doth this sharp service for believing souls. While the wheat sleeps comfortably in the husk it is useless to man, it must be threshed out of its resting place before its value can be known. Thus it is well that Jehovah trieth the righteous, for it causeth them to grow rich towards God.

“Marvellous lovingkindness.”

— Psalm 17:7

When we give our hearts with our alms, we give well, but we must often plead to a failure in this respect. Not so our Master and our Lord. His favours are always performed with the love of his heart. He does not send to us the cold meat and the broken pieces from the table of his luxury, but he dips our morsel in his own dish, and seasons our provisions with the spices of his fragrant affections. When he puts the golden tokens of his grace into our palms, he accompanies the gift with such a warm pressure of our hand, that the manner of his giving is as precious as the boon itself. He will come into our houses upon his errands of kindness, and he will not act as some austere visitors do in the poor man's cottage, but he sits by our side, not despising our poverty, nor blaming our weakness. Beloved, with what smiles does he speak! What golden sentences drop from his gracious lips! What embraces of affection does he bestow upon us! If he had but given us farthings, the way of his giving would have gilded them; but as it is, the costly alms are set in a golden basket by his pleasant carriage. It is impossible to doubt the sincerity of his charity, for there is a bleeding heart stamped upon the face of all his benefactions. He giveth liberally and upbraideth not. Not one hint that we are burdensome to him; not one cold look for his poor pensioners; but he rejoices in his mercy, and presses us to his bosom while he is pouring out his life for us. There is a fragrance in his spikenard which nothing but his heart could produce; there is a sweetness in his honey-comb which could not be in it unless the very essence of his soul's affection had been mingled with it. Oh! the rare communion which such singular heartiness effecteth! May we continually taste and know the blessedness of it!