

Psalms Book 5

Part 1 (Psalm 107 through 128)

Book 5 is the longest of the five books of psalms (by three psalms over Book 1). If there is an overall theme it may be succinctly stated as: “Hallelujah! Yahweh Saves!” although there is a great variety in the psalms in Book 5. Some have noted the royal orientation of the psalms is most strongly seen in Book 5, and that it is no accident – especially as they (along with all of the OT) point forward to the ultimate Davidic King: Jesus. There is a “lining up” and between Book 5 of the Psalms and the anticipation of the eternal kingdom of God.

Psalm 107 begins the fifth and final section of the Book of Psalms (Psalms 107–150).

- In Book 5, Psalms 108–110, 122, 124, 131, 133, and 138–145 are associated with David. Psalm 127 was composed by Solomon.
- Psalms 113–118 are known as the “Egyptian Hallel,” employed in the celebration of Passover. Psalms 120–134 are the “Psalms of Ascent.”
- Psalms 146–150 all begin with “Praise the LORD” (Hallelujah), finishing the book with a Hallelujah chorus.

Book 5 contains the shortest (Ps 117) and the longest (Ps 119) psalms.

Psalm 107: Yahweh Saves

Psalm 107 is classified as a **thanksgiving psalm**. Interestingly, Book 4 closes with Israelite captives in Babylon praying in Psalm 106:47, “**Save us, O LORD our God, and gather us from among the nations, that we may give thanks to your holy name and glory in your praise.**” Psalm 107 answers that prayer.

Main Idea: Praise the LORD for He is good and delivers from affliction.

- I. Introduction: Let the Redeemed Recite! (vv. 1-3)
- II. The Homeless Has Been Resettled! (vv. 4-9)
- III. The Prisoner Has Been Released! (vv. 10-16)
- IV. The Sick Has Been Restored! (vv. 17-22)
- V. The Storm-Tossed Has Been Rescued! (vv. 23-32)
- VI. Conclusion: Let the Redeemed Rejoice! (vv. 33-42)
- VII. Postscript: Let the Redeemed Reflect on This! (v. 43)

Key Verses:

Then they cried to the LORD in their trouble, and he delivered them from their distress. (Psalm 107:6) Repeated in verses 13, 19, and 28.

Let them thank the LORD for his steadfast love, for his wondrous works to the children of man! (Psalm 107:8) Repeated in verses 15, 21, and 31.

Application:

- **Our faithful Lord has the power to save His people.**
- **God's people owe their existence to His goodness.**
- **Even when God's people are unfaithful, He remains faithful.**
- **Seek humility and wisdom from God.**

Psalm 108: God Will Defeat Our Enemies

This is a **praise psalm**. It may have been created to celebrate the coronation of a king and used again on the anniversary of the king. David wrote Psalms 57 and 60. Psalm 108 contains portions of both those Psalms. It is not known if David reused them or if someone else composed Psalm 108. Because of the original psalms, it is still attributed to David. This psalm omits the lament sections of Psalms 57 and 60. The psalmist chose to use only the praise portions.

Main Idea: David praises God for His great love toward him, and petitions for help against his enemies.

I. David's Confident Faith (vv. 1-6)

II. God's Complete Victory (vv. 7-13)

Key Verses:

My heart is steadfast, O God! I will sing and make melody with all my being! (Psalm 108:1)

Be exalted, O God, above the heavens! Let your glory be over all the earth! (Psalm 108:5)

Oh grant us help against the foe, for vain is the salvation of man! With God we shall do valiantly; it is he who will tread down our foes. (Psalm 108:12-13)

Application:

- **A believer controlled by confident faith is a singing saint.**
- **Our praise has a wide-ranging impact.**
- **God gives us victory in difficult and dangerous circumstances.**
- **Trust God, rather than men.**

Psalm 109: A Prayer for Divine Judgment

This is a **psalm of lament** by David. It is the next to the last **imprecatory** psalm in the Psalter. Previous imprecatory psalms include Psalms 7, 35, 58, 69, and 83. David wrote five of the seven imprecatory psalms. An imprecation is a curse or invocation of judgment that is often based upon covenant.

Main Idea: David seeks Yahweh's protection as he suffers slander from enemies.

- I. David's Praise and Prayer (vv. 1–5)
- II. David's Imprecations (vv. 6–20)
- III. David's Plea (vv. 21–29)
- IV. David's Praise and Thanksgiving (vv. 30–31)

Key Verses:

*In return for my love they accuse me, **but I give myself to prayer.** (Psalm 109:4)*

*When he is tried, let him come forth guilty; **let his prayer be counted as sin!** (Psalm 109:7)*

But you, O GOD my Lord, deal on my behalf for your name's sake; because your steadfast love is good, deliver me! (Psalm 109:21)

Kindness and steadfast love are mentioned four times throughout (12, 16, 21, 26)

Application:

- Seek God's enabling to love and do good to those who don't do good to me.
- Come to God early in prayer when attacked.
- Be characterized by prayer and praising God regardless of Circumstances.
- When tempted to sin, look to God and consider the impact your sin may have on others.

Psalm 110: A Priest Forever

This is a **royal psalm**. The New Testament cites Psalm 110 more frequently than any other Old Testament text. Therefore Psalm 110 is a Messianic psalm (Psalms 2, 22, 45, and 72). According to the psalm heading, David wrote Psalm 110. This proves to be a significant factor in the psalm's interpretation.

*"To the modern reader, Psalm 110 is full of puzzles. To the early church, it was full of treasures..."—Michael Wilcock, *The Message of Psalms 73–150*, The Bible Speaks Today*

Main Idea: David represents the sovereign kingship and priesthood of the coming Messiah

- I. Messiah's Princely Rule (vv. 1–3)
- II. Messiah's Priestly Reign (vv. 4–7)

Key Verses:

*The LORD (Yahweh) says to my Lord: **"Sit at my right hand,** until I make your enemies your footstool." (Psalm 110:1)*

The LORD (Yahweh) has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek." (Psalm 110:4)

The Lord is at your right hand; he will shatter kings on the day of his wrath. (Psalm 110:5)

Who is David's "Lord"? See Matthew 22:41-45; Mark 12:35-37; and Luke 20:41-44. Other New Testament texts referring to verse 1 include Mark 14:62; Acts 2:34-35; 7:56; 1 Corinthians 15:25; Ephesians 1:20; Colossians 3:1; Hebrews 1:3, 13; 12:2; and 1 Peter 3:22. Just as in Psalm 2:7, the first and second persons of the Godhead are conversing.

Hebrews 4:14-7:28 is an exposition of verse 4.

Application:

- **Jesus Christ fulfills the prophetic pronouncements of Psalm 110.**
- **Christ's people should volunteer to serve Him sacrificially.**
- **The One Who sits at God's right hand stands at our right hand.**
- **Seek Christ's kingdom to be established.**

Psalm 111: The Works and Words of Yahweh

This is a **praise psalm**. It is the first of three *Hallelujah psalms* in a row (Pss 111–113). Psalms 111 and 112 are also acrostic psalms — with every line of poetry (except the opening "Hallelujah") beginning with the 22 sequential letters of the Hebrew alphabet. Psalm 111 speaks of the works of God. The study of Psalm 112 will explore the many parallels between these two psalms, which are a natural pair. Throughout history the Church has often associated Psalm 111 with observance of the Lord's Supper.

Main Idea: God is praised for His mighty deeds.

- I. The Summons to His Worship (v. 1)
- II. The Splendor of His Works (vv. 2-6)
- III. The Sureties of His Word (vv. 7–9)
- IV. The Source of His Wisdom (v. 10)

Key Verses:

Praise the LORD! I will give thanks to the LORD with my whole heart, in the company of the upright, in the congregation. Great are the works of the LORD, studied by all who delight in them. (Psalm 111:1-2)

The fear of the LORD is the beginning of wisdom; all those who practice it have a good understanding. His praise endures forever! (Psalm 111:10) (The concept of Fear of the LORD (Yahweh) is also in verse 5).

"Works", "caused", "performed" appear at least 6 times in the short psalm.

Application:

- See evidence of God’s wondrous works everywhere. Delight in God.
- Cultivate sanctification by cultivating a high view of God.
- Seeing God’s works and Word produce “the fear of the LORD.”
- Obey what you know in Scripture, and you will come to learn what you don’t know in Scripture.

Psalm 112: The Works and Words of the God-fearer

Psalm 112 is classified as a **wisdom psalm**. It is a companion to Psalm 111, which highlights the works and words of God. This psalm highlights what it looks like for a believer to live a God-centered life. Psalm 112 normally is not included among the Hallelujah psalms (106, 113, 117, 135, 146–150) but is one of several that either commence or conclude with “Hallelujah” (104, 105, 111, 112, 115, 116).

Main Idea: The one who lives for God fears, obeys and is blessed by God.

- I. The God-fearer Is Blessed (vv. 1-3)
- II. The God-fearer Benefits Others (vv. 4-5)
- III. The God-fearer Is Buttressed by Trusting God (vv. 6-9)
- IV. The God-fearer Buries the Wicked (v. 10)

Key Verse:

Praise the LORD! Blessed is the man who fears the LORD, who greatly delights in his commandments! (Psalm 112:1)

This is a beatitude (blessing) and these occur ten times in Book 5 (112:1; 119:1, 2; 127:5; 128:1; 137:8, 9; 144:15[2x]; 146:5.)

Application:

- God’s people are meant to reflect the attributes of God.
- Both by deeds and by words, the godly person grows in fairness, honesty, and justice.
- Trust in God banishes fear in even the direst of circumstances.
- Learn to be gracious, compassionate and righteous through fear of the Lord

Psalm 113: Who is Like Our God?

This is a **psalm of praise**. Psalm 113 is the final psalm of the Hallelujah psalms (Pss 111–113). It is the first of six psalms in the so-called “Egyptian Hallel” that is sung at the time of the Passover by the Jewish community. Jews observing the Passover sing Psalms 113 and 114 before the meal and Psalms 115–118 following it. These may be hymns that Jesus and His disciples

sang in the upper room (*“After singing a hymn, they went out to the Mount of Olives,” Matt 26:30*).

Main Idea: God’s people should praise the Lord who is exalted yet interacts with the lowly.

- I. The Lord’s Great Name (vv. 1-3)
- II. The Lord’s Grand Majesty (vv. 4-6)
- III. The Lord’s Gracious Mercy (vv. 7-9)

Key Verses:

Praise the LORD! Praise, O servants of the LORD, Praise the name of the LORD. (Psalm 113:1)
“Praise the name of the LORD (Yahweh)” is repeated in verses 2 and 3.

Praise the LORD! (Psalm 113:9b)

Who is like the LORD our God, who is seated on high, (Psalm 113:5) The obvious answer “no one!”

Application:

- The Christian’s life should be saturated with and characterized by praise for the Lord.
- God, who is higher than the heavens, cares for even the lowest on earth. Seek him.
- “The Psalm is a circle, ending where it began, praising the Lord from its first syllable to its last. May our life-psalm partake of the same character, and never know a break or a conclusion. In an endless circle let us bless the Lord, whose mercies never cease. Let us praise him in youth, and all along our years of strength; and when we bow in the ripeness of abundant age, let us still praise the Lord, who doth not cast off his old servants.” — C. H. Spurgeon

Psalm 114: Divine Deliverance

Psalm 114 is a **hymn of praise**. Psalm 114 is a theophany – a glorious appearance of God on earth. It distills Israel’s history into eight short verses that stand in contrast to the lengthier historical hymns found in Psalms 78, 105, and 106. As the second psalm in the “Egyptian Hallel”, Psalm 114 is traditionally recited on the eighth day of Passover.

Main Idea: As the readers look back at the parting of the Red Sea and Jordan River, God’s people can be assured that God will work for their good in difficult circumstances.

- I. Extraction of a Designated People (vv. 1-2)
- II. Exhibition of Divine Power (vv. 3-6)
- III. Exaltation of the Divine Person (vv. 7-8)

Key Verse:

Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, (Psalm 114:7)

The poetry throughout suggests Yahweh's sovereignty and power over all events that led Israel to where they are, and he will provide for them moving forward.

Application:

- Your view of God should expand.
- No obstacle is too great for God to overcome on our behalf. Trust God. Devote your life to Him.
- Rejoice in and be thankful to God.
- Fear and worship God.

Psalm 115: Give Glory to Yahweh's Name

Psalm 115 is a **psalm of praise**. It is the third psalm in the "Egyptian Hallel" (Pss 113–118) traditionally recited at Passover.

Main Idea: Yahweh is real and superior to the idols of the nations.

- I. The Prayer of Israel (vv. 1-2)
- II. The Powerlessness of Idols (vv. 3-8)
- III. The Preservation of Israel (vv. 9-11)
- IV. The Power of Israel's God (vv. 12-15)
- V. The Praise of Israel (vv. 16-18)

Key Verses:

Not to us, O LORD, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness! (Psalm 115:1)

Our God is in the heavens; he does all that he pleases. (Psalm 115:3)

But we will bless the LORD from this time forth and forevermore. Praise the LORD! (Psalm 115:18)

Throughout, the psalmist describes the stark contrast between the powerless, dumb idols and the almighty sovereign Yahweh.

Application:

- Give all glory and praise to God for who He is and what He has done.
- You become like what or who you trust. Choose wisely.
- You have a living hope and a sure inheritance, eternal life. (1 Peter 1:3-9)

Psalm 116: Yahweh, Help of the Helpless

Psalm 116 is a psalm of thanksgiving. It is the fourth psalm in the “Egyptian Hallel” (Pss 113–118), traditionally recited at Passover. Notice the significance here of personal faith and salvation even during national deliverance for Israel. They go hand in hand. Personal faith is enhanced in the corporate setting. Remembrance of the Passover, focusing on deliverance from Egypt, should never overshadow the personal and individual implications. Jesus and His disciples sang this psalm following the Last Supper prior to going out to the Garden of Gethsemane. Read its words carefully in light of what this psalm signified to Jesus Himself at that time.

Main Idea: The Psalmist remembers how Yahweh heard him and delivered him from death, and he will live to thank and serve Yahweh.

- I. The Psalmist’s Prayer (vv. 1-4)
- II. The Psalmist’s Praise (vv. 5-11)
- III. The Psalmist’s Promises (vv. 12-19)

Key Verses:

I love the LORD, because he has heard my voice and my pleas for mercy. (Psalm 116:1)

Then **I called on the name of the LORD**: “O LORD, I pray, deliver my soul!” (Psalm 116:4)

“call upon the name of the LORD (Yahweh) is repeated in verse 13 and again in verse 17.

What shall I render to the LORD for all his benefits to me? (Psalm 116:12) The idea is that the psalmist could never repay Yahweh for what He has and is doing in his life, so he endeavors to love, serve and praise Him all the days of his life.

Application:

- Cultivate love for God as you meditate upon his goodness to you.
- Walk as an obedient child.
- Seek God in prayer.
- What we really believe comes out in how we live our lives (Love God; love neighbor)

Psalm 117: The Priority of Worship

This is a **praise psalm**. Psalm 117 is the shortest chapter in the Bible and the shortest psalm.

“Missions is not the ultimate goal of the church. Worship is. Missions exist because **worship** doesn’t. Worship is ultimate, not missions, because God is ultimate, not man.” -John Piper

Main Idea: The Psalmist proclaims that all universally should praise the Lord.

Verses:

Praise the LORD, all nations! Extol him, all peoples! (2) For great is his steadfast love toward us, and the faithfulness of the LORD endures forever. Praise the LORD! (Psalm 117)

I. Call to Praise (v. 1)

II. Cause of Praise (v. 2a-b)

III. Conclusion of Praise (v. 2c)

Application:

- Pray for salvation for those who don’t know God
- Become a better witness for Christ
- Revel in God’s love and goodness

Psalm 118: Triumphant Thanksgiving

Psalm 118 is a **thanksgiving psalm**. It is the sixth and final psalm of the Egyptian Hallel sung before and after the Passover meal in the Jewish community. Jesus and His disciples likely sang this psalm following the Last Supper prior to going out to the Garden of Gethsemane.

New Testament writers cite Psalm 118 several times, and in this Psalm 118 becomes a Messianic Psalm:

Verse 6 is quoted in Hebrews 13:6

Verses 22-23 are quoted in Matthew 21:42 and Mark 12:10-11

Verse 22 is quoted in Luke 20:17, Acts 4:11 and 1 Peter 2:7

Verses 25-26 are quoted in Matthew 21:9; Mark 11:9-10; John 12:13

Verse 26 is quoted in Matthew 23:39; Luke 13:35; 19:38

Main Idea: The psalmist calls upon the people of God to give thanks to God for his goodness in saving them.

I. The Request to Give Thanks to the LORD (vv. 1–4)

II. The Reason for Giving Thanks to the LORD (vv. 5–18)

III. The Realization of Giving Thanks to the LORD (vv. 19–28)

IV. The Response to Giving Thanks to the LORD (v. 29)

Key Verses:

Oh give thanks to the LORD, for he is good; for his steadfast love endures forever! (Psalm 118:1) “His steadfast love endures forever!” is repeated in verses 2, 3 and 4.

The LORD is on my side; I will not fear. What can man do to me? (Psalm 118:6) “The LORD is on my side” is repeated in verse 7.

“The right hand of the LORD” is repeated 3 times in verses 15 and 16

The stone that the builders rejected has become the cornerstone. This is the LORD's doing; it is marvelous in our eyes. This is the day that the LORD has made; let us rejoice and be glad in it. (Psalm 118:22-24)

Oh give thanks to the LORD, for he is good; for his steadfast love endures forever! (Psalm 118:29)

Application:

God is for his children; we can trust him absolutely.

We should delight to proclaim the gospel.

We should live lives that reflect thankfulness to God. “Thanksgiving is good, but thanks-living is better.” -Matthew Henry

Psalm 119: God’s Word is a Lamp to Our Feet

This is a wisdom psalm. It is longer than 30 entire books of the bible. It contains 22 stanzas with 8 verses each, making a total of 176 verses in the psalm. All 8 verses in the first stanza start with the first letter of the Hebrew alphabet. In the second stanza, the second letter is used in each verse. This continues through all 22 stanzas until all the Hebrew letters are used.

We could say Psalm 119 is an expansion of Psalm 1: The person who delights in God, delights in His Word, and obeys I, and is exceedingly blessed.

Main Idea: The Word of God is fully, totally and sufficient in the life of the believer who loves it and obeys it.

In fact, the one who lives according to God’s Word is declared “blessed” by the psalmist.

From Dr William Barrick:

- I. Abiding by Yahweh’s Law (vv. 1–8)
- II. Behaving According to Yahweh’s Word (vv. 9–16)
- III. Contemplating Yahweh’s Commandments (vv. 17–24)
- IV. Directing One’s Way by Yahweh’s Precepts (vv. 25–32)
- V. Educating a Believer in Yahweh’s Law (vv. 33–40)
- VI. Freeing a Believer by Yahweh’s Word (vv. 41–48)
- VII. Generating a Memory of Yahweh’s Law (vv. 49–56)
- VIII. Hastening to Keep Yahweh’s Word (vv. 57–64)
- IX. Increasing Good by Yahweh’s Word (vv. 65–72)
- X. Judging Situations by Yahweh’s Word (vv. 73–80)

- XI. Keeping Oriented According to Yahweh’s Word (vv. 81–88)
- XII. Living through Yahweh’s Precepts (vv. 89–96)
- XIII. Mastering Understanding through Yahweh’s Precepts (vv. 97–104)
- XIV. Negating Affliction by Yahweh’s Ordinances (vv. 105–112)
- XV. Obtaining Comfort through Yahweh’s Statutes (vv. 113–120)
- XVI. Praying in accord with Yahweh’s Word (vv. 121–128)
- XVII. Quenching One’s Thirst with Yahweh’s Word (vv. 129–136)
- XVIII. Revealing Yahweh’s Righteousness by His Word (vv. 137–144)
- XIX. Seeking Yahweh’s Help According to His Word (vv. 145–152)
- XX. Tossing Oneself on Yahweh’s Mercy by His Word (vv. 153–160)
- XXI. Uniting Hope with Love for Yahweh’s Word (vv. 161–168)
- XXII. Voicing One’s Plea According to Yahweh’s Word (vv. 169–176)

The Word of God is mentioned in 169 of its 176 verses. The psalmist uses 8 basic terms which occur 175 times in 176 verses — at least once in all except verses 3, 37, 84, 90, 121, 122, and 132:

- Occurrences of “law” and “word” total 44 times (2 x 22).
- Occurrences of “testimonies” and “precepts” total 44 times (2 x 22).
- Both “statutes” and “commandments” occur 22 times each.
- Occurrences of “judgments”/“ordinances” total 43 times.
- “LORD” (*Yahweh*) appears 24 times; “God” only once (v. 115). However, “Your” occurs 211 times. **God Himself is the central theme of the psalm. That’s how closely He aligns Himself with His Word!**
- The afflictions of the psalmist form a backdrop for this psalm (vv. 8, 20, 22, 23, 25, 28, 39, 42, 50, 51, 53, 61, 67, 69, 71, 75, 78, 81–87, 92, 94, 95, 107, 110, 115, 121–23, 134, 136, 141, 143, 145–47, 149, 150, 153, 154, 157, 161, 170, 176).

Key Verses:

It would be difficult to pull out key verses of this epic psalm. However, here are a few:

Blessed are those whose way is blameless, who walk in the law of the LORD! (Psalm 119:1)

Open my eyes, that I may behold wondrous things out of your law. (Psalm 119:18)

Of this, David Steinmetz writes, “Scripture is not in our power. It is not at the disposal of our intellect and is not obliged to render up its secrets to those who have theological training, merely because they are learned. Scripture imposes its own meaning; it binds the soul to God through faith. Because the initiative in the interpretation of Scripture remains in the hands of God, we must humble ourselves in His presence and pray that He will give understanding and wisdom to us as we meditate on the sacred text. While we may take courage from the thought that God gives understanding of Scripture to the humble, we should also heed the warning that

the truth of God can never coexist with human pride. Humility is the hermeneutical precondition for authentic exegesis.¹

Your testimonies are my delight; they are my counselors. (Psalm 119:24)

Give me understanding, that I may keep your law and observe it with my whole heart. (Psalm 119:34)

This is my comfort in my affliction, that your promise gives me life. (Psalm 119:50)

At midnight I rise to praise you, because of your righteous rules. (Psalm 119:62)

In your steadfast love give me life, that I may keep the testimonies of your mouth. (Psalm 119:88)

Your word is a lamp to my feet and a light to my path. (Psalm 119:105)

Make your face shine upon your servant, and teach me your statutes. (Psalm 119:135)

Many are my persecutors and my adversaries, but I do not swerve from your testimonies. (Psalm 119:157)

Let my soul live and praise you, and let your rules help me. I have gone astray like a lost sheep; seek your servant, for I do not forget your commandments. (Psalm 119:175-176)

Application:

is throughout in nearly every verse. Here are some specifics:

- **God's Word is authoritative to your life: Obey it.**
- **God's Word is cleansing: seek God's righteousness and pursue righteousness.**
- **God's Word is wisdom: Seek God's wisdom as if it is treasure – It is!**
- **God's Word is a mirror: seek to walk the path of the blessed man; repent of sin, turn to Christ**
- **God's Word is enlightening: internalize it to be transformed and think with the mind of God.**
- **God's Word promises hope: Cling to it and trust it.**
- **God's Word is eternal: Since it stands forever, we should know it, memorize it, recall it to mind.**
- **God's Word is equated with God's name: If you love God, cultivate a love for what He says.**

One commentator writes:

¹ Bruce K. Waltke and Fred G. Zaspel, [How to Read and Understand the Psalms](#) (Wheaton, IL: Crossway, 2023), 26–27.

- **Read the Bible.** The Scripture should be read thoroughly, line upon line, precept upon precept. Careful attention should be given to its every nuance and detail. Every Christian should have a systematic plan for reading the Bible.
- **Study the Bible.** As you read, have a pen and paper in hand. Underline key words and truths. Circle important terms and phrases. Indicate, perhaps with arrows, cause and effect. Consider obtaining a study Bible with explanatory notes at the bottom of the page.
- **Interpret the Bible.** Always seek to determine what the passage means by what it says. Avoid superficial interpretations that spiritualize the passage. Instead, always understand the text in its normal, literal, historical, grammatical sense.
- **Apply the Bible.** Scripture must now be practically applied to your own life. Live the Scripture, and it will transform your life.

“The psalmist knows and thinks with the theology and vocabulary of Deuteronomy. The great exhortation of Deuteronomy 6:1–9 to love the LORD by keeping and teaching his words is the central impulse of the psalmist’s religion.” — James L. Mays, Psalms

“Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates. (Deu 6:4-9)

Jesus quoted Deuteronomy 8:3, ***“But he answered, “It is written, ““Man shall not live by bread alone, but by every word that comes from the mouth of God.”” (Matthew 4:4)***

- **God’s Word should be as important to us as food or oxygen. Cultivate a love, hunger and value for God’s Word like the psalmist.**

Psalm 120: Deliver Me, O Yahweh

Psalm 120 is a **hymn psalm**. One commentator writes, “As the first of fifteen consecutive psalms known as the Ascent Psalms (Pss. 120–134), this hymn was sung by believers as they traveled together to God’s house in Jerusalem to worship God. Each of these fifteen psalms is assigned the heading “a song of ascents,” or with slight variation. These ascent psalms were originally a self-contained hymnbook unto itself, eventually added to Book IV of the Psalter. This smaller hymnbook, the Ascent Psalms, was used by worshippers as they traveled from all over Judea to make the pilgrimage to Jerusalem three times a year for their annual feasts (Passover, Pentecost, and Tabernacles).

These songs were labeled ascent psalms because those traveling to Jerusalem would ascend upward in topographical elevation. Jerusalem was built on Mount Zion, 2,700 feet high, requiring an upward climb for travelers.”²

Main Idea: The psalmist calls upon Yahweh for deliverance from his many enemies.

- I. The Reality of the Psalmist’s Prayers (vv. 1–4)
- II. The Reality of the Psalmist’s Problems (vv. 5–7)

Key Verses:

In my distress I called to the LORD, and he answered me. Deliver me, O LORD, from lying lips, from a deceitful tongue. (Psalm 120:1-2)

I am for peace, but when I speak, they are for war! (Psalm 120:7)

Application:

- Seek God’s deliverance and preservation at the hands of those who attack you with their words.
- Leave retribution to God
- Pray that God makes you a person of peace and a peacemaker
- Long for the eternal kingdom in which there will be no sin or conflict.

Psalm 121: My Help is From Yahweh

This **psalm is a hymn** and continues in the psalms of ascents. If Psalm 120 depicted the pilgrim living in a hostile world of unbelievers. Psalm 121 explains that divine help produces the pilgrim’s peace of mind in such a world.

Main Idea: The psalmist relies upon Yahweh to provide supernatural strength to do God’s will.

- I. Yahweh is the Psalmist’s Helper (vv. 1–2)
- II. Yahweh is the Psalmists Keeper (vv. 3–8)

Key Verses:

A Song of Ascents. I lift up my eyes to the hills. From where does my help come? (Psalm 121:1)

He will not let your foot be moved; he who keeps you will not slumber. (Psalm 121:3)

“Keep,” is used six times in the remaining verses, while Yahweh is said to “neither slumber or sleep” again in verse 4 as well.

² Steven J. Lawson, [Psalms 76–150](#), ed. Max Anders, vol. 12, Holman Old Testament Commentary (Nashville, TN: Holman Reference, 2006), 261.

Application:

- Yahweh is ever-present to protect. Trust Him.
- He cares for us during troubles (Luke 12:1-12)
- The creator of the universe is actively involved in your life. Entrust yourself to Him.

Psalm 122: The House of Yahweh

This is a wonderful **psalm of hymn** and psalm of ascents. Psalm 120 depicts the pilgrim living in a hostile world of unbelievers — facing trouble and problems. Psalm 121 explains that divine help produces the pilgrim’s peace of mind in such a world. Trusting God’s power brings about a solution to the pilgrim’s troubles. Psalm 122 speaks of the triumph of arriving at Jerusalem and standing within its walls — a city under God’s protective blessing. Psalm 122 joins the “Songs of Zion” (Psalms 46; 48; 76; 84; 87) in celebrating Jerusalem’s chosen status and divinely blessed condition. This is the first of four Psalms of Ascents attributed to David (Psalms 122; 124; 131; 133).

Main Idea: Troubled pilgrims turn to God in trust that results in triumph.

- I. The Pilgrim’s Passion (vv. 1–2)
- II. The Pilgrim’s Praise (vv. 3–5)
- III. The Pilgrim’s Petition (vv. 6–9)

Key Verses:

A Song of Ascents. Of David. I was glad when they said to me, “Let us go to the house of the LORD!” (Psalm 122:1)

Pray for the peace of Jerusalem! “May they be secure who love you!” (Psalm 122:6)

Application:

- Christians should desire to worship corporately and encourage others to do so.
- Thanksgiving includes worship with believers.
- Seek the good of others (do “the one anothers”)

Psalm 123: To You I Lift Up My Eyes

This psalm is a **hymn psalm** and the first psalm in the second set of three psalms in the Psalms of Ascents, Psalm 123 faces trouble and problems in much the same way as Psalm 120. For the first time in the Psalms of Ascents, the psalmist addresses God directly. Trouble comes from arrogant scoffers in a fallen and antagonistic world. But we must not allow our outward view to control our lives, rather walk by faith.

Main Idea: Troubled pilgrims turn to God for grace in time of need.

I. Looking Up to God (vv. 1–2)

II. Living Up to Grace (vv. 3–4)

Key Verses:

To you I lift up my eyes, O you who are enthroned in the heavens! (Psalm 123:1)

Have mercy upon us, O LORD, have mercy upon us, for we have had more than enough of contempt. (Psalm 123:3)

“Eyes” and looking feature prominently in this psalm. Where do you look in time of trouble?

Application:

- Look inward to see your desperate need for divine grace, and then...
- Look to God for help, because he controls all things.
- Walk by faith in God, not by sight.

Psalm 124: Yahweh is on Our Side

This is classified a **hymn psalm**. As the second psalm in the second set of three psalms of the Psalms of Ascents, Psalm 124 attributes the pilgrim’s peace of mind in a hostile world to God’s help in much the same way Psalm 121 does.

Since Psalm 124’s heading indicates that David was the author, it is reasonable to identify the setting of the psalm as a time when the Philistines had attacked Israel and God had miraculously delivered them (see 2 Sam 5:17–21).

Main Idea: The psalmist testifies that Yahweh has been his helper and deliverer in times of trouble.

I. The Peril of Deadly Danger (vv. 1–5)

II. The Praise for Divine Deliverance (vv. 6–8)

Key Verses:

A Song of Ascents. Of David. If it had not been the LORD who was on our side— let Israel now say— if it had not been the LORD who was on our side when people rose up against us, (Psalm 124:1-2)

Our help is in the name of the LORD, who made heaven and earth. (Psalm 124:8)

In verses 4 and 5, the psalmist says that “*over us would have gone*” the raging waters.

The theme of **escape** because of Yahweh figures prominently throughout the psalm.

Application:

- God’s help in time of need is personal and timely. Trust and obey.
- The Omnipotent Creator cares for us. Praise Him!
- Worship God, for he alone accomplished our salvation from sin.

Psalm 125: Yahweh Surrounds His People

Psalm 125 is a psalm of hymn. As the third psalm in the second set of three psalms of the Psalms of Ascents, Psalm 125 speaks of the security of standing within Jerusalem’s walls — a city under God’s protective blessing.

Consider the nature of the times in which we live. Where is security to be found?

Main Idea: Believers have full assurance in Yahweh’s strength to provide stability for their lives.

I. Protection from the Yahweh (vv. 1b–3)

II. Petition to the Yahweh (vv. 4–5)

Key Verses:

Those who trust in the LORD are like Mount Zion, which cannot be moved, but abides forever. (Psalm 125:1)

Do good, O LORD, to those who are good, and to those who are upright in their hearts! But those who turn aside to their crooked ways the LORD will lead away with evildoers! Peace be upon Israel! (Psalm 125:4-5)

God is compared to the mountains that surround Jerusalem and provide protection.

Application:

- Believer, your security rests in God alone – not anything else.
- Praise Him for his spiritual protection.
- This provides a foundation for resisting temptation. Ask God to enable you to say no and to trust Him.

“Those who suppose themselves to be righteous because they are living among God’s people but are not actually his—those “who turn to crooked ways”—the writer warns are not really among the regenerate and says, “the LORD will banish with the evildoers.” Remember, mere formal membership with the people of God counts for nothing. We must actually be trusting and obeying God.”— James Montgomery Boice, Psalms

Psalm 126: Sow in Tears, Reap with Joy

This psalm is classified as a **hymn psalm**. Psalm 126 is the first psalm in the third set of three psalms in the Psalms of Ascents. It focuses on the tearful labors of a pilgrim facing hardship, and being restored. It has an emphasis on rejoicing as the result of the great things God has accomplished on behalf of His people. Laughter, gladness, joyful shouting, all figure prominently for the great things Yahweh has done in restoring the people out of captivity.

Main Idea: God's people rejoice in God's restoration of His people.

I. Past and Present Joy (vv. 1b–3)

II. Promised Future Joy (vv. 4–5)

Key Verses:

When the LORD restored the fortunes of Zion, we were like those who dream. (Psalm 126:1)

Those who sow in tears shall reap with shouts of joy! (Psalm 126:5)

Application:

- Though believers may face trials, even leading to sorrow, we have an ultimate reason to rejoice.
- Often, our joy is sweeter after heavy burdens and weeping.
- God and his works are the basis for our joy and our labor.
- Proclaim God's goodness in Christ to unbelievers.

Psalm 127: Yahweh's Gifts

This psalm is a **hymn psalm**. Psalm 127 is the second psalm in the third set of three psalms in the Psalms of Ascents (cp. Pss 121 and 124). It is the middle psalm of these fifteen psalms. It is ascribed to Solomon and contains a beatitude (v 5).

Main Idea: It is only through the blessing of Yahweh that we can attain a godly home and successful work.

I. Dependence on Yahweh (vv. 1b–2)

II. Descendants from Yahweh (vv. 3–5)

Key Verses:

Unless the LORD builds the house, those who build it labor in vain. Unless the LORD watches over the city, the watchman stays awake in vain. (Psalm 127:1)

Behold, children are a heritage from the LORD, the fruit of the womb a reward. (Psalm 127:3)

Blessed is the man who fills his quiver with them! He shall not be put to shame when he speaks with his enemies in the gate. (Psalm 127:5)

Application:

- Without God, all labor is vain.
- Children are a blessing from the Lord. Meditate upon this when life with children gets loud, chaotic, inconvenient. Cultivate thankfulness.
- Rely on God for strength and ability in all things. Train up children in the ways of God.

Psalm 128: Blessed is the One Who Feared Yahweh

This is another **Hymn psalm**. It is the third psalm in the third set of three psalms in the Psalms of Ascents. It is a close companion of Psalm 127, with its focus on family. There, children are protection; here children are prosperity. The psalm begins (v. 1) like the previous psalm ended (127:5) — with a beatitude. It is the second of six of these psalms to contain a beatitude. Its theme: *Pilgrims who fear and follow God will have fruitful lives*. The key concept of this psalm is blessing (vv. 1, 2, 4, and 5).

Main Idea: The one who reverences and obeys God is blessed by Him.

I. Proclamation of Blessing (vv. 1b–4)

II. Prayer for Blessing (vv. 5–6)

Key Verses:

Blessed is everyone who fears the LORD, who walks in his ways! (Psalm 128:1)

Your wife will be like a fruitful vine within your house; your children will be like olive shoots around your table. (Psalm 128:3)

Application:

- Fearing and obeying the God is the root of all blessing (spiritual and often material).
- A Spouse and children are divine blessings. Do you see them this way?
- As the family goes, so goes the community. Raise your family in the fear and instruction of the Lord.
- If you are not married, fearing and obeying the Lord leads to blessing in this realm too. Love and serve Him fully with joy.

But the married man is anxious about worldly things, how to please his wife, (34) and his interests are divided. And the unmarried or betrothed woman is anxious about the things of the Lord, how to be holy in body and spirit. But the married woman is anxious about worldly things, how to please her husband. (1 Corinthians 7:33-34)