

## Psalms Book 5

### Part 2 (Psalm 129 through 150)

#### **Psalm 129:**

Psalm 129 is a **hymn psalm**. It is the first psalm in the fourth 3-psalm set in the Psalms of Ascents. Psalm 124:1 said, “**Let Israel now say**” and Psalm 125 ended with “**Peace be upon Israel!**” The order is reversed with Psalm 128 ending in “**Peace be upon Israel!**” and Psalm 129:1 saying, “**Let Israel now say.**”

Psalm 129 “is a psalm which breathes confidence, not the shallow confidence of the starry eyed, but the robust confidence of those who have often had to face the worst that life could throw at them and have responded with a realism rooted in faith in the LORD.” — Robert Davidson, *The Vitality of Worship: A Commentary on the Book of Psalms*

**Main Idea: God’s people are reminded how God has delivered them in the past, to give them hope for the future.**

- I. Israel’s Past Experience (vv. 1b–4)
- II. Israel’s Present Expectation (vv. 5–8)

#### **Key Verses:**

**“Greatly have they afflicted me from my youth, yet they have not prevailed against me. (Psalm 129:2)**

***The LORD is righteous; he has cut the cords of the wicked. (Psa 129:4)***

#### **Application:**

- Persevere because God is preserving you.  
***We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. (2Cor 4:8-10)***
- Take consolation in Christ when facing trials.  
***“I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.” (John 16:33)***

#### **Psalm 130: My Soul Waits for the Lord**

**Psalm 130** is another **hymn psalm**. Martin Luther called this psalm a “Pauline psalm” because of the emphasis on forgiveness of sins through God’s grace. It is often called the sixth penitential psalm. Both Psalms 130 and 131 conclude with the same exhortation, instructing Israel to “**hope in the LORD**” (Pss 130:7; 131:3). Both psalms also use the same poetic style in

repeating their main imagery, thereby creating a greater emphasis upon the main themes and providing a potential connection between the two in terms of their arrangement within the psalms (cp. 130:6, **“more than watchmen for the morning”** [twice] and 131:2, **“like a weaned child”** [twice]).

**Main Idea: Confess your sins to God, seeking forgiveness and encourage others to do the same.**

I. A Prayer for Gracious Forgiveness (vv. 1b–6)

II. A Promise of Abundant Redemption (vv. 7–8)

**Key Verses:**

***If you, O LORD, should mark iniquities, O Lord, who could stand? But with you there is forgiveness, that you may be feared. (Psalm 130:3-4)***

***my soul waits for the Lord more than watchmen for the morning, more than watchmen for the morning. (Psalm 130:6)***

Many hymns we sing are based on parts of Psalm 130: *Jesus, I Come; Come Ye Sinners Poor and Needy; Out of the Depths* to name a few.

**Application:**

- We need forgiveness. Without a right relationship with God, there is no promise of deliverance from even the temporal trials of life.
- We should long for deliverance from sin and its consequences with great expectation.
- Our current circumstances cannot separate us from the Lord and His loyal love.
- Confess sin and seek God’s grace.
- There are natural consequences for our sins that might not be removed once forgiven.

### **Psalm 131: I Have Quieted My Soul**

Psalm 131 is another **hymn psalm**. As we approach this psalm, we see that composure in the face of trouble is learned, and it is learned in relationship with God. Such quiet and calm for the believer is achieved, not spontaneous.

CH Spurgeon wrote in *The Treasury of David*, *“It is one of the shortest Psalms to read, but one of the longest to learn.”*

**Main Idea: God’s people when troubled, contentedly and humbly hope in God.**

I. David’s Personal Piety (vv. 1b–2)

II. David’s Public Plea (v. 3)

**Verses:**

**A Song of Ascents. Of David. O LORD, my heart is not lifted up; my eyes are not raised too high; I do not occupy myself with things too great and too marvelous for me.**

**(2) But I have calmed and quieted my soul, like a weaned child with its mother; like a weaned child is my soul within me.**

**(3) O Israel, hope in the LORD from this time forth and forevermore.**

**Application:**

- We can readily see application if we consider what the anti-psalm of Psalm 131 would look like. From David Powlison (Seeing with New Eyes):

**“Self, my heart is proud (I’m absorbed in myself),**

**and my eyes are haughty (I look down on other people),**

**and I chase after things too great and too difficult for me.**

**So of course, I’m noisy and restless inside; it comes naturally,**

**like a hungry infant fussing on his mother’s lap,**

**like a hungry infant, I’m restless with my demands and worries.**

**I scatter my hopes onto anything and everybody all the time.”**

- **“When you set your hope in the right place. You become the right size.” (Powlison)**
- **Cultivate a desire for God Himself, not just for the things He can do for you.**

## **Psalm 132: Yahweh Has Chosen Zion**

Psalm 132 is another **hymn psalm**. Appropriately, pilgrims sang Psalm 132 on their final approach to the temple in Jerusalem. This longest of the Psalms of Ascents focuses on the ark of the covenant. In the Psalms of Ascents, a group of three psalms comprises each of five sets. The first psalm in each set reveals a matter of distress (Ps 132), the second speaks of power that resolves it, and the third focuses on resulting security. David had already resolved the problem identified by this psalm: the need for a permanent location for the ark of the covenant. This psalm deals with the pilgrims traveling with and bringing the ark into the city.

**Main Idea: The psalmist prays for God’s blessing and promises to rest upon His people as they enter Jerusalem.**

**I. The Davidic Vow (vv. 1b–10)**

A. David’s Intent (vv. 1–7)

B. David’s Invocation (vv. 8–10)

**II. The Divine Vow (vv. 11–18)**

A. The Davidic Covenant (vv. 11–12)

B. The Davidic Capital (vv. 13–16)

C. The Davidic King (vv. 17–18)

**Key Verses:**

**how he **swore** to the LORD and vowed to **the Mighty One of Jacob**, (Psalm 132:2)**

*until I find a place for the LORD, a dwelling place for the Mighty One of Jacob.” (Psalm 132:5)*

*Let your priests be clothed with righteousness, and let your saints shout for joy.  
(Psalm 132:9)*

*The LORD **swore** to David a sure oath from which he will not turn back: “One of the sons of your body I will set on your throne. (Psalm 132:11)*

*I will abundantly bless her provisions; I will satisfy her poor with bread. Her priests I will clothe with salvation, and her saints will shout for joy. (Psalm 132:15-16)*

**Application:**

- Desire the path of righteousness and true joy in Christ.
- Use your spiritual gifts for the good of the body of Christ.
- Worship God according to His will, not your own. Even better, train and discipline your will to line up with His.
- True worship of God is centered around His Word, and toward God. The closer we get to this, the closer we are engaging in what we were created to do.

### **Psalm 133: Good and Pleasant**

This psalm is the second to last Psalm of Ascent and is classified as a **hymn psalm**. Psalm 133 gives attention to the unity of the worshipping community and pictures God bringing blessing upon Jerusalem. David wrote this psalm and is the fourth and final psalm of ascent that he wrote.

**Main Idea: David rejoices in the blessings of unity among the people of God.**

- I. Expressing the Blessing of Unity (v. 1b)
- II. Explaining the Bounty of Unity (vv. 2–3)

**Verses:**

*A Song of Ascents. Of David. Behold, how good and pleasant it is when brothers dwell in unity!*

*(2) It is like the precious oil on the head, **running down on** the beard, on the beard of Aaron, **running down on** the collar of his robes!*

*(3) It is like the dew of Hermon, which **falls on** the mountains of Zion! For there the LORD has commanded the blessing, life forevermore.*

**Application:**

- Believers should strive to have unity in Christ.
- Pray to the Lord that he will keep you faithful.
- Examine your heart to see if you sow a spirit of unity or discord and repent if discord.

## **Psalm 134: Behold, Bless Yahweh**

This is a **hymn psalm** and is anonymous. It is the final Psalm of Ascent. It pictures the spiritual leaders encouraging the people to continue in their worship of God. Worship is not a performance for men but a proclamation to God. *“This brief psalm provides a fitting climax to the Songs of Ascents. It sums up two essential elements in worship: what we offer to the God we worship and what we receive from God in worship.”* — Robert Davidson, *The Vitality of Worship*

**Main Idea: Worshipers of Yahweh are called to praise Him and receive His blessing.**

- I. The Call to Worship (vv. 1b–2)
- II. The Consequences of Worship (v. 3)

**Verses:**

***A Song of Ascents. Come, bless the LORD, all you servants of the LORD, who stand by night in the house of the LORD!***

***(2) Lift up your hands to the holy place and bless the LORD!***

***(3) May the LORD bless you from Zion, he who made heaven and earth!***

**Application:**

- The chief end of man is to glorify God and enjoy him forever. (WSC Q 1)
- Worship is primarily God-focused, not self-focused. He alone is worthy of ascribing worth. We should become forgetful of ourselves as we worship the LORD.

## **Psalm 135: Praise Yahweh!**

This is a **praise psalm**. Within this psalm are several connections back to Psalm 134 (for example, in v. 2 house of the Lord. and 19–21, including a reference to Zion). The psalmist cites several passages from the rest of the Old Testament, including some from all three major sections of the OT (Law, Prophets, and Wisdom Literature).

**Main Idea: Praise the Lord for who He is and what He’s done.**

- I. Invitation to Praise the Yahweh (vv. 1–4)
- II. Involvement of the Yahweh’s Greatness in Creation (vv. 5–7)
- III. Inventory of the Yahweh’s Greatness in History (vv. 8–14)
- IV. Invalidation of Idols (vv. 15–18)
- V. Invitation to Praise the Yahweh (vv. 19–21)

**Key Verses:**

***Praise the LORD! Praise the name of the LORD, give praise, O servants of the LORD, (2) who stand in the house of the LORD, in the courts of the house of our God! (Psalm 135:1-2)***

***Whatever the LORD pleases, he does, in heaven and on earth, in the seas and all deeps. (Psalm 135:6)***

***who struck down many nations and killed mighty kings, (Psalm 135:10)***

***The idols of the nations are silver and gold, the work of human hands. (Psalm 135:15)***

***Blessed be the LORD from Zion, he who dwells in Jerusalem! Praise the LORD! (Psalm 135:21)***

#### **Application:**

- Our primary act of worship is to **praise the Lord** (vv. 1–3, 19–21).
- The Lord is worthy of our praise because He is good (v. 3), gracious (v. 4), and great (v. 5).
- We should praise the Lord for His revelation in creation (vv. 5–7), His redemption in history (vv. 8–12), and His remembrance among His people (vv. 13–14).
- Examine our hearts and repent of things, people, or ideas that we idolize – things we love or value more than we love or value God.

### **Psalm 136: His Steadfast Love Endures Forever**

Psalm 136 is another **psalm of praise**. One commentator writes, “*The love of God toward his **saints** is higher, deeper, wider, and longer than anyone can comprehend. Throughout all the ages to come, God’s **covenant** love for his people, like a mighty river, will be flowing as strong in eternity future as when it first began in eternity past. This is the awe-inspiring wonder of being the special object of his everlasting love. God’s love endures forever.*”<sup>1</sup> The psalmist’s refrain of “**for his steadfast love endures forever;**” punctuates every verse and permeates the psalm.

**Main Idea: The psalmist praises God for His mighty power and steadfast love.**

**I. Call to Give Thanks (vv. 1–3)**

**II. Thanks to the Creator of All (vv. 4–9)**

**III. Thanks to the Sovereign of Israel (vv. 10–22)**

**IV. Thanks to the Savior of All (vv. 23–25)**

**V. Call to Give Thanks (v. 26)**

#### **Key Verses:**

***Give thanks to the LORD, for he is good, **for his steadfast love endures forever.** (Psalm 136:1)***

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<sup>1</sup> Steven J. Lawson, *Psalms 76–150*, ed. Max Anders, vol. 12, Holman Old Testament Commentary (Nashville, TN: Holman Reference, 2006), 320.

*to him who alone does great wonders, **for his steadfast love endures forever**; (Psalm 136:4)*

*to him who struck down the firstborn of Egypt, **for his steadfast love endures forever**; (Psalm 136:10)*

*It is he who remembered us in our low estate, **for his steadfast love endures forever**; (Psalm 136:23)*

*Give thanks to the God of heaven, **for his steadfast love endures forever**. (Psalm 136:26)*

#### **Application:**

- Entrust yourself to God, He is faithful.
- Leave retribution to God, He will judge evil.
- Live your life in the light of God's goodness, grace and greatness.
- Repent of areas in which you lack trust in Him.

Spurgeon wrote, "God is good beyond all others; indeed, He alone is good in the highest sense; He is the source of good, the good of all good, the sustainer of good, the perfecter of good, the rewarder of good. For this, He deserves the constant gratitude of His people. It is this divine goodness that has been showered upon us."

### **Psalm 137: How Shall We Sing the Lord's Song?**

This is a **psalm of lament**. The time-period for this psalm seems to be sometime after the return to Jerusalem (537/536 B.C.) and the completion of the city walls (445 B.C.). Only two psalms mention Babylon: Psalm 87 and this one. Both also mention Zion. Both contain staggering revelations. Psalm 87 shocks the reader by indicating that even those who are Babylonian can truly know God (87:4). Psalm 137 shocks the reader by its call for the violent death of Babylonian children. You may have guessed, this is also an imprecatory psalm.

**Main Idea: The psalmist remembers the painful days of Israel's exile in Babylon and prays that God will judge their captors.**

#### **I. The Psalmist's Lament (vv. 1–4)**

**A. The Captives' Condition (vv. 1–2)**

**B. The Captors' Cruelty (vv. 3–4)**

#### **II. The Psalmist's Loyalty (vv. 5–6)**

#### **III. The Psalmist's Longing (vv. 7–9)**

**A. Recompense against Edom (v. 7)**

**B. Recompense against Babylon (vv. 8–9)**

#### **Key Verses:**

***By the waters of Babylon, there we sat down and wept, when we remembered Zion. (Psalm 137:1)***

***If I forget you, O Jerusalem, let my right hand forget its skill! (Psalm 137:5)***

***Blessed shall he be who takes your little ones and dashes them against the rock! (Psalm 137:9)***

The imprecation against the children of Babylon can be troubling, but we can say in this brief overview that what the psalmist is praying for is exactly what the Babylonians did to their Hebrew captives' babies when they brought them into the land. The imprecatory prayers in these psalms aim for strict justice (eye for an eye; tooth for a tooth). The plea is for God to uphold what is right and destroy what is wrong. The psalmist prays that Babylon's own cruelty will come back upon them by God's divine justice. John, in Revelation 18:6 envisions Babylon would be paid ***"back as she herself has paid back others, and repay her double for her deeds..."*** And in Revelation 18:20-24, all of God's people are called to rejoice over the destruction of Babylon. Our desire to see evil destroyed by divine justice is a good thing.

**Application:**

- May we sing God's praises even in distress and trouble.
- May our joy in God and His people be an increasing priority.
- We should have a passionate but humble desire to see divine justice done in the world, and if here and now, leave it to God to vindicate in eternity.

**Psalm 138: I Give You Thanks, O LORD**

This is a **psalm of thanksgiving** and attributed to David. It is the first of the last eight psalms by David (Pss 138-145) which are almost a commentary on the Davidic Covenant in 2 Samuel 7:8-16. Notice, too the contrast between this psalm and the previous: in Babylonian exile the Israelites could not sing songs of praise (Ps 137:2-4), but in the temple the songs of praise and thanksgiving come easily.

**Main Idea: David here expresses worship to Yahweh for the certainty of His promises made to him.**

- I. Adoration: David Praises God (vv. 1-3)
- II. Anticipation: The kings of the Earth Will Praise (vv. 4-6)
- III. Assurance: In God's goodness (vv. 7-8)

**Key Verses:**

***I give you thanks, O LORD, with my whole heart; before the gods I sing your praise; I bow down toward your holy temple and give thanks to your name for your steadfast love and your faithfulness, for you have exalted above all things your name and your word. (Psalm 138:1-2)***



***All the kings of the earth shall give you thanks, O LORD, for they have heard the words of your mouth, (Psalm 138:4)***

***The LORD will fulfill his purpose for me; your steadfast love, O LORD, endures forever. Do not forsake the work of your hands. (Psalm 138:8)***

**Application:**

- Worship God truly: Revel in God, his attributes and his actions, and give thanks to him for what he has done.
- Remember who God is when you meet with trials.
- Trust Him to fulfill His Scriptural promises.
- Have an eternal perspective on your trials.

**Psalm 139: Where Shall I Go From Your Spirit?**

This psalm is classified as a **lament psalm**, ascribed to David. David's intimate relationship to God reveals his complete trust in the God who is everywhere, is all-knowing, is all-powerful, and who created him in his mother's womb. This psalm is an attempt to understand someone so "other" from us. Puritan Richard Sibbes wrote well, "*How shall finite comprehend infinite? We shall apprehend Him, but not comprehend Him.*"

**Main Idea: David meditates on the monumental truths of God and His omniscience, omnipresence, omnipotence, and his infinite holiness.**

**I. God is All-knowing (vv. 1–6)**

**II. God is All-present (vv. 7–12)**

**III. God is All-powerful (vv. 13–18)**

**IV. God is Infinitely Holy (vv. 19–24)**

**Key Verses:**

***You search out my path and my lying down and are acquainted with all my ways. (Psalm 139:3)***

***Where shall I go from your Spirit? Or where shall I flee from your presence? (Psalm 139:7)***

***For you formed my inward parts; you knitted me together in my mother's womb. (Psalm 139:13)***

***Do I not hate those who hate you, O LORD? And do I not loathe those who rise up against you? (Psalm 139:21)***

**Application:**

- If you know God through faith in Christ, what comfort that He is there and He knows.
- If you are outside of Christ, you should be terrified of this all-everything God, and that should lead you to repentance.
- As you cultivate a closer relationship with God, the distance between you and sin grows.
- That God creates and knows the baby in the womb verifies the personhood of that baby created in God's image. Rejoice in and choose life!

## **Psalm 140: Deliver Me, O LORD**

Psalm 140 is a **psalm of lament**, written by David. Psalms 140–143 are tied together because they reveal the same author (David), similar circumstances (times of trouble), the same tone (personal lament), and use words occurring only in these psalms (example, “serpent,” v. 3). The setting for this group of psalms could be either the time of Saul’s pursuit of David or the rebellion of Absalom ( 2 Sam 15–18).

**Key: Adversity in David’s life kept him close to God. When he was living in comfort with no adversity, he strayed from God.**

**Main Idea: David seeks God’s deliverance from evil men who seek to harm him.**

- I. David’s Cry (vv. 1–8)
- II. David’s Condemnation (vv. 9–11)
- III. David’s Confidence (vv. 12–13)

### **Key Verses:**

***Deliver me, O LORD, from evil men; preserve me from violent men, (Psalm 140:1)***

***Guard me, O LORD, from the hands of the wicked; preserve me from violent men, who have planned to trip up my feet. (Psalm 140:4)***

***Let burning coals fall upon them! Let them be cast into fire, into miry pits, no more to rise! (Psalm 140:10)***

***I know that the LORD will maintain the cause of the afflicted and will execute justice for the needy. (Psalm 140:12)***

### **Application:**

- Evil hearts produce evil deeds.
- God hears our prayers, rescues us and provides justice.
- How He has rescued you in the past demonstrates that He is trustworthy for future trials.
- “So what do we do when we are surrounded by “people of the lie,” above all when we find so much of their terrible evil in ourselves? The answer is to do what David did. We turn to God as the only one who can deliver us both from others and

*ourselves; we place our needs before him; and then we praise him for the deliverance he gives.”— James Montgomery Boice, Psalms*

## **Psalm 141: Give Ear to My Voice**

This is a **lament psalm**/ prayer by David as one who feels threatened by the wicked (see info above on Psalm 140). This is a prayer with compelling content, but David here gives us a powerful lesson on the nature and importance of heartfelt prayer. David is concerned with his whole being, he refers to his **voice, hands, mouth, lips, heart, head, eyes**.

**Main Idea: David seeks God for deliverance from the wicked and asks for divine guidance for living.**

**I. David Prays with Urgency (vv. 1–2)**

**II. David Prays for Deliverance from Temptation (vv. 3–5)**

**III. David prays for Justice and Vindication (vv. 6–7)**

**IV. David Prays for Divine Preservation (vv. 8–10)**

**Key Verses:**

***O LORD, I call upon you; hasten to me! Give ear to my voice when I call to you! (Psalm 141:1)***

***Do not let my heart incline to any evil, to busy myself with wicked deeds in company with men who work iniquity, and let me not eat of their delicacies! (Psalm 141:4)***

***When their judges are thrown over the cliff, then they shall hear my words, for they are pleasant. (Psalm 141:6)***

***But my eyes are toward you, O GOD, my Lord; in you I seek refuge; leave me not defenseless! (Psalm 141:8)***

**Application:**

- How can we pray like this? Cultivate a higher, more accurate view of God.
- Come to God with your needs right away.
- On that which you focus, becomes the trajectory of your life. May it increasingly be God.
- *Adapted from James Montgomery Boice, Psalms:*  
*Why don't we pray more? Why do we too often find prayer boring? There are a number of reasons why:*
  1. *God's thoughts are not our thoughts. Prayer is talking to God and God is not like us (Isa 55:8–9).*
  2. *We do not know the Bible. Our ignorance of God is traceable to our ignorance of the Bible... The best prayer always goes together with the best Bible study.*
  3. *The main reason why we have so much trouble praying and do not*

*pray is that we do not feel we need God's help.*

## **Psalm 142: You Are My Refuge**

This psalm is a **lament psalm** by David. Psalm 142 has an association with Psalm 57 because of its mention of David fleeing from Saul into a cave, which appears to be the one at Adullam in 1 Samuel 22:1–5, where David was alone until his family joined him there. A main takeaway for us as Christians: **You may be separated from your friends, spouse, fired from a job, the Lord is always with you.**

**Main Idea: When David is powerless, he expresses his trust that God hears his prayers and will act.**

I. David's Supplication (vv. 1–4)

II. David's Salvation (vv. 5–7)

**Key Verses:**

*I pour out my complaint before him; I tell my trouble before him. (Psalm 142:2)*

*I cry to you, O LORD; I say, "You are my refuge, my portion in the land of the living." (Psalm 142:5)*

*Bring me out of prison, that I may give thanks to your name! The righteous will surround me, for you will deal bountifully with me. (Psalm 142:7)*

**Application:**

- Praying out loud to God is far greater than complaining to men.
- God knows you and your circumstances better than you do.
- Desire to be in the company of the righteous.
- Cast all your anxieties on him, because he cares for you. (1 Peter 5:7)

## **Psalm 143: Vindicate Me, O God**

This is a **psalm of lament**. This is the seventh penitential psalm and was written by David, who appears to have taken phrases in Psalm 143 from many other psalms (primarily from his own). This demonstrates how valuable Scripture familiarity and memorization are and provides encouragement and wisdom during times of distress.

**Main Idea: We should be quick confess sin and deliverance from enemies.**

I. David Repents (vv. 1–2)

II. David is Reproached (vv. 3–4)

III. David Remembers (vv. 5–6)

#### IV. David is Restored (vv. 7–12)

##### Key Verses:

***Enter not into judgment with your servant, for no one living is righteous before you. (Psalm 143:2)***

***For the enemy has pursued my soul; he has crushed my life to the ground; he has made me sit in darkness like those long dead. (Psalm 143:3)***

***I remember the days of old;***

***I meditate on all that you have done;***

***I ponder the work of your hands.***

***I stretch out my hands to you;***

***my soul thirsts for you like a parched land. Selah (Psalm 143:5-6)***

***for in you I trust. (v 8)***

***to you I lift up my soul. (v 8)***

***to you I have fled to you for refuge. (v 9)***

***for you are my God! (v 10)***

***And in your steadfast love you will cut off my enemies, and you will destroy all the adversaries of my soul, for I am your servant. (Psalm 143:12)***

##### Application:

- During distress you must learn to trust God.
- Not only receive God's instruction—you must long for *Him*.
- Think and live as a true servant of God.

#### **Psalm 144: My Rock and My Fortress**

Psalm 144 is a **royal psalm** written by David. David describes a very personal relationship with God. Of note, a life filled with God's grace may at times experience severe trials. And when the trial is passed, the believer's peace in God is all the sweeter. One commentator writes, "*This psalm bears a close similarity to Psalm 18 (esp., vv. 1–15), and if the historical background is the same, the enemies to which David referred here were Saul and his men (2 Sam. 22:1–18). It is also possible that this psalm was used in the training of Israel's army, much like Psalm 149. It should be remembered that warfare in ancient Israel was closely tied to the **worship** of God.*"<sup>2</sup>

**Main Idea: David, knowing his own weakness, utterly trusts God with his life.**

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<sup>2</sup> Steven J. Lawson, [Psalms 76–150](#), ed. Max Anders, vol. 12, Holman Old Testament Commentary (Nashville, TN: Holman Reference, 2006), 353.

- I. Divine Protection and Human Frailty (vv. 1–4)
- II. Divine Action and Human Enemies (vv. 5–8)
- III. Divine Salvation and Human Praise (vv. 9–11)
- IV. Divine Blessing and Human Prosperity (vv. 12–15)

**Key Verses:**

***Blessed be the LORD, my rock, who trains my hands for war, and my fingers for battle; he is my steadfast love and my fortress, my stronghold and my deliverer, my shield and he in whom I take refuge, who subdues peoples under me. (Psalm 144:1-2)***

***Stretch out your hand from on high; rescue me and deliver me from the many waters, from the hand of foreigners, (Psalm 144:7)***

***I will sing a new song to you, O God; upon a ten-stringed harp I will play to you, (Psalm 144:9)***  
***Blessed are the people to whom such blessings fall! Blessed are the people whose God is the LORD! (Psalm 144:15)***

**Application:**

- God protects and prepares us to serve Him.
- God's people must battle falsehood, deception and lies with the Truth.
- God's blessings to his people may extend further than we even know. Be grateful.

## **Psalm 145: Great is Yahweh**

Psalm 145 -along with the remainder of the psalms- is a **psalm of praise**. It is ascribed to David and is the last acrostic psalm. The Lord's Prayer (Matthew 6:9-14) echoes many of the themes in this psalm. Here, adoring the Lord is the theme of David's heart, and should be ours as well.

**Main Idea: David praises God because He is God. In so doing, he touches on many reasons.**

- I. Praise for God's Greatness (vv. 1–6)
- II. Praise for God's Goodness (vv. 7–10)
- III. Praise for God's Government (vv. 11–13a)
- IV. Praise for God's Generosity (vv. 13b-16)
- V. Praise for God's Grace (vv. 17-21)

**Key Verses:**

***Great is the LORD, and greatly to be praised, and his greatness is unsearchable. (Psalm 145:3)***

***The LORD is good to all, and his mercy is over all that he has made. (Psalm 145:9)***

***They shall speak of the glory of your kingdom and tell of your power, (Psalm 145:11)***

***The LORD upholds all who are falling and raises up all who are bowed down. (Psalm 145:14)***

***My mouth will speak the praise of the LORD, and let all flesh bless his holy name forever and ever. (Psalm 145:21)***

Similarities with the Lord’s Prayer in Matthew 6:9-14:

<b>The Lord’s Prayer (Matt 6:9–14)</b>	<b>Psalm 145</b>
<b>9</b> Our Father who is in heaven, Hallowed be Your name.	<b>1</b> . . . my God, O King, And I will bless Your name . . .
<b>10</b> Your kingdom come.	<b>11</b> They shall speak of the glory of Your kingdom
Your will be done,	<b>13</b> And Your dominion <i>endures</i> throughout all generations.
On earth as it is in heaven.	<b>21</b> All flesh will bless His holy name forever and ever.
<b>11</b> Give us this day our daily bread.	<b>16</b> You open Your hand And satisfy the desire of every living thing.
<b>12</b> And forgive us our debts,  as we also have forgiven our debtors.	<b>8</b> The LORD is gracious and merciful; Slow to anger and great in lovingkindness.
<b>13</b> And do not lead us into temptation, but deliver us from evil.	<b>20</b> The LORD keeps all who love Him, But all the wicked He will destroy.
<b>14</b> For Yours is the kingdom and the power  and the glory forever. Amen!	<b>13</b> Your kingdom is an everlasting kingdom,  <b>11</b> They shall speak of the glory of Your kingdom And talk of Your power.

**Application:**

- Do you struggle with how or what to pray? Meditate on the truths in Psalm 145.
- Rejoice in God’s mercy to you and you will become more aware of His goodness.
- Serve this worthy God with joy.

**Psalm 146: Put Not Your Trust in Princes**

Psalm 146 is a **praise psalm**. The last five psalms have been called the “double Hallelujah psalms” because they all begin and end with **“Praise the LORD.”** Psalm 146’s praise focuses on the trustworthiness of Yahweh, who, in contrast to transient human leaders, always controls His creation for the good of His people. It is a declaration of praise to the eternal God.

**Main Idea: The psalmist encourages God’s people to praise and trust Yahweh.**

- I. Praise Is Worthy of Commitment (vv. 1–2)
- II. The LORD Is Worthy of Praise (vv. 4–10)

**Key Verses:**

*I will praise the LORD as long as I live; I will sing praises to my God while I have my being. Put not your trust in princes, in a son of man, in whom there is no salvation. (Psalm 146:2-3)*

*the LORD opens the eyes of the blind.*

*The LORD lifts up those who are bowed down;*

*the LORD loves the righteous.*

*The LORD watches over the sojourners;*

*he upholds the widow and the fatherless, but the way of the wicked he brings to ruin. (Psalm 146:8-9)*

**Application:**

- Trust God, rather than man.
- To delight in righteousness and holiness is not an end unto itself, but the goal is fellowship with God.
- Praise God for who He is and what he does, which are inseparable.
- Praise God in a personal way.

### **Psalm 147: He Heals the Brokenhearted**

Psalm 147 is a **praise psalm**. The psalmist may have written Psalm 147 after particularly cold weather in Jerusalem (vv. 16–17) following Israel’s return from Babylonian exile (vv. 2, 12–14). Nehemiah 12:27–43 provides a potential setting for the singing of Psalm 147. Here, the psalmist praises God for His actions in three areas:

- creation and preservation of heavens and earth,
- healing and support for the afflicted, and
- sending His word

**Main Idea: The psalmist invites God’s people to praise Him for His super-abundant goodness.**

- I. Praise for God’s Restoration (vv. 1–6)
- II. Praise for God’s Provision (vv. 7–11)
- III. Praise for God’s Protection (vv. 12–20)

**Key Verses:**

*Praise the LORD! For it is good to sing praises to our God; for it is pleasant, and a song of praise is fitting. (Psalm 147:1)*



***Great is our Lord, and abundant in power; his understanding is beyond measure. (Psalm 147:5)***

***Sing to the LORD with thanksgiving; make melody to our God on the lyre! (Psalm 147:7)***

***but the LORD takes pleasure in those who fear him, in those who hope in his steadfast love. (Psalm 147:11)***

***He has not dealt thus with any other nation; they do not know his rules. Praise the LORD! (Psalm 147:20)***

**Application:**

- Believers have every reason to praise God even in difficult times.
- Worship God in spirit and in truth (John 4:24). Worship is based on the Truth of the Word.
- God delights in us when we delight in Him.

**Psalm 148: Praise the Name of the LORD**

Psalm 148 is a **praise psalm**. The author and background are not known. Psalm 148 calls all creation to praise the almighty God, the Creator of heaven and earth. This creation choir consists of the angels in heaven and all humans on earth. There are 13 occurrences of “praise” in this psalm. Psalm 148 *“could be sung as a hymnic response after the first chapter of the Bible is read.”*—James Mays, Psalms

**Main Idea: The psalmist calls the entire universe to praise Yahweh.**

I. The Heavenly Bodies Praise Yahweh (vv. 1–6)

II. The Earthly Bodies Praise Yahweh (vv. 7–14)

**Key Verses:**

***Praise the LORD! Praise the LORD **from the heavens**; praise him in the heights! (Psalm 148:1)***

***Let them praise the name of the LORD! For he commanded and they were created. (Psalm 148:5)***

***Praise the LORD **from the earth**, you great sea creatures and all deeps, (Psalm 148:7)***

***Let them praise the name of the LORD, for his name alone is exalted; his majesty is above earth and heaven. (Psalm 148:13)***

**Application:**

- Worship God not created things.

- Praise God as much for salvation as redemption.
- Our service to God and His people rightly flows from our worship of God.

### **Psalm 149: Praise the Name of the LORD**

Psalm 149 is a **praise psalm**. The author and background are not stated. Psalm 149 “has all the marks of victory, including the time-honoured way of celebrating it with dancing and the timbrel (cf. Ex. 15:20; Judg. 11:34; I Sa. 18:6). The scale of it is world-wide (7ff.), and we are evidently singing of no less an event than God’s advent, as in Psalms 93, 96–99”—Derek Kidner, Psalms 73–150

**Main Idea: The psalmist calls God’s people to worship God for his grace, even in the midst of threats.**

- I. The Call to Worship (vv. 1–3)
- II. The Causes of Worship (v. 4)
- III. The Confidence in Worship (vv. 5-9)

**Key Verses:**

***Praise the LORD! Sing to the LORD a new song, his praise in the assembly of the godly! (Psalm 149:1)***

***For the LORD takes pleasure in his people; he adorns the humble with salvation. (Psalm 149:4)***

***Let the godly exult in glory; let them sing for joy on their beds. (Psalm 149:5)***

**Application:**

- Thank God that He is faithful and not capricious.
- Praise God that He is in control.
- Worship God because He knows the end from the beginning.
- Delight in God that He transcends His creation yet is actively and intimately involved in your life.

### **Psalm 150: Let Everything Praise the LORD**

Psalm 150 is a **praise psalm**. The composer and background are not stated, yet its message is unmistakable. God alone is worthy of true and total worship by everyone in every place. As the final psalm, Psalm 150 serves as the closing doxology for Book 5 as well as for the entire Psalter. Psalm 150 commands praise for God thirteen times. It is the “final hallelujah”.

This psalm appears to elaborate on Psalm 145:21, ***“My mouth will speak the praise of the LORD, and let all flesh bless his holy name forever and ever.”***

**Main Idea: The psalmist calls God’s people praise Him for His unsurpassed greatness as God.**

- I. Where to Praise Yahweh (v 1)
- II. Why to Praise Yahweh (v 2)
- III. How to Praise Yahweh (vv. 3-6)

**Verses:**

***Praise the LORD! Praise God in his sanctuary; praise him in his mighty heavens!***  
***(2) Praise him for his mighty deeds; praise him according to his excellent greatness!***  
***(3) Praise him with trumpet sound; praise him with lute and harp!***  
***(4) Praise him with tambourine and dance; praise him with strings and pipe!***  
***(5) Praise him with sounding cymbals; praise him with loud clashing cymbals!***  
***(6) Let everything that has breath praise the LORD! Praise the LORD!***

**Application:**

- God desires that we use musical instruments as accompaniment to praise Him.
- Our worship of God should not devolve into mere performance or entertainment.
- All who breathe should praise God and praise should be continually on our hearts and on our lips.
- The overarching theme of our lives should be worship of the One who created, sustains, and redeems us.

**Conclusion**

“The counter-world of the Psalms contradicts our closely held world of self-sufficiency by mediating to us a world confident in God’s preferential option for those who call on him in their ultimate dependence.” –Walter Bruggeman (From Whom No Secrets are Hid: Introducing the Psalms) In other words, the Psalms provide tangible examples of a God-centered and God-dependent worldview.

You may have noticed that as we have progressed to and through book 5 of the Psalms, the theme has gotten increasingly triumphant. “It is worth pointing out, as many have, that the lament psalms, though appearing throughout the Psalter, are heavily loaded toward the front, and praise psalms at the end. In this way the book of Psalms moves from lament to praise. What is the message that leads the editors to praise? Palmer Robertson argues at length that we can discern the message of the Psalter as we read its flow redemptive-historically, pointing us to the consummation of God’s kingdom under the rule of the future David...”<sup>3</sup>

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<sup>3</sup> Bruce K. Waltke and Fred G. Zaspel, [How to Read and Understand the Psalms](#) (Wheaton, IL: Crossway, 2023), 494–495.