

Psalms

Book 4

Psalms 90 – 106

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Introduction To The Psalms

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Characteristics Of Hebrew Poetry

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

One of the things that makes Hebrew poetry different is.

1) The Use Of "Thought Rhyme"

Also known as "**parallelism**", thought rhyme involves arranging thoughts in relation to each other. This is done without a concern as to whether certain words rhyme with each other (as found in most modern poetry). In the Psalms, we find several different kinds of thought rhyme:

Synonymous parallelism – The thought of first line is repeated in the second line, expressed in different words for the sake of emphasis. A good example is found in **Psa 24:2...**

**For He has founded it upon the seas,
And established it upon the waters.** (same idea, reworded)

Antithetical parallelism – The truth presented in one line is strengthened by a contrasting statement in the next line. Consider this example from **Psa 1:6...**

**For the LORD knows the way of the righteous,
But the way of the ungodly shall perish.** (note the contrast)

Synthetic parallelism – The first and second lines bear some definite relation to each other (such as cause and effect, or proposition and conclusion). A good example is **Psa 119:11...**

**Your word I have hidden in my heart, (cause)
That I might not sin against You! (effect)**

Progressive parallelism – There are several varieties of this form, the most common being:

Stair-like – Composed of several lines, each providing a complete element of the aggregate or composite thought. Notice **Psa 1:1...**

**Blessed is the man...
Who walks not in the counsel of the ungodly,
Nor stands in the path of sinners,
Nor sits in the seat of the scornful;** (note the progression)

Climatic – Here the principal idea in the first line is repeated and expanded to complete

the thought. An example is found in **Psa 29:1**...

Give unto the LORD, O you mighty ones (give what?)
Give unto the LORD glory and strength. (the answer)

Introverted parallelism – The first line is closely related in thought to the fourth, and the second to the third. For example, consider **Psa 91:14**...

Because he has set his love upon Me, (note line 4)
therefore I will deliver him; (note line 3)
I will set him on high, (note line 2)
because he has known My name. (note line 1)

It is often fascinating to note how creative the Hebrew poets were as they composed their poetry using "thought rhyme" rather than "word rhyme". In some cases it even helps in interpreting difficult expressions or phrases. Another characteristic of Hebrew poetry is...

2) The Lack Of Poetic Rhythm

Much modern poetry has standard measures of identifiable rhythm, as in the poem "Mary Had A Little Lamb." With the Hebrews, however, the art of poetic rhythm was of secondary consideration. Some suggest that it is not likely that the Hebrew poets had standard measures, worked out and carefully defined. Again, their focus was on "thought rhyme," not "word rhyme."

Finally, an important characteristic of Hebrew poetry is...

3) The Use Of Figurative Expression

The Psalms are filled with figurative expressions, and as such it is important to keep certain principles of interpretation in mind...

a) The figure must be accepted and dealt with as a figure of speech, not as a literal statement

For example, in **Psa 18:31**, the Lord is called "a rock." He is like a rock, but not one literally. In **Psa 51:4**, David says "Against You, You only, have I sinned." Yet he is confessing his sin of adultery with Bathsheba, in which he sinned not only against the Lord, but against his wife, against Uriah, and many others. David was speaking figuratively for the sake of expressing his deep grief in sinning against God, and we must allow for figurative expressions including hyperbole in poetic writings. One needs to be careful and not develop doctrinal beliefs upon what may be figurative expressions not intended to be taken literally.

b) The figure must be interpreted in light of its meaning in the setting in which it was used

For example, in **Psa 23:4**, we find the well-known phrase: "the valley of the shadow of death." It is not uncommon to hear the phrase applied at funerals to the act of dying. In the setting of the psalm, however, it refers to a treacherous place (such as a steep valley, where deep shadows can easily cause a misstep resulting in death), where the guiding hand of a shepherd would be very helpful to sheep to avoid death. It is therefore applicable to any time one is in perilous straits and in need of God's guiding hand.

Appreciating these characteristics of Hebrew poetry can help the Psalms become more meaningful, and understanding these characteristics can also help avoid misinterpreting the Psalms to teach doctrines the psalmist had no intention of teaching!

Background Material On The Psalms

Having examined some of unique characteristics of Hebrew poetry in general, let's now focus on the book of Psalms itself...

1) The Origin Of The Word "Psalm"

The Greek word is "psalmos", from the Hebrew word "zmr" meaning "to pluck"; i.e., taking hold of the strings of an instrument with the fingers. It implies that the psalms were originally composed to be accompanied by a stringed instrument. "Psalms are songs for the lyre, and therefore lyric poems in the strictest sense."(Delitzsch, Psalms, Vol. I, p. 7) David and others therefore originally wrote the Psalms to be sung to the accompaniment of the harp.

In New Testament worship, we are told to sing the psalms to the accompaniment of the heart:

"...in psalms, hymns, and spiritual songs, singing and making melody in your heart to the Lord" (Ep 5:19)

The phrase, "making melody," comes from the Greek word "psallontes" (literally, plucking the strings of). Therefore, we are to "pluck the strings of our heart" as we sing the psalms (i.e., to sing with emotion).

2) The History Of The Psalms

The oldest of the Psalms originate from the time of Moses (1400 B.C.). We have three psalms penned by **Moses**:

Exo 15:1–15 – a song of triumph following the crossing of the Red Sea

Deu 32, 33 – a song of exhortation to keep the Law after entering Canaan

Psa 90 – a song of meditation, reflection, and prayer

After Moses, the writing of Psalms had its "peaks" and "valleys"...

In **David** (1000 B.C.), the sacred lyric attained to its full maturity.

With **Solomon**, the creation of psalms began to decline; this was "the age of the proverb."

Only twice after this did the creation of psalms rise to any height, and then only for a short period: under **Jehoshaphat** (875 B.C.) and again under **Hezekiah** (725 B.C.).

3) The Authors Of The Psalms

David – Commonly thought to be the author of the book of Psalms, but he actually wrote only about seventy-three (73), less than half.

Asaph – The music director during the reigns of David and Solomon (**1 Chr 16:1–7**). He wrote twelve (12) psalms.

The Sons of Korah – These were Levites who served in the Temple (**1 Chr 26:1–19**). They wrote twelve (12) psalms.

Solomon – At least two (2) psalms are attributed to him (**Psa 72, 127**). That he wrote many more is stated in **1 Ki 4:29–32**.

Moses – As indicated above, he wrote the earliest psalms; one is included in Psalms (**Psa 90**).

Heman – Contemporary with David and Asaph, and is known as "the singer" (**1 Chr 6:33**). He wrote one psalm (**Psa 88**) that has been preserved.

Ethan – A companion with Asaph and Heman in the Temple worship (**1 Chr 15:19**). He wrote one psalm (**Psa 89**).

Anonymous – The authorship of forty–eight (48) of the psalms is unknown.

4) The Arrangement Of The Psalms

The Psalms were originally collected into five "**books**", apparently according to the material found within them...

Book I (Ps 1–41)

Book II (Ps 42–72)

Book III (Ps 73–89)

Book IV (Ps 90–106)

Book V (Ps 107–150)

The Psalms can also be arranged into chief "**groups**"...

Alphabetic or Acrostic – These psalms have lines which in Hebrew start with words whose first letters follow a certain pattern. For example, in **Psa 119** the first eight lines start with words beginning with the Hebrew letter ALEPH, the second eight lines with words beginning with BETH, etc. This may have been done to aid in the memorization of the psalm.

Ethical – These psalms teach moral principles. A good example is **Psa 15**.

Hallelujah – These are psalms of praise, beginning and/or ending with "hallelujah" or "praise Jehovah". **Psa 103** is one such example.

Historical – Psalms which review the history of God's dealings with His people. A good sample would be **Psa 106**.

Imprecatory – These psalms invoke God to bring punishment or judgment upon one's enemies. Consider **Psa 69** as an example.

Messianic – Psalms pertaining to the coming Messiah. For example, look at **Psa 2** or **Psa 110**.

Penitential – These are psalms expressing sorrow for sins that have been committed. A classic example is David's psalm in **Psa 51**.

Songs Of Ascent (or Songs Of Degrees) – These psalms were possibly sung by pilgrims on the way to Jerusalem to observe the feasts. They are grouped together as **Psa 120–134**.

Suffering – These psalms are cries of those suffering affliction. **Psa 102** is a typical example.

Thanksgiving – Psalms of grateful praise to Jehovah for blessings received. For example, take a look at **Psa 100**.

The various "**styles**" of the psalms can be described as...

Didactic – Psalms of teaching and instruction (e.g., **Psa 1**).

Liturgical – Responsive readings, for use in special services (e.g., **Psa 136**).

Meditation – The ancient Hebrews were given to meditation, which spirit finds expression in many of the psalms (e.g., **Psa 119**).

Praise and Devotion – Psalms of joyful praise (e.g., **Psa 148**).

Prayer and Petition – Psalms which were sung in an attitude of prayer (e.g., **Psa 51**).

Hopefully, this brief background of the Book Of Psalms will help one gain a better feel and appreciation for this type of Scripture.

Psalms 90

90:1 Lord, thou hast been our dwelling-place In all generations.

90:2 Before the mountains were brought forth, Or ever thou hadst formed the earth and the world, Even from everlasting to everlasting, thou art God.

90:3 Thou turnest man to destruction, And sayest, Return, ye children of men.

90:4 For a thousand years in thy sight Are but as yesterday when it is past, And as a watch in the night.

90:5 Thou carriest them away as with a flood; they are as a sleep: In the morning they are like grass which groweth up.

90:6 In the morning it flourisheth, and groweth up; In the evening it is cut down, and withereth.

90:7 For we are consumed in thine anger, And in thy wrath are we troubled.

90:8 Thou hast set our iniquities before thee, Our secret sins in the light of thy countenance.

90:9 For all our days are passed away in thy wrath: We bring our years to an end as a sigh.

90:10 The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but labor and sorrow; For it is soon gone, and we fly away.

90:11 Who knoweth the power of thine anger, And thy wrath according to the fear that is due unto thee?

90:12 So teach us to number our days, That we may get us a heart of wisdom.

90:13 Return, O Jehovah; How long? And let it repent thee concerning thy servants.

90:14 Oh satisfy us in the morning with thy lovingkindness, That we may rejoice and be glad all our days.

90:15 Make us glad according to the days wherein thou hast afflicted us, And the years wherein we have seen evil.

90:16 Let thy work appear unto thy servants, And thy glory upon their children.

90:17 And let the favor of the Lord our God be upon us; And establish thou the work of our hands upon us; Yea, the work of our hands establish thou it.

Questions

1. What does the Psalmist tell us about the people's faith in God? _____
2. How does the comparison of God to His creation magnify God? _____
3. What does vs. 3 possibly describe to us? _____
4. What is the relationship of time with God? _____
5. What are the three ideas of man's frailty as illustrated in vs. 5? _____
6. What does vs. 6 illustrate about man's life? _____
7. Why did they bare the anger and wrath of God? _____
8. What does God know about their lives? _____
9. What does the Psalmist realize about their lives? _____
10. What does man generally misunderstand about God? _____
11. What was Moses's desire to be taught? _____
12. What was Moses's desire that God would do in Vs. 13? _____
13. What does "in the morning" indicate to us? _____
14. What comparison does Moses make in vs. 15? _____
15. What is the work Moses Describes in vs. 17? _____

Psalms 91

91:1 He that dwelleth in the secret place of the Most High Shall abide under the shadow of the Almighty.

91:2 I will say of Jehovah, He is my refuge and my fortress; My God, in whom I trust.

91:3 For he will deliver thee from the snare of the fowler, And from the deadly pestilence.

91:4 He will cover thee with his pinions, And under his wings shalt thou take refuge: His truth is a shield and a buckler.

91:5 Thou shalt not be afraid for the terror by night, Nor for the arrow that flieth by day;

91:6 For the pestilence that walketh in darkness, Nor for the destruction that wasteth at noonday.

91:7 A thousand shall fall at thy side, And ten thousand at thy right hand; But it shall not come nigh thee.

91:8 Only with thine eyes shalt thou behold, And see the reward of the wicked.

91:9 For thou, O Jehovah, art my refuge! Thou hast made the Most High thy habitation;

91:10 There shall no evil befall thee, Neither shall any plague come nigh thy tent.

91:11 For he will give his angels charge over thee, To keep thee in all thy ways.

91:12 They shall bear thee up in their hands, Lest thou dash thy foot against a stone.

91:13 Thou shalt tread upon the lion and adder: The young lion and the serpent shalt thou trample under foot.

91:14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

91:15 He shall call upon me, and I will answer him; I will be with him in trouble: I will deliver him, and honor him.

91:16 With long life will I satisfy him, And show him my salvation.

Questions

1. What does it mean to dwell in the secret place of the Most High? _____
2. What is a "fowler"? _____
3. What kind of protection can we receive from God? _____
4. What shall we not fear? _____
5. What does vs9 and 10 say about God? _____
6. What charge is given to the angels? _____
7. How are we to understand vs. 13? _____
8. What is the promise of God to those who love Him? _____
9. What is the promise to those who call upon His name? _____
10. If we love God, are we guaranteed a "long life"? _____

Psalms 92

92:1 It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High;
92:2 To show forth thy lovingkindness in the morning,
And thy faithfulness every night,
92:3 With an instrument of ten strings, and with the
psaltery; With a solemn sound upon the harp.
92:4 For thou, Jehovah, hast made me glad through
thy work: I will triumph in the works of thy hands.
92:5 How great are thy works, O Jehovah! Thy
thoughts are very deep.
92:6 A brutish man knoweth not; Neither doth a fool
understand this:
92:7 When the wicked spring as the grass, And when
all the workers of iniquity do flourish; It is that they shall
be destroyed for ever.
92:8 But thou, O Jehovah, art on high for evermore.

92:9 For, lo, thine enemies, O Jehovah, For, lo, thine
enemies shall perish; All the workers of iniquity shall be
scattered.
92:10 But my horn hast thou exalted like the horn of
the wild-ox: I am anointed with fresh oil.
92:11 Mine eye also hath seen my desire of the evil-
doers that rise up against me.
92:12 The righteous shall flourish like the palm-tree:
He shall grow like a cedar in Lebanon.
92:13 They are planted in the house of Jehovah; They
shall flourish in the courts of our God.
92:14 They shall still bring forth fruit in old age; They
shall be full of sap and green:
92:15 To show that Jehovah is upright; He is my rock,
and there is no unrighteousness in him.

Questions

1. What is it good for man to do? _____

2. What does God show to man each day? _____

3. What did the Psalmist find satisfaction in? _____

4. What is said of the brutish and wicked man? _____

5. What does the Psalmist realize about the stature of God? _____

6. What will happen to the enemies of God? _____

7. What does "my horn" refer to? _____

8. What was David able to see and hear? _____

9. Why are the righteous referred to the palm-trees and cedars? _____

10. Where are these trees planted and what will they bring forth? _____

11. What will be the purpose of these trees? _____

Psalms 93

93:1 Jehovah reigneth; He is clothed with majesty; Jehovah is clothed with strength; he hath girded himself therewith: The world also is established, that it cannot be moved.
93:2 Thy throne is established of old: Thou art from everlasting.

93:3 The floods have lifted up, O Jehovah, The floods have lifted up their voice; The floods lift up their waves.
93:4 Above the voices of many waters, The mighty breakers of the sea, Jehovah on high is mighty.
93:5 Thy testimonies are very sure: Holiness becometh thy house, O Jehovah, for evermore.

Questions

1. How is the Lord clothed? _____

2. What is the meaning of the world being established? _____

3. How is the existence of God described? _____

4. Why are the floods used in this Psalm? _____

5. How is the Lord compared to these floods? _____

6. What is said of the Lord's testimonies and Holiness? _____

Psalms 94
(part 1)

94:1 O Jehovah, thou God to whom vengeance
belongeth, Thou God to whom vengeance belongeth,
shine forth.
94:2 Lift up thyself, thou judge of the earth: Render to
the proud their desert.
94:3 Jehovah, how long shall the wicked, How long
shall the wicked triumph?
94:4 They prate, they speak arrogantly: All the workers
of iniquity boast themselves.
94:5 They break in pieces thy people, O Jehovah, And
afflict thy heritage.
94:6 They slay the widow and the sojourner, And
murder the fatherless.

94:7 And they say, Jehovah will not see, Neither will
the God of Jacob consider.
94:8 Consider, ye brutish among the people; And ye
fools, when will ye be wise?
94:9 He that planted the ear, shall he not hear? He that
formed the eye, shall he not see?
94:10 He that chastiseth the nations, shall not he
correct, Even he that teacheth man knowledge?
94:11 Jehovah knoweth the thoughts of man, That they
are vanity.

Questions

1. Define vengeance. _____
2. Who are the proud? _____
3. What was David experiencing from the wicked? _____
4. What were the "workers of iniquity" doing? _____
5. How were the people an heritage unto God? _____
6. What were these peoples attitude toward the poor and helpless? _____
7. What was their attitude toward God? _____
8. What does David call these people in vs. 8? _____
9. Referring to the creation of man, what is God able to do? _____
10. What is the purpose of chastising nations? _____
11. What does God know about man? _____

Psalms 94
(part 2)

94:12 Blessed is the man whom thou chastenest, O Jehovah, And teachest out of thy law;
94:13 That thou mayest give him rest from the days of adversity, Until the pit be digged for the wicked.
94:14 For Jehovah will not cast off his people, Neither will he forsake his inheritance.
94:15 For judgment shall return unto righteousness; And all the upright in heart shall follow it.
94:16 Who will rise up for me against the evil-doers? Who will stand up for me against the workers of iniquity?
94:17 Unless Jehovah had been my help, My soul had soon dwelt in silence.

94:18 When I said, My foot slippeth; Thy lovingkindness, O Jehovah, held me up.
94:19 In the multitude of my thoughts within me Thy comforts delight my soul.
94:20 Shall the throne of wickedness have fellowship with thee, Which frameth mischief by statute?
94:21 They gather themselves together against the soul of the righteous, And condemn the innocent blood.
94:22 But Jehovah hath been my high tower, And my God the rock of my refuge.
94:23 And he hath brought upon them their own iniquity, And will cut them off in their own wickedness; Jehovah our God will cut them off.

Questions

1. Why is a chastened man blessed? _____

2. What awaits the wicked? _____

3. Why are God's people described as an inheritance? _____

4. How are we to accept the judgment of the unrighteous? _____

5. In the face of adversity, where does the Psalmist place his faith? _____

6. What does the Psalmist realize his life would be without God? _____

7. What value did the Psalmist understand about calling to God? _____

8. What was the value of meditation to the Psalmist? _____

9. What do the wicked do to the righteous? _____

10. What does the Psalmist see in God? _____

11. Who is responsible for God's judgment on the wicked? _____

Psalms 95

<p>95:1 Oh come, let us sing unto Jehovah; Let us make a joyful noise to the rock of our salvation.</p> <p>95:2 Let us come before his presence with thanksgiving; Let us make a joyful noise unto him with psalms.</p> <p>95:3 For Jehovah is a great God, And a great King above all gods.</p> <p>95:4 In his hand are the deep places of the earth; The heights of the mountains are his also.</p> <p>95:5 The sea is his, and he made it; And his hands formed the dry land.</p> <p>95:6 Oh come, let us worship and bow down; Let us kneel before Jehovah our Maker:</p>	<p>95:7 For he is our God, And we are the people of his pasture, and the sheep of his hand. To-day, oh that ye would hear his voice!</p> <p>95:8 Harden not your heart, as at Meribah, As in the day of Massah in the wilderness;</p> <p>95:9 When your fathers tempted me, Proved me, and saw my work.</p> <p>95:10 Forty years long was I grieved with that generation, And said, It is a people that do err in their heart, And they have not known my ways:</p> <p>95:11 Wherefore I sware in my wrath, That they should not enter into my rest.</p>
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Questions

1. Describe the salvation that the Psalmist was joyful of. _____

2. How did the psalmist want to approach God? _____

3. How did the heathen gods compare to Jehovah? _____

4. What does the phrase "in his hand" indicate to us? _____

5. When the Psalmist looked upon this world, what did he see? _____

6. What was the Psalmist glad to do in vs.6? _____

7. How did the Psalmist accept his position to that of God's? _____

8. What historical events does the Psalm remind us of? _____

9. What did their fathers do? _____

10. How did these people's actions effect God? _____

11. What rest was God Referring to? _____

Psalms 96

96:1 Oh sing unto Jehovah a new song: Sing unto Jehovah, all the earth.

96:2 Sing unto Jehovah, bless his name; Show forth his salvation from day to day.

96:3 Declare his glory among the nations, His marvellous works among all the peoples.

96:4 For great is Jehovah, and greatly to be praised: He is to be feared above all gods.

96:5 For all the gods of the peoples are idols; But Jehovah made the heavens.

96:6 Honor and majesty are before him: Strength and beauty are in his sanctuary.

96:7 Ascribe unto Jehovah, ye kindreds of the peoples, Ascribe unto Jehovah glory and strength.

96:8 Ascribe unto Jehovah the glory due unto his name: Bring an offering, and come into his courts.

96:9 Oh worship Jehovah in holy array: Tremble before him, all the earth.

96:10 Say among the nations, Jehovah reigneth: The world also is established that it cannot be moved: He will judge the peoples with equity.

96:11 Let the heavens be glad, and let the earth rejoice; Let the sea roar, and the fulness thereof;

96:12 Let the field exult, and all that is therein; Then shall all the trees of the wood sing for joy

96:13 Before Jehovah; For he cometh, For he cometh to judge the earth: He will judge the world with righteousness, And the peoples with his truth.

Questions

1. Why should a new song be sung unto Jehovah? _____

2. How is his salvation shown forth? _____

3. What are the people encouraged to declare? _____

4. What does God deserve? _____

5. What is the contrast between the gods of the peoples and Jehovah? _____

6. What is before God and in his sanctuary? _____

7. What are the people encouraged to do in vs. 7 and 8? _____

8. How can holy array be defined? _____

9. How does God judge the peoples with equity? _____

10. What is God's creation seen doing? _____

11. What is Jehovah coming to do? _____

Psalms 97

97:1 Jehovah reigneth; Let the earth rejoice; Let the multitude of isles be glad.

97:2 Clouds and darkness are round about him: Righteousness and justice are the foundation of his throne.

97:3 A fire goeth before him, And burneth up his adversaries round about.

97:4 His lightnings lightened the world: The earth saw, and trembled.

97:5 The mountains melted like wax at the presence of Jehovah, At the presence of the Lord of the whole earth.

97:6 The heavens declare his righteousness, And all the peoples have seen his glory.

97:7 Let all them be put to shame that serve graven images, That boast themselves of idols: Worship him, all ye gods.

97:8 Zion heard and was glad, And the daughters of Judah rejoiced, Because of thy judgments, O Jehovah.

97:9 For thou, Jehovah, art most high above all the earth: Thou art exalted far above all gods.

97:10 O ye that love Jehovah, hate evil: He preserveth the souls of his saints; He delivereth them out of the hand of the wicked.

97:11 Light is sown for the righteous, And gladness for the upright in heart.

97:12 Be glad in Jehovah, ye righteous; And give thanks to his holy memorial name.

Questions

1. Why should the earth rejoice because of Jehovah's reign? _____

2. What do clouds and darkness represent? _____

3. What does a fire signify? _____

4. What do his lightnings portray? _____

5. What do the mountains melting represent? _____

6. How have the people seen his glory? _____

7. What should be the disposition of idol worshippers? _____

8. What is meant by "worship him all ye gods"? _____

9. Does the phrase "daughters of Judah" suggest who the author of this Psalm might be? Who else used this phrase? _____

10. How does God stand in comparison to all other gods? _____

11. Why are those that love Jehovah encourage to hate evil? _____

12. What are the righteous and upright given? _____

13. Define memorial. _____

Psalms 98

98:1 Oh sing unto Jehovah a new song; For he hath done marvellous things: His right hand, and his holy arm, hath wrought salvation for him.

98:2 Jehovah hath made known his salvation: His righteousness hath he openly showed in the sight of the nations.

98:3 He hath remembered his lovingkindness and his faithfulness toward the house of Israel: All the ends of the earth have seen the salvation of our God.

98:4 Make a joyful noise unto Jehovah, all the earth: Break forth and sing for joy, yea, sing praises.

98:5 Sing praises unto Jehovah with the harp; With the harp and the voice of melody.

98:6 With trumpets and sound of cornet Make a joyful noise before the King, Jehovah.

98:7 Let the sea roar, and the fulness thereof; The world, and they that dwell therein;

98:8 Let the floods clap their hands; Let the hills sing for joy together

98:9 Before Jehovah; For he cometh to judge the earth: He will judge the world with righteousness, And the peoples with equity.

Questions

1. What is significant of a new song? _____

2. How had God made know his salvation? _____

3. How was the nations shown his righteousness? _____

4. What does the word Remember indicate to us? _____

5. How important is singing? _____

6. What does "break forth" mean? _____

7. Describe the "voice of melody". _____

8. Why does the Psalmist mention the use of several instruments? _____

9. What kind of song does should the sea and the world sing? _____

10. What kind of song should the floods and hills sing? _____

11. What is Jehovah about to do? _____

12. How will Jehovah judge? _____

Psalms 99

99:1 Jehovah reigneth; let the peoples tremble: He sitteth above the cherubim; let the earth be moved.
99:2 Jehovah is great in Zion; And he is high above all the peoples.
99:3 Let them praise thy great and terrible name: Holy is he.
99:4 The king's strength also loveth justice; Thou dost establish equity; Thou executest justice and righteousness in Jacob.
99:5 Exalt ye Jehovah our God, And worship at his footstool: Holy is he.

99:6 Moses and Aaron among his priests, And Samuel among them that call upon his name; They called upon Jehovah, and he answered them.
99:7 He spake unto them in the pillar of cloud: They kept his testimonies, And the statute that he gave them.
99:8 Thou answeredst them, O Jehovah our God: Thou wast a God that forgavest them, Though thou tookest vengeance of their doings.
99:9 Exalt ye Jehovah our God, And worship at his holy hill; For Jehovah our God is holy.

Questions

1. Why should the people tremble because of Jehovah's reign? _____
2. What is the cherubim? _____
3. What is Zion and where is it? _____
4. Why is his name terrible? _____
5. Who is referred to as Jacob, and what is done for him? _____
6. What kind of honor is represented by worshipping at his footstool? _____
7. Why are Moses, Aaron and Samuel referred to in this psalm? _____
8. When did God speak to them in the pillar of cloud? _____
9. How dedicated were these men to God? _____
10. What kind of God is depicted in vs. 8? _____
11. Where was God's holy hill? _____

Psalms 100

100:1 Make a joyful noise unto Jehovah, all ye lands.
100:2 Serve Jehovah with gladness: Come before his presence with singing.
100:3 Know ye that Jehovah, he is God: It is he that hath made us, and we are his; We are his people, and the sheep of his pasture.

100:4 Enter into his gates with thanksgiving, And into his courts with praise: Give thanks unto him, and bless his name.
100:5 For Jehovah is good; His lovingkindness endureth for ever, And his faithfulness unto all generations.

Questions

1. How should the worship of God be? _____

2. How should the people serve God? _____

3. What should the attitude of God's servants be when they come into his presence? _____

4. What knowledge does the psalmist try to impart on the people? _____

5. What do "sheep of his pasture" represent? _____

6. What do gates and courts represent? _____

7. How enduring is God's Love and faithfulness? _____

Psalms 101

101:1 I will sing of lovingkindness and justice: Unto thee, O Jehovah, will I sing praises.

101:2 I will behave myself wisely in a perfect way: Oh when wilt thou come unto me? I will walk within my house with a perfect heart.

101:3 I will set no base thing before mine eyes: I hate the work of them that turn aside; It shall not cleave unto me.

101:4 A perverse heart shall depart from me: I will know no evil thing.

101:5 Whoso privily slandereth his neighbor, him will I

destroy: Him that hath a high look and a proud heart will I not suffer.

101:6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: He that walketh in a perfect way, he shall minister unto me.

101:7 He that worketh deceit shall not dwell within my house: He that speaketh falsehood shall not be established before mine eyes.

101:8 Morning by morning will I destroy all the wicked of the land; To cut off all the workers of iniquity from the city of Jehovah.

Questions

1. What will David sing? _____
2. How will the David behave himself? _____
3. Because of his behavior, what does he expect from God? _____
4. What three things does he state about worldly things? _____
5. What does he state he will do in vs. 4? _____
6. How does one "privily slandereth his neighbor"? _____
7. What will he not suffer? _____
8. Who will David look upon? _____
9. Who are the only people allowed to minister to David? _____
10. Who will not dwell in the house of the David? _____
11. Who will not be established before him? _____
12. What does the phrase "morning by morning" suggest? _____
13. Where was the city of Jehovah? _____

Psalms 102
(part 1)

102:1 Hear my prayer, O Jehovah, And let my cry come unto thee.
102:2 Hide not thy face from me in the day of my distress: Incline thine ear unto me; In the day when I call answer me speedily.
102:3 For my days consume away like smoke, And my bones are burned as a firebrand.
102:4 My heart is smitten like grass, and withered; For I forget to eat my bread.
102:5 By reason of the voice of my groaning My bones cleave to my flesh.
102:6 I am like a pelican of the wilderness; I am become as an owl of the waste places.
102:7 I watch, and am become like a sparrow That is alone upon the house-top.

102:8 Mine enemies reproach me all the day; They that are mad against me do curse by me.
102:9 For I have eaten ashes like bread, And mingled my drink with weeping,
102:10 Because of thine indignation and thy wrath: For thou hast taken me up, and cast me away.
102:11 My days are like a shadow that declineth; And I am withered like grass.
102:12 But thou, O Jehovah, wilt abide for ever; And thy memorial name unto all generations.
102:13 Thou wilt arise, and have mercy upon Zion; For it is time to have pity upon her, Yea, the set time is come.
102:14 For thy servants take pleasure in her stones, And have pity upon her dust.

Questions

1. What does the phrase "let my cry" tell us about the Psalmist? _____

2. What does the Palmist ask for in vs. 2? _____

3. How does "consumed away like smoke" describe the Psalmist life? _____

4. Why did the Psalmist forget to eat bread? _____

5. How adapt are the pelican and owl to these environments? _____

6. Why does he become like the sparrow described? _____

7. What are we told about the Psalmist's enemies? _____

8. What has been the food of the Psalmist? _____

9. What seems to be the reason for the Psalmist's sad condition? _____

10. Describe a life that is a declining shadow? _____

11. What is the Psalmist's attitude in vs. 12? _____

12. Where was Zion? _____

13. What was the Psalmist confident in with regards to Zion? _____

Psalms 102
(part 2)

102:15 So the nations shall fear the name of Jehovah,
And all the kings of the earth thy glory.

102:16 For Jehovah hath built up Zion; He hath
appeared in his glory.

102:17 He hath regarded the prayer of the destitute,
And hath not despised their prayer.

102:18 This shall be written for the generation to come;
And a people which shall be created shall praise
Jehovah.

102:19 For he hath looked down from the height of his
sanctuary; From heaven did Jehovah behold the earth;

102:20 To hear the sighing of the prisoner; To loose
those that are appointed to death;

102:21 That men may declare the name of Jehovah in
Zion, And his praise in Jerusalem;

102:22 When the peoples are gathered together, And
the kingdoms, to serve Jehovah.

102:23 He weakened my strength in the way; He
shortened my days.

102:24 I said, O my God, take me not away in the
midst of my days: Thy years are throughout all
generations.

102:25 Of old didst thou lay the foundation of the earth;
And the heavens are the work of thy hands.

102:26 They shall perish, but thou shalt endure; Yea,
all of them shall wax old like a garment; As a vesture
shalt thou change them, and they shall be changed:

102:27 But thou art the same, And thy years shall have
no end.

102:28 The children of thy servants shall continue, And
their seed shall be established before thee.

Questions

1. What will the nations and rulers of the earth experience? _____

2. What had God done for Zion? _____

3. What had he done for the destitute? _____

4. How will the next generation benefit from these events? _____

5. What is the comparison of Heaven and earth? _____

6. What does God hear? _____

7. Why will the men praise declare and praise His name? _____

8. Who are the people and kingdoms spoken of in vs. 22? _____

9. What does weakening of strength and the shortening of days indicate? _____

10. What does the Psalmist acknowledge about the creation? _____

11. What does the Psalmist realize will happen to the creation? _____

12. How long will God live? _____

13. What is said of the Psalmist's decedents? _____

Psalms 103
(part 1)

103:1 Bless Jehovah, O my soul; And all that is within me, bless his holy name.
103:2 Bless Jehovah, O my soul, And forget not all his benefits:
103:3 Who forgiveth all thine iniquities; Who healeth all thy diseases;
103:4 Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies;
103:5 Who satisfieth thy desire with good things, So that thy youth is renewed like the eagle.
103:6 Jehovah executeth righteous acts, And judgments for all that are oppressed.

103:7 He made known his ways unto Moses, His doings unto the children of Israel.
103:8 Jehovah is merciful and gracious, Slow to anger, and abundant in lovingkindness.
103:9 He will not always chide; Neither will he keep his anger for ever.
103:10 He hath not dealt with us after our sins, Nor rewarded us after our iniquities.
103:11 For as the heavens are high above the earth, So great is his lovingkindness toward them that fear him.

Questions

1. Describe the depth of the Psalmist's desire to bless Jehovah. _____
2. Why is his soul encouraged not to forget God's benefits? _____
3. What five benefits does the Psalmist describe? _____
4. How are iniquities forgiven by God? _____
5. What kind of destruction is the Psalmist referring to? _____
6. What does it mean to be crowned? _____
7. What does it mean to be "renewed like the eagle"? _____
8. What is the promise to the oppressed? _____
9. What are "his ways" that he made known unto Moses? _____
10. What are "his doings" that were made known to the children of Israel? _____
11. How is Jehovah described in vs. 8? _____
12. What does it mean to chide? _____
13. How does vs. 10 describe the extent of God's judgment for sin? _____
14. How great is God's love to the obedient believer? _____

Psalms 103
(part 2)

103:12 As far as the east is from the west, So far hath he removed our transgressions from us.	his righteousness unto children's children;
103:13 Like as a father pitieth his children, So Jehovah pitieth them that fear him.	103:18 To such as keep his covenant, And to those that remember his precepts to do them.
103:14 For he knoweth our frame; He remembereth that we are dust.	103:19 Jehovah hath established his throne in the heavens; And his kingdom ruleth over all.
103:15 As for man, his days are as grass; As a flower of the field, so he flourisheth.	103:20 Bless Jehovah, ye his angels, That are mighty in strength, that fulfil his word, Harkening unto the voice of his word.
103:16 For the wind passeth over it, and it is gone; And the place thereof shall know it no more.	103:21 Bless Jehovah, all ye his hosts, Ye ministers of his, that do his pleasure.
103:17 But the lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him, And	103:22 Bless Jehovah, all ye his works, In all places of his dominion: Bless Jehovah, O my soul.

Questions

1. To what extent is our transgressions removed? _____
2. Describe God's pity for his children. _____
3. What does vs. 14 tell us about God's consideration of the nature of man? _____
4. How does the grass and the flower of the field describe the life of man? _____
5. What does the wind do to the life of man? _____
6. How long is God's lovingkindness to the righteous man? _____
7. Who are the recipients of his love and righteousness? _____
8. Where is God's throne? _____
9. Who are subject to the rule of His kingdom? _____
10. What three characteristics do angels have? _____
11. Who are the host and ministers of God? _____
12. Who are encourage to bless God? _____

Psalms 104
(part 1)

104:1 Bless Jehovah, O my soul. O Jehovah my God, thou art very great; Thou art clothed with honor and majesty:	Unto the place which thou hadst founded for them.
104:2 Who coverest thyself with light as with a garment; Who stretchest out the heavens like a curtain;	104:9 Thou hast set a bound that they may not pass over; That they turn not again to cover the earth.
104:3 Who layeth the beams of his chambers in the waters; Who maketh the clouds his chariot; Who walketh upon the wings of the wind;	104:10 He sendeth forth springs into the valleys; They run among the mountains;
104:4 Who maketh winds his messengers; Flames of fire his ministers;	104:11 They give drink to every beast of the field; The wild asses quench their thirst.
104:5 Who laid the foundations of the earth, That it should not be moved for ever.	104:12 By them the birds of the heavens have their habitation; They sing among the branches.
104:6 Thou coveredst it with the deep as with a vesture; The waters stood above the mountains.	104:13 He watereth the mountains from his chambers: The earth is filled with the fruit of thy works.
104:7 At thy rebuke they fled; At the voice of thy thunder they hasted away	104:14 He causeth the grass to grow for the cattle, And herb for the service of man; That he may bring forth food out of the earth,
104:8 (The mountains rose, the valleys sank down)	104:15 And wine that maketh glad the heart of man, And oil to make his face to shine, And bread that strengtheneth man's heart.

Questions

1. How does "O my soul" reflect the depth of the Psalmist's blessings to God? _____

2. How does a curtain reflect the way the heavens are stretched out? _____

3. What does the Psalmist mean by "layieth the beams of his chambers in the waters"? _____

4. How are "flames of fire" his messengers? _____

5. Are the foundations of the earth established forever? Why? _____

6. When did the waters stand above the mountains? _____

7. What does "rebuke" and "the voice of thy thunder" show us about God's authority? _____

8. Why was it necessary for the mountains to rise and the valleys to sink? _____

9. What does vs. 9 tell us about the earth? _____

10. Who benefits from the springs that are sent forth from God? _____

11. Where are "his chambers" _____

12. Where does man receive his food? _____

13. How does this benefit man? _____

Psalms 104
(part 2)

104:16 The trees of Jehovah are filled with moisture,
The cedars of Lebanon, which he hath planted;
104:17 Where the birds make their nests: As for the
stork, the fir-trees are her house.
104:18 The high mountains are for the wild goats; The
rocks are a refuge for the conies.
104:19 He appointed the moon for seasons: The sun
knoweth his going down.
104:20 Thou makest darkness, and it is night, Wherein
all the beasts of the forest creep forth.
104:21 The young lions roar after their prey, And seek
their food from God.
104:22 The sun ariseth, they get them away, And lay
them down in their dens.
104:23 Man goeth forth unto his work And to his labor
until the evening.
104:24 O Jehovah, how manifold are thy works! In
wisdom hast thou made them all: The earth is full of thy
riches.
104:25 Yonder is the sea, great and wide, Wherein are
things creeping innumerable, Both small and great
beasts.

104:26 There go the ships; There is leviathan, whom
thou hast formed to play therein.
104:27 These wait all for thee, That thou mayest give
them their food in due season.
104:28 Thou givest unto them, they gather; Thou
openest thy hand, they are satisfied with good.
104:29 Thou hidest thy face, they are troubled; Thou
takest away their breath, they die, And return to their
dust.
104:30 Thou sendest forth thy Spirit, they are created;
And thou renewest the face of the ground.
104:31 Let the glory of Jehovah endure for ever; Let
Jehovah rejoice in his works:
104:32 Who looketh on the earth, and it trembleth; He
toucheth the mountains, and they smoke.
104:33 I will sing unto Jehovah as long as I live: I will
sing praise to my God while I have any being.
104:34 Let thy meditation be sweet unto him: I will
rejoice in Jehovah.
104:35 Let sinners be consumed out of the earth. And
let the wicked be no more. Bless Jehovah, O my soul.
Praise ye Jehovah.

Questions

1. What is the value of the trees? _____
2. Where is the home of the wild goats and conies? _____
3. What virtues do the sun and moon poses? _____
4. Who benefits from the darkness? _____
5. What are the benefits of light to man? _____
6. How does the Psalmist see wisdom in the creation? _____
7. What knowledge does the Psalmist have of the oceans? _____
8. Why do the creatures of the sea wait for God? _____
9. What happens when God opens his hand? _____
10. What happens when God hides his face? _____
11. How does God renew his creation? _____
12. Why does the Psalmist want God to rejoice in his works? _____
13. What will the Psalmist do as long as he lives? _____
14. What is meditation and how should it be? _____
15. What is the Psalmist desire for wickedness? _____

Psalms 105
(part 1)

105:1 Oh give thanks unto Jehovah, call upon his name; Make known among the peoples his doings.	105:12 When they were but a few men in number, Yea, very few, and sojourners in it.
105:2 Sing unto him, sing praises unto him; Talk ye of all his marvelous works.	105:13 And they went about from nation to nation, From one kingdom to another people.
105:3 Glory ye in his holy name: Let the heart of them rejoice that seek Jehovah.	105:14 He suffered no man to do them wrong; Yea, he reprov'd kings for their sakes,
105:4 Seek ye Jehovah and his strength; Seek his face evermore.	105:15 Saying, Touch not mine anointed ones, And do my prophets no harm.
105:5 Remember his marvellous works that he hath done, His wonders, and the judgments of his mouth,	105:16 And he called for a famine upon the land; He brake the whole staff of bread.
105:6 O ye seed of Abraham his servant, Ye children of Jacob, his chosen ones.	105:17 He sent a man before them; Joseph was sold for a servant:
105:7 He is Jehovah our God: His judgments are in all the earth.	105:18 His feet they hurt with fetters: He was laid in chains of iron,
105:8 He hath remembered his covenant for ever, The word which he commanded to a thousand generations,	105:19 Until the time that his word came to pass, The word of Jehovah tried him.
105:9 The covenant which he made with Abraham, And his oath unto Isaac,	105:20 The king sent and loosed him; Even the ruler of peoples, and let him go free.
105:10 And confirmed the same unto Jacob for a statute, To Israel for an everlasting covenant,	105:21 He made him lord of his house, And ruler of all his substance;
105:11 Saying, Unto thee will I give the land of Canaan, The lot of your inheritance;	105:22 To bind his princes at his pleasure, And teach his elders wisdom.

Questions

1. What are we to make known? _____
2. What should our songs and talk consist of? _____
3. How do we glory his holy name? _____
4. What can be sought and found in Jehovah? _____
5. What are we to remember? _____
6. What are the Israelites reminded of? _____
7. How encompassing are God's Judgments? _____
8. Who did God made this promise to and to whom did he confirm it? _____
9. What was the covenant? _____
10. What were their condition when God made this covenant? _____
11. How did God protect them? _____
12. Who was the man sent before them? _____
13. What did man do to Joseph? _____
14. What is the time that the Psalmist is referring to? _____
15. Who released Joseph, and what position was he elevated to? _____
16. What was one of the responsibilities of Joseph? _____

Psalms 105
(part 2)

105:23 Israel also came into Egypt; And Jacob sojourned in the land of Ham.	grasshopper, and that without number,
105:24 And he increased his people greatly, And made them stronger than their adversaries.	105:35 And did eat up every herb in their land, And did eat up the fruit of their ground.
105:25 He turned their heart to hate his people, To deal subtly with his servants.	105:36 He smote also all the first-born in their land, The chief of all their strength.
105:26 He sent Moses his servant, And Aaron whom he had chosen.	105:37 And he brought them forth with silver and gold; And there was not one feeble person among his tribes.
105:27 They set among them his signs, And wonders in the land of Ham.	105:38 Egypt was glad when they departed; For the fear of them had fallen upon them.
105:28 He sent darkness, and made it dark; And they rebelled not against his words.	105:39 He spread a cloud for a covering, And fire to give light in the night.
105:29 He turned their waters into blood, And slew their fish.	105:40 They asked, and he brought quails, And satisfied them with the bread of heaven.
105:30 Their land swarmed with frogs In the chambers of their kings.	105:41 He opened the rock, and waters gushed out; They ran in the dry places like a river.
105:31 He spake, and there came swarms of flies, And lice in all their borders.	105:42 For he remembered his holy word, And Abraham his servant.
105:32 He gave them hail for rain, And flaming fire in their land.	105:43 And he brought forth his people with joy, And his chosen with singing.
105:33 He smote their vines also and their fig-trees, And brake the trees of their borders.	105:44 And he gave them the lands of the nations; And they took the labor of the peoples in possession:
105:34 He spake, and the locust came, And the	105:45 That they might keep his statutes, And observe his laws. Praise ye Jehovah.

Questions

1. What did God do for his people? _____

2. Did God force Israel's enemies to hate them? Why _____

3. What signs and wonders does the Psalmist list in this Psalm? _____

4. Why is the first born considered chief of all their strength? _____

5. How did the Israelites obtain their gold and silver? _____

6. What are we to conclude about there not being one feeble person among them? _____

7. Why was Egypt glad that they had departed? _____

8. How did God protect and provide for his people? _____

9. What was the attitude of the Israelites when they left? _____

10. What was the covenant between God and His people? _____

Psalms 106
(part 1)

106:1 Praise ye Jehovah. Oh give thanks unto Jehovah; for he is good; For his lovingkindness endureth forever.

106:2 Who can utter the mighty acts of Jehovah, Or show forth all his praise?

106:3 Blessed are they that keep justice, And he that doeth righteousness at all times.

106:4 Remember me, O Jehovah, with the favor that thou bearest unto thy people; Oh visit me with thy salvation,

106:5 That I may see the prosperity of thy chosen,

That I may rejoice in the gladness of thy nation, That I may glory with thine inheritance.

106:6 We have sinned with our fathers, We have committed iniquity, we have done wickedly.

106:7 Our fathers understood not thy wonders in Egypt; They remembered not the multitude of thy lovingkindnesses, But were rebellious at the sea, even at the Red Sea.

106:8 Nevertheless he saved them for his name's sake, That he might make his mighty power to be known.

Questions

1. Why does the Psalmist encourage praise unto Jehovah? _____

2. How great are the works of God according to the Psalmist? _____

3. Who are the blessed? _____

4. What two things did the Psalmist ask God for in vs. 4? _____

5. What three things did he desire in vs. 5? _____

6. How had the people "sinned with our fathers"? _____

7. What were their forefathers guilty of? _____

8. Why did God save the people? _____

Psalms 106
(part 2)

106:9 He rebuked the Red Sea also, and it was dried up: So he led them through the depths, as through a wilderness.
106:10 And he saved them from the hand of him that hated them, And redeemed them from the hand of the enemy.
106:11 And the waters covered their adversaries; There was not one of them left.
106:12 Then believed they his words; They sang his praise.
106:13 They soon forgot his works; They waited not for his counsel,
106:14 But lusted exceedingly in the wilderness, And tempted God in the desert.

106:15 And he gave them their request, But sent leanness into their soul.
106:16 They envied Moses also in the camp, And Aaron the saint of Jehovah.
106:17 The earth opened and swallowed up Dathan, And covered the company of Abiram.
106:18 And a fire was kindled in their company; The flame burned up the wicked.
106:19 They made a calf in Horeb, And worshipped a molten image.
106:20 Thus they changed their glory For the likeness of an ox that eateth grass.
106:21 They forgot God their Saviour, Who had done great things in Egypt,

Questions

1. How does the passage through the Red Sea compare to a wilderness? _____
2. Why did Pharaoh hate the people of Israel? _____
3. How complete was the destruction of their enemies? _____
4. What effect did this salvation have upon the people? _____
5. What caused them to soon forget his works? _____
6. What was the lust and temptation the Psalmist refers to in the wilderness? _____
7. What was their request and their leanness? _____
8. Why did they envy Moses and Aaron? _____
9. What happened to Dathan and Abiram? _____
10. Who was consumed by the fire of God? _____
11. Where is Horeb? _____
12. What is the glory referred to in vs.20? _____
13. What did the people forget? _____

Psalm 106
(Part 3)

106:22. Wondrous works in the land of Ham, And terrible things by the Red Sea.
106:23. Therefore he said that he would destroy them, Had not Moses his chosen stood before him in the breach, To turn away his wrath, lest he should destroy them.
106:24. Yea, they despised the pleasant land, They believed not his word,
106:25. But murmured in their tents, And hearkened not unto the voice of Jehovah.
106:26. Therefore he swore unto them, That he would overthrow them in the wilderness,
106:27. And that he would overthrow their seed among the nations, And scatter them in the lands.

106:28. They joined themselves also unto Baal-peor, And ate the sacrifices of the dead.
106:29. Thus they provoked him to anger with their doings; And the plague brake in upon them.
106:30. Then stood up Phinehas, and executed judgment; And so the plague was stayed.
106:31. And that was reckoned unto him for righteousness, Unto all generations for evermore.
106:32. They angered him also at the waters of Meribah, So that it went ill with Moses for their sakes;
106:33. Because they were rebellious against his spirit, And he spake unadvisedly with his lips.

Questions

1. Why were the works at Ham wondrous and those at the Red Sea terrible? _____
2. What can be said of the prayers of one righteous man? _____
3. What caused them to despise the promised land? _____
4. What does it mean to "murmur in their tents"? _____
5. Why was God going to overthrow them in the wilderness? _____
6. What would be the result of scattering them in the lands? _____
7. Who was Baal-peor? _____
8. What was the plague referred to in vs. 29? _____
9. What did Phinehas do to stop the punishment of God? _____
10. How long would Phinehas's actions be remembered? _____
11. What did Moses do that was wrong at Meribah? _____
12. How does one speak "unadvisedly with his lips"? _____

Psalm 106
(Part 4)

106:34. They did not destroy the peoples, As Jehovah commanded them,
106:35. But mingled themselves with the nations, And learned their works,
106:36. And served their idols, Which became a snare unto them.
106:37. Yea, they sacrificed their sons and their daughters unto demons,
106:38. And shed innocent blood, Even the blood of their sons and of their daughters, Whom they sacrificed unto the idols of Canaan; And the land was polluted with blood.
106:39. Thus were they defiled with their works, And played the harlot in their doings.
106:40. Therefore was the wrath of Jehovah kindled against his people, And he abhorred his inheritance.
106:41. And he gave them into the hand of the nations; And they that hated them ruled over them.

106:42. Their enemies also oppressed them, And they were brought into subjection under their hand.
106:43. Many times did he deliver them; But they were rebellious in their counsel, And were brought low in their iniquity.
106:44. Nevertheless he regarded their distress, When he heard their cry:
106:45. And he remembered for them his covenant, And repented according to the multitude of his lovingkindnesses.
106:46. He made them also to be pitied Of all those that carried them captive.
106:47. Save us, O Jehovah our God, And gather us from among the nations, To give thanks unto thy holy name, And to triumph in thy praise.
106:48. Blessed be Jehovah, the God of Israel, From everlasting even to everlasting. And let all the people say, Amen. Praise ye Jehovah.

Questions

1. Why did the Israelites not destroy the people as God commanded? _____
2. What happened when they began to associate with the other nations? _____
3. Why was serving other gods considered a snare? _____
4. What service did they do for these other gods? _____
5. How were the children viewed before God? _____
6. How were their elders viewed by God? _____
7. How did God punish them? _____
8. How did they regard the many times that God delivered them? _____
9. When they cried unto God, what did he do? _____
10. What is the repentance of God's judgment based upon? _____
11. How did their captors consider the Israelites? _____
12. What was the promise of the Israelites to God in exchange for deliverance? _____
13. How enduring should the praise to God be? _____