

## Passover and the Book of Psalms

Each spring, we observe the Christian Passover in memorial of monumental past, present, and future events in the Plan of God. We remember the deliverance of the children of Israel from the death angel and their subsequent exodus from Egypt. We remember the night our Saviour was betrayed, as well as His crucifixion, death, and burial the following day. We look forward to the coming divine protection during the Great Tribulation, and our future deliverance from Babylon and the "Second Exodus" of God's people. All of this, and more, is commemorated annually by God's people on the beginning of the fourteenth day of the first month of the sacred calendar.

The Book of Psalms relates directly to this annual memorial. A politician once said, "all politics is local." Well, it is also true that "all religion is personal." In the Book of Psalms, and in the Christian Passover, our religious beliefs are intimately personal. The Psalmist David brings us into a personal relationship with our Creator and Redeemer. Several of the Psalms directly prophesy about the suffering Messiah. We typically read **Psalm 22** (as well as **Isaiah 52:14 to 53:12**) in quiet personal meditation just prior to commencing the Passover service. There is no better way to prepare for the Passover than to read the Book of Psalms, by which you will be personally introduced to God!

As a Passover festival gift, we present articles explaining the meaning of Unleavened Bread and Passover, as well as a detailed study guide for the incomparable Book of Psalms. May your Passover season be blessed!

### Check Your Sources

In a recent issue of a Messianic Jewish magazine, the following statement was made, purported to be a quote from George Washington's Farewell Address (1796): "Anyone who attempts to separate Christianity and Biblical morality from our government is a traitor to this nation." This sounded too good to be true. If George Washington actually made this statement, what a profound condemnation would it be against today's politicians, who seek to remove God from the public square!

I found the complete text of "George Washington's Farewell Address." To my amazement, the words, "Christianity," "Biblical," and "traitor" are nowhere to be found in Washington's famous speech. This "quote from Washington" is a fraud.

However, Washington did say words to that effect. Here is what he actually said, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked: Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. It is substantially true that virtue or morality is a necessary spring of popular government."

Washington did say that religion and morality are pillars of good government. Our nation has forgotten this vital truth, and is sliding downhill.

This inaccurate quotation is a good example that we must check our sources. Do not believe everything you read. Let us speak the Truth in all things.

## Telephone Services

If unable to attend Passover or Sabbath service with other brethren, we recommend a telephone service. Ed Burson and/or others plan to conduct Passover services via telephone as well as Sabbath services and Monday Question and Answer sessions during the year. For times, call Ed Burson at 903-576-0086, or Rich Nickels at 307-686-5191.

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## Giving & Sharing Newsletter

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Editor: Richard C. Nickels, 3316 Alberta Drive, Gillette, WY 82718, [Rich.Nickels@giveshare.org](mailto:Rich.Nickels@giveshare.org)

Publisher: **Giving & Sharing, Box 100, Neck City, MO 64849.**

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### International Representatives:

You may send orders, or make donations in local currency, to the following countries:

**AUSTRALIA:** Jim & Lyn **Carnochan**,  
PO Box 207, Galston, NSW 2159  
E-Mail: [lyn\\_carnochan@hotmail.com](mailto:lyn_carnochan@hotmail.com)

**NEW ZEALAND:** Colin **Moffat**,  
8 Chelsea Court, Bethlehem, Tauranga 3002  
E-Mail: [cmoff@paradise.net.nz](mailto:cmoff@paradise.net.nz)

**SOUTH AFRICA:** Dr. Barbara **Boss**,  
123 Blairgowrie Drive, Randburg 2194  
E-Mail: [barbaraboss@polka.co.za](mailto:barbaraboss@polka.co.za)  
Telephone: 011-789-4167.

### Newsletter Distributors:

**GHANA:** Maxwell **Oppong**-Asare, Church of God, Box 65, Prestea, West Region. Phone: 233-24-282950.

**KENYA:** Andrew Koech, Box 61, Chebunyo, c/o Sotik, Email: [joskomix@yahoo.com](mailto:joskomix@yahoo.com).

**MALAYSIA:** Duncan **Dominic**, c/o 29-JLN Molek 3/12, Taman Molek, 81100 Johore Bahru, Johore D.T.

**NIGERIA:** Jude M. Adindu **Anyanwu**, Box 264, Nkwogu, Aboh Mbaize, 400009 Imo State, E-mail: [pastorjudeadindu@yahoo.com](mailto:pastorjudeadindu@yahoo.com). Bonny **Okolo**, Box 9589, Engugu, E-mail: [bisenus@yahoo.com](mailto:bisenus@yahoo.com). Bassey **Akpan**, Box 962, Calabar, Cross River State, E-mail: [ycog1@yahoo.com](mailto:ycog1@yahoo.com)

**PHILIPPINES:** Enrique M. **Gabuyo**, #398 Kinsville Subdivision, Calamba, Laguna 4027.  
E-mail: [cogemg007@yahoo.com](mailto:cogemg007@yahoo.com)

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**D**id you ever ask yourself, “Why is this Feast called the Feast of Unleavened Bread?” The Feast could be called, “First Day of Flat Hard Cakes,” “First Day of Enduring the Dry Matzos,” or even “First Day of Savoring the Filling Wheat Thins.” We could give God glory by calling it: “The Feast of the Spoiling the Egyptians,” “The Feast of the Liberation of God’s People,” “The Feast of the Parting of the Red Sea,” or, “The Feast of the Mighty Hand of God.”

But God calls it the Feast of Unleavened Bread, **Leviticus 23:5-6**.

**So why unleavened bread?**

Is it because it is something that is hard to swallow? Is it because it is something we have to endure? Is it because it is something we have to condition our bodies and psych ourselves up to, in order to tolerate? In **Exodus 12:39**, we see that the Israelites departed hastily from Egypt, and did not have time to wait for bread to rise. There has got to be more to unleavened bread than that! To answer this question, I have for now just two more questions:

**How is unleavened bread used in the Bible, and what lessons can we learn from it?**

## What is Unleavened Bread?

Today, let’s look at some of the uses of unleavened bread in the Bible, not necessarily the “days of,” but the bread itself. Let’s see how this helps us to have a better understanding of what God wants us to get out of these “days of unleavened bread.” **What is unleavened bread? Simple answer:** Bread without leaven.

**What is bread? Genesis 21:14; I Kings 19:1-8**, part of man’s basic nutritional needs. **Luke 11:1-3**, a mainstay of man’s nourishment. **Isaiah 3:1; Ezekiel 4:16-17; Proverbs 30:8**.

**Isaiah 30:20**, shows one’s physical condition. **I Kings 22:27; II Chronicles 18:26**.

**Proverbs 4:17**, also used to describe one’s character, one’s moral condition. **Proverbs 31:27**.

**Briefly what is leaven?**

Two Basic Hebrew words for leaven:

(1) Hebrew root word (*hames, hamez* — Strong’s #2557). Basic meaning is to have become fermented or sour. It refers to that which the leavening has been added.

Fermentation according to the *American Heritage Dictionary* is any of a group of chemical reactions induced by living or nonliving ferments that split complex organic compounds into relatively simple substances. In more simple terms, the process in which something *rots or decays*. In the case of bread, fermentation causes the *breakdown of*

*the dough* (flour and water) which produces carbon dioxide and alcohol, which in turn *creates little pockets or holes* in the dough, which causes the dough *to rise*. Strong’s #2557: **Exodus 12:15, 13:3-7, 23:18, 34:25; Leviticus 2:11, 6:17, 7:13, 23:17; Deuteronomy 16:3; Amos 4:5**.

(2) The other Hebrew root word (*se’or, sor, sr* — Strong’s #7603). Basic meaning is *to leaven, or more specifically, refers to the leavening agent*. Strong’s #7603: **Exodus 12:15, 19, 13:7; Leviticus 2:11; Deuteronomy 16:4**. Both words are seen in the scripture — that which has been corrupted and the agent as well. **Exodus 13:7**, “Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.” A *derivative* of this word means *exaltation, dignity* (**Genesis 49:3**), *swelling* (**Leviticus 13:2**), *uprising* (**Job 41:17**).

These words can be used to *describe people* as well as bread (Strong’s *chamets*, #2556). **Exodus 12:34, 39; Psalm 71:4, 73:21; Isaiah 63:1; (dye) Hosea 7:4**.

(Comparison) **Hosea 7:1-4**, “They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.”

**Psalm 71:4**, “Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and **cruel** man.”

**Psalm 73:21**, “Thus my heart was

*grieved*, and I was pricked in my reins.”

Greek: **Matthew 16:6, 11-12**, “Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees . . . How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.” See also **Mark 8:15; Luke 12:1**.

I’d be amiss if I didn’t mention that *leaven is not always used negatively*. Some of its *characteristics* can be used *positively*, i.e., the way leaven *spreads* is also used to describe the *kingdom of God*. **Matthew 13:33**, “Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”

So unleavened bread is bread (one of the basic necessities of life) without any fermentation (decay or rotting). By definition: without fermentation, sour, negative attitudes, cruelty, exaltation, dignity, swelling, or uprising. Therefore we so far have the *Feast of the Days of Man’s Basic Substance or Needs, pure and defiled, without any decay or breakdown*. Interesting to think that *Israel went out of Egypt* during this feast with *only God to guide them and to provide* for them (pillar of smoke and fire, manna, quail, water).

### Unleavened Bread

The Hebrew word for this *unleavened bread, massa, mazzah*, Strong’s #4682, comes from the Hebrew root word (*massas*) which means *to drain out*. Bread baked from unfermented dough, or dough without yeast or “leaven.”

Let’s take a quick tour of some of the ways God uses unleavened bread. Strong’s #4682, *massah*, **Genesis 19:3; Exodus 12:8, 15, 17, 18, 20, 39, 13:6, 7, 23:15, 29:2, 23, 34:18; Leviticus 2:4, 5, 6:16, 7:12, 8:2, 26, 10:12, 23:6; Numbers 6:15, 17, 19, 9:11, 28:17; Deuteronomy 16:3, 8, 16; Joshua 5:11; Judges 6:19, 20, 21; I Samuel 28:24; II Kings 23:9; I Chronicles 23:29; II Chronicles 8:13, 30:13, 21, 35:17; Ezra 6:22; Ezekiel 45:21**. In the New Testament, the word for unleavened bread is Strong’s #106, *azumos* (ad’-zoo-mos), **Matthew 26:17; Mark 14:1, 12; Luke 22:1, 7; Acts**

**12:3, 20:6; I Corinthians 5:7, 8.**

### Bread of Affliction

**Deuteronomy 16:3**, “Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life,” (KJV). A *bread of reminder*, reminder of where we’ve been, a reminder so we remember, not just during these days, but every day of our lives.

**Exodus 12:8**, “And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.” Also see **Numbers 9:11**.

Bitter Herbs — Does from where we have come leave a bitter taste in our mouths?

According to the *Encyclopedia Judaica*, whereas the prohibition against eating *hamez* or having it in one’s possession applies to the whole of Passover, the positive duty of eating *mazzah* applies only to the first night. (**Numbers 9:11**), “In the evening ye shall eat *mazzot*” (**Exodus 12:18**). For this reason there is the **widespread custom of eating only “mazzah shemurah”** on the night of the *seder*, although some, as a **special act of piety**, eat it throughout the festival. According to the **letter of the law one must abstain from eating mazzah** on the eve of Passover from the time that the eating of *hamez* is forbidden, i.e., **from 10 a.m. on the 14th of Nisan**, but the custom has been adopted of **abstaining from eating mazzah for the month before Passover** so that its novelty can be enjoyed.

### Bread of Poverty

Poverty is the state of being poor, without substance, lowly.

Here is the opening statement of the Jewish Passover ceremony: “Behold the poor bread, which our fathers ate in the land of Egypt. Let anyone who is hungry come in and eat; let anyone who is needy come in and make Passover.”

Barley ripens first (**Exodus 9:31-32**). The *Omer* (“sheaf”), the first fruit of the harvest, was reaped (**Leviticus 23:9-15**).

**I Kings 4:28**, *Wheat largely replaced barley as human food*, and barley was used mainly as animal fodder (it is referred to in

this connection only once in the Bible). **Numbers 5:12-15**, Reason for the offering of barley meal in the ordeal of a woman suspected of adultery “that she had behaved like an animal” (cf. Sot .9a).

**Joshua 5:11**, “And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day.”

It became principally the *poor man's food*; hence the Hebrew proverb, “Why do you eat barley bread? — Because I have no wheaten bread” (**Numbers 49**).

**II Kings 7:1**, Price of barley flour is given as half that of fine wheaten flour, the nutritive value of the former being regarded as half that of the latter (Pe’ah 8:5).

**II Kings 23:4-24**, At Josiah’s time, the priests of the high places ate unleavened bread among their brethren. Instead of death, these priests were lowered to the status of eating unleavened bread with the brethren, and were not allowed to approach the altar of God! The *idolatrous priests were all put down*. Those of them that were not of the house of Aaron, or had sacrificed to Baal or other false gods, he put to death, according to the law, **verse 20**. Those that were descendants from Aaron, and yet had burned incense in the high places, but to the true God only, he forbade ever to approach the altar of the Lord; they had forfeited that honour (**Verse 9**): He brought them out of the cities of Judah (**verse 8**), that they might not do mischief in the country by secretly keeping up their old idolatrous usages; but he allowed them to eat of the unleavened bread (the bread of the meat-offering, **Leviticus 2:4-5**) among their brethren, with whom they were to reside, that being under their eye they might be kept from doing hurt and taught to do well; that bread, that unleavened bread (heavy and unpleasant as it was), was better than they deserved, and that would serve to keep them alive. But whether they were permitted to eat of all the sacrifices, as blemished priests were (**Leviticus 21:22**), which is called, in general, the bread of their God, may be justly questioned (from *Matthew Henry's Commentary*).

### Bread of Hospitality

The speed with which *mazzot* could be prepared identifies it with the bread made in the Bible when there was no time to prepare ordinary bread (cf. **Genesis 18:6, 19:1-3**). **Judges 6:19-21**; (Gideon); **I Samuel 28:22-**

**25** (Saul visiting with the divining women after Samuel death). **Hebrews 13:1-2**, When we entertain, we need to ask ourselves what kind of bread do we serve up.

### Bread that Ends Separation

**Numbers 6:13-15, 17, 19**, ends the separation of the Nazarite vow.

**Ephesians 4:1-6**, “I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing forbearance to one another in love, being diligent to preserve the unity of the Spirit in the bond of peace. {There is} one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all.” (NAS)

### Bread of Consecration

**Exodus 29:1-2, 23-25, 32-35**, offered in sacrifice to consecrate Aaron and his sons to the priesthood.

**Revelation 1:6**, “And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”

**Revelation 5:10, 20:6**, are we reminded of our calling to be priests to the almighty God?

### Bread of Burnt Offerings

**Leviticus 2:1-11**, that which was burnt on the altar, as soothing aroma to God, could contain no leavening.

**Exodus 23:14-20**, right up there with keeping the feast days (also **Exodus 34:24-25**).

**Leviticus 6:14-18**, the Priests were given the right to share of the grain offerings but only as unleavened bread and only in the holy place (also: **Leviticus 10:12**).

**Leviticus 7:11-13** Peace offerings contained both leavened and unleavened bread (also: **Amos 4:5**).

Leaven was not allowed on the altar of God (side note: Levites assisted with its offering **I Chronicles 23:27-29**).

**Romans 12:1-21**, we are to be offering ourselves as daily sacrifices.

Leavened Bread in offerings — other grain offerings were presented alone. These

included the two loaves of Pentecost (**Leviticus 23:17**), the loaves of thanksgiving (**Leviticus 7:13**), and the grain offering of first fruits (**Numbers 15:17-21**). No part of these offerings was placed on the altar and for this reason they could be made of leavened dough.

The “bread of display” (*le hem ha-panim*) represented another type of grain offering (**Exodus 25:30, 35:13, 39:36; Leviticus 24:5-9; Numbers 4:7; I Samuel 21:6; I Kings 7:48; II Chronicles 4:19; Exodus 40:22-23**).

**Deuteronomy 26:10**, the operative principle was the viewing of the offering by God, and his seeing it constituted either his acceptance or his actual consumption of it. The offering was placed before Him.

### Bread of Redemption

**Exodus 13:1-3, 6-13**, *Encyclopedia Judaica* — The eve of Passover, firstborn males fast. This fast is a symbol of the sanctification of the Jewish firstborn, who were saved during the tenth plague in Egypt (**Exodus 13:1ff.**). It is also kept in order to stimulate the appetite for the *mazzah* (unleavened bread) at the festive meal (Sof. 21:3).

**Luke 22:13, 19**, Christ’s Body is the Bread. **I Corinthians 5:6-8**, Christ is our Passover, His body is our bread of redemption.

### Prevent Leaven from Taking Root

We are to become pure sifted flour. *Sifted fine*, so that all the *leavening* has been removed. Unsifted flour in Jewish thought is dough, or that which is unknown. Sifted flour alone could be considered unleavened.

The widow of a man who was of doubtful descent was called a dough widow.

*Dough that was mixed with water*, would become fermented (*leavened*) unless *continually kneaded and worked*. Ancient authorities set the time for leaven to start to take its hold under normal conditions to eighteen minutes. We must take note about leaven in our lives. It takes constant activity to continue to be unleavened, otherwise the natural process takes over and leaven creeps in.

**James 1:26-27** mentions pure and

undefiled religion. What is “pure and undefiled”? It is unleavened **religion** [*threskeia* (thrace-ki’-ah) Strong’s #2356] refers to *worship especially external*, derivative of #2357 from #2360 (*throeo*, thro-eh-o) *to cry aloud, to make a noise by outcry* (Thayers): **verse 26** uses #2357 — *diligent performer* of divinely ascribed *duties of outward service* to God; **verse 27** implies worship.

*Unleavened Bread should be that daily reminder of pure/undefiled basic nutritional necessities.*

### Summary

Thus we see the lessons learned from the symbolism of unleavened bread:

**Bread of Affliction** — It should be a reminder that we know where we have been and that we need to move forward depending on God for direction and our basic sustenance,

**Bread of Poverty** — It should be a reminder that our current physical state is one of poverty, needing the forgiveness we have been offered.

**Bread of Hospitality** — It should be a reminder that we are to serve those that enter our lives, no matter how brief the contact.

**Bread of Consecration** — It should remind us that we have been consecrated as priests.

**Bread that Ends Separation** — It should remind us that we are to change our lives to end our separation from God.

**Bread of Burnt Offerings** — It should be a reminder that we are to offer ourselves as daily sacrifices.

**Bread of Redemption** — It should be a reminder that we have been redeemed.

It should be a reminder that we need to be *continually working, kneading*, so leaven does not take hold.

“Unleavened bread” cries aloud, that which is pure and undefiled, a love that serves to continually worship our God.

This is what I believe are some of the things God thinks of by “unleavened bread”!

What more appropriate name could we have for these days!

— Matthew J. Gaffney, Sermon, Rapid City, South Dakota, April 17, 2003 Ω

**Special: Christ in the Passover, Why is This Night Different?** By Ceil and Moishe Rosen, 112 pp., \$10 postpaid. Classic explanation of the Messianic types in the Jewish Passover ceremony.

**W**e know the participants, but what's it all about? You've probably got a good idea, but could there be more? Why don't you write down your answer now and see if you can add something more after we discuss the question a little bit?

Perhaps we should start by stepping outside the box of our little three-dimensional world into a world of a broader dimension. Consider the one of which Jesus spoke in **John 3**, a heavenly world of spiritual beings that moved like the wind, unfettered by space and time, full of mysteries, and astounding events; where we could see that plans of gargantuan proportions are being laid, and set in motion. By the way, you are included in those plans.

John was privileged with a rare glimpse of such a world in **Revelation 4**. He tells us about thrones, flashes of lighting, peals of thunder, and strange living creatures, all very active. Why, it makes *Star Wars* look like a Sunday-school picnic. Then in **Chapter 5** John describes an outcome of events that involves all of us. The subject is the book of life.

And I saw a scroll in the right hand of the One who was sitting on the throne, a scroll with writing on the inside and on the back, and sealed with seven seals. A mighty angel with a loud voice was shouting out this question: "Who is worthy to break the seals on this scroll and to unroll it?" But no one in all heaven or earth or from among the dead was permitted to open and read it.

Then I wept with bitter disappointment because no one anywhere was worthy; no one could tell us what it said. But one of the twenty-four Elders said to me, "Stop crying, for look! The Lion of the tribe of Judah, the Root of David, has conquered, and proved Himself worthy to open the scroll and to break its seven seals."

I looked and saw a Lamb standing there before the twenty-four Elders, in front of the throne and the Living Beings, and on the Lamb were wounds that once had caused His death. He had seven horns and seven eyes, which represent the seven-fold Spirit of God, sent out into every part of the world. He stepped forward and took the scroll from the right hand of the One sitting upon the throne. And as He took the scroll, the twenty-four Elders fell down before the Lamb, each with a

harp and golden vials filled with incense — the prayers of God's people!

They were singing Him a new song with these words: "You are worthy to take the scroll and break its seals and open it; for You were slain, and Your blood has bought people from every tribe, and tongue, and people, and nation as gifts for God. And You have gathered them into a kingdom and made them priests of our God; they shall reign upon the earth," **Revelation 5:1-10**, NLB.

Here then, is the whole story in capsule form. A lost world redeemed. But we can play it out in its full glory by starting with the gripping story of Abraham and Isaac in **Genesis 22**, a chilling account of obedience, sacrifice, and a prophecy. Abraham's prophetic answer to Isaac's question, **verse 8**, "My son, God will provide Himself a lamb for a burnt offering." And thus, Isaac was passed over.

From there we move forward in time to the ancient land of Egypt, and we are introduced to a slave nation that also is to be passed over. At this time the procedures of the Passover are explained in meticulous detail, obeyed, and an entire nation is passed over. Read the whole exciting story in **Exodus 12**.

Moving forward about 2000 years we see Abraham's Prophecy fulfilled in its antitype. The Lion of the tribe of Judah has come in the form of man to be delivered as, "the Lamb of God which taketh away the sin of the world." And *all* in the world who believe in Him will be passed over at His end-time judgment. For it is He who has redeemed us from the second death described in **Revelation 20:6 and 14**.

Then in **Matthew 27:51**, we read, "And, behold, the veil of the temple (secluding the holiest place in the temple, God's throne) was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent."

Bit by bit, through such tragedy, we begin to see the beauty and perfection of God's long-range plan for man. **Matthew 13:35** takes on a whole new meaning when we read, "I will utter things that have been kept secret

from the foundation of the world.”

Suddenly, our eyes are opened to an astounding revelation as we read **Ephesians 1:4**, “He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” Can you believe it? He chose me, He chose you, even before the earth was formed. Furthermore, “their sins and iniquities will I remember no more,” **Hebrews 10:17**. **Verse 19**, “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.” (*Permission has now been granted for you and I to enter where no man has entered before, save the priest, and then only once a year.*)

**Verses 20-22**, “By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh. And having an high priest over the house of God,” (*No longer is there a need for an earthly Priest, to mediate between man and God. We now have a direct link to the Father through the only mediator recognized and authorized by God, Jesus Christ, I Timothy 2:5*). “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,” **Hebrews 10:22**.

Again we are encouraged to approach God boldly. “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need,” **Hebrews 4:16**.

Do you realize what is being said here? You have a personal invitation to enter the most Holy of Holies, the very throne of God’s grace. A personal God means it’s between you and Him with no one in between! That is why one must come to God individually, one by one. Not by birth, race, or denomination, but as an individual. No religious organization can stand between you and God unless you let them. “For the Son of man is come to save that which was lost,” **Matthew 18:11**.

Listen!

“Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows,” **Luke 12:6-7**.

For He has said, I will never leave you nor forsake you. You are mine; I created you. It was I that formed you in your mother’s womb. I loved you then, I love you now, for I have created you in My image. I have great plans for you, wonders that will leave you wide-eyed and breathless for the thrill of it all. For as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which I have prepared for you (**ref. I Corinthians 2:9**).

The life I have given you comes with a promise. I promise that I will see you through every hardship, disappointment, and pain. You are my handiwork and I will raise you up on that last day and set you in a seat of honor at the marriage supper of the Lamb. You did not choose me, I chose you, and in no way will I cast you out. (**I Corinthians 2:9; Hebrews 13:5; Psalm 139:13-16; John 6:44**).

Now hear this, “What man among you, if he has an hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it? When he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost! I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance,” **Luke 15:4-8**.

Can we not conclude therefore, that if you were the only one that ever sinned, that fell and missed the mark, Jesus would have gone to the cross just for you? **John 15:13**, “Greater love hath no man than this, that a man lay down his life for his friends.” His love for you — isn’t that what it’s all about? So to answer the question, what’s the Pass-over all about, IT’S ALL ABOUT YOU!

“Then the King will say to you, Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world,” **Matthew 25:34**. We will be with our Father for evermore; the most wonderful Father’s day of all.

— Sermon given 4/3/2004 by Delmar Leger, Pastor, Christian Church of God, Grand Junction, Colorado, (970) 249-6857. Ω

Special: *The Day Jesus the Christ Died. The Biblical Truth About His Passion, Crucifixion and Resurrection*, by Fred R. Coulter, 160 pp., \$5 postpaid.



**T**he Book of Psalms is the heart of the Bible. If there is one book of the Bible that you would want to have when you are imprisoned, persecuted, afflicted, or wanting personal contact with God Almighty, it is the Psalms, truly a treasury of David. When you are in the Book of Psalms, you are home spiritually.

In this study, we give a short summary of each psalm with a few of its major points. Study the psalms and you will gain trust, fear, and love, of the Lord.

**Psalm 1.** Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. He shall be like a tree planted by the rivers of water, and whatsoever he doeth shall prosper. The ungodly are like the chaff which the wind driveth away.

**Psalm 2.** Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves against the Lord, who shall have them in derision.

**Psalm 3.** Lord, how are they increased that rise up against me. Many there be that say of my soul, There is no help for him in God. Salvation belongeth unto the Lord.

**Psalm 4.** I will lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

**Psalm 5.** Give ear to my words, O Lord, consider my meditation. In the morning will I direct my prayer unto thee, and will look up. Let all those that put their trust in thee rejoice, for thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield.

**Psalm 6.** Have mercy upon me, O Lord. Depart from me, all ye workers of iniquity. Let all mine enemies be ashamed and sore vexed.

**Psalm 7.** O Lord my God, in thee do I put my trust. God is angry with the wicked every day.

**Psalm 8.** How excellent is thy name in all the earth! What is man, that thou art mindful of him: and the son of man, that thou visitest him?

**Psalm 9.** I will praise thee, O Lord, with my whole heart. He shall judge the world in righteousness. The wicked is snared in the work of his own hands. Put them in fear, O Lord: that the nations may know themselves to be but men.

**Psalm 10.** The wicked in his pride doth persecute the poor; God is not in all his thoughts. He hath said in his heart, God hath forgotten; He hideth His face; He will never see it. Lord, thou hast heard the desire of the

humble; thou wilt judge the fatherless and the oppressed, that the man of the earth may no more oppress.

**Psalm 11.** If the foundations be destroyed, what can the righteous do? The Lord is in His holy temple, the Lord's throne is in heaven: His eyes behold, His eyelids try, the children of men.

**Psalm 12.** Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

**Psalm 13.** How long wilt thou forget me, O Lord? For ever? How long wilt thou hide thy face from me? Lighten mine eyes, lest I sleep the sleep of death.

**Psalm 14.** The fool hath said in his heart, There is no God. Have the workers of iniquity no knowledge? Who eat up my people as they eat bread, and call not upon the Lord. When the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad.

**Psalm 15.** Who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, he that sweareth to his own hurt, and changeth not. He that doeth these things shall never be moved.

**Psalm 16.** My flesh shall rest in hope, for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.

**Psalm 17.** I am purposed that my mouth shall not transgress. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

**Psalm 18.** The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust: my buckler, and the horn of my salvation, and my high tower. For who is God save the Lord? Or

who is a rock save our God?

**Psalm 19.** The heavens declare the glory of God; and the firmament sheweth His handiwork. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

**Psalm 20.** We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions. Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.

**Psalm 21.** The king shall joy in thy strength, O Lord.

**Psalm 22.** My God, my God, why hast thou forsaken me? I am a worm, and no man; a reproach of men, and despised of the people. He trusted on the Lord that He would deliver him: let Him deliver him, seeing he delighted in Him. I am poured out like water, and all my bones are out of joint. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. For the kingdom is the Lord's, and He is the governor among the nations.

**Psalm 23.** [*Shepherd's Psalm*] The Lord is my shepherd; I shall not want. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

**Psalm 24.** The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

**Psalm 25.** Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me. Mine eyes are ever toward the Lord; for He shall pluck my feet out of the net. Redeem Israel, O God, out of all his troubles.

**Psalm 26.** Judge me, O Lord, examine me, O Lord, and prove me; try my reins and my heart. My foot standeth in an even place: in the congregations will I bless the Lord.

**Psalm 27.** The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid? For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a

rock.

**Psalm 28.** Unto thee will I cry, O Lord my rock. Draw me not away with the wicked who regard not the works of the Lord, nor the operation of His hands. He shall destroy them, and not build them up.

**Psalm 29.** The voice of the Lord is powerful. The Lord giveth strength unto His people; the Lord will bless His people with peace.

**Psalm 30.** I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. For His anger endureth but a moment; in His favor is life: weeping may endure for a night, but joy cometh in the morning.

**Psalm 31.** In thee, O Lord, do I put my trust; let me never be ashamed. My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. Thou shalt hide them that fear thee in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

**Psalm 32.** Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. Thou art my hiding place. Be ye not as the horse or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

**Psalm 33.** By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.

**Psalm 34.** O fear the Lord, ye His saints: for there is no want to them that fear Him. Depart from evil, and do good; seek peace, and pursue it. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

**Psalm 35.** They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

**Psalm 36.** The transgression of the wicked . . . there is no fear of God before his eyes.

**Psalm 37.** Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. A little that a righteous man hath is better than the riches of many wicked. I have been young, and now am old; yet have I not seen the righteous forsaken, nor

his seed begging bread.

**Psalm 38.** O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. Make haste to help me, O Lord my salvation.

**Psalm 39.** I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. Every man at his best state is altogether vanity.

**Psalm 40.** Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. I delight to do thy will, O my God: yea, thy law is within my heart.

**Psalm 41.** Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

**Psalm 42.** As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

**Psalm 43.** Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man. O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

**Psalm 44.** For I will not trust in my bow, neither shall my sword save me. For thou hast saved us from our enemies, and has put them to shame that hated us. In God we boast all the day long, and praise thy name for ever.

**Psalm 45.** My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a right scepter.

**Psalm 46.** God is our refuge and strength, a very present help in trouble.

**Psalm 47.** O clap your hands, all ye people; shout unto God with the voice of triumph. For God is the King of all the earth. God sitteth upon the throne of His holiness.

**Psalm 48.** Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount

Zion, on the sides of the north, the city of the great King.

**Psalm 49.** Man being in honor abideth not: he is like the beasts that perish. But God will redeem my soul from the power of the grave: for He shall receive me. As for the rich, when he dieth he shall carry nothing away: his glory shall not descend after him.

**Psalm 50.** The world is Mine, and the fullness thereof. Unto the wicked, God saith, What hast thou to do to declare My statutes, seeing thou hatest instruction, and castest My words behind thee. Whoso offereth praise glorifieth Me: and to him that ordereth his conversation aright will I shew the salvation of God.

**Psalm 51.** [This Psalm was written by David, after Nathan the Prophet came unto him, after David had committed adultery with Bathsheba and murder of her husband to cover up his crime, **II Samuel 12:1-14**. Arguably, Nathan's confrontation of David for his sin, is the most dramatic episode of the entire Bible.] David cried out to God, Wash me thoroughly from mine iniquity, create in me a clean heart, renew a constant spirit, then will I teach transgressors thy ways, and sinners shall be converted unto Thee.

**Psalm 52.** Mighty men's tongues devise mischiefs; they love evil more than good. God will destroy them that make not God their strength. I am like a green olive tree in the house of God, trusting in His mercy forever.

**Psalm 53.** The fool hath said in heart, there is no God. They eat up my people as bread. God will scatter their bones and bring back the captivity of His people in rejoicing.

**Psalm 54.** Save me, O God, from strangers risen up against me. God my helper will cut off mine enemies.

**Psalm 55.** Deliver me from the enemy, my friend and guide, my equal who walked with me into the house of God. His words were smoother than butter, but war was in his heart. I will trust in thee.

**Psalm 56.** My enemies wrest my words, wait for my soul, mark my steps. I will trust in God who delivers my soul from death.

**Psalm 57.** My enemy has prepared a net for my steps, digged a pit into which they have fallen. Be merciful to me, Lord. Thy mercy is great unto the heavens, and thy truth unto the clouds.

**Psalm 58.** The wicked are estranged from the womb. Let them melt away like a snail.

**Psalm 59.** Deliver me from my enemies,

O my God. Thou shalt laugh at them; have all the heathen in derision. God is my defense and mercy.

**Psalm 60.** God has scattered us and shown us hard things. Give us help; through God we shall do valiantly.

**Psalm 61.** Thou hast been a shelter for us; I will abide in thy tabernacle forever.

**Psalm 62.** God is my rock, and my salvation, my defense; trust Him at all times, pour out your heart before Him. Set not your heart on riches; thou rewardest to every man according to his work.

**Psalm 63.** My soul thirstest for thee, my soul followeth hard after thee.

**Psalm 64.** Hide me from the insurrection of the wicked who shoot in secret, laying snares privily.[terrorists?]

**Psalm 65.** Thou shalt purge our iniquities. Thou waterest the earth, clothe the pastures with flocks and the valleys with corn, they sing.

**Psalm 66.** Make a joyful noise unto God; all the earth shall worship thee. God has heard my prayer.

**Psalm 67.** Let all the people praise thee, for thou shalt judge the people righteously, and govern nations on the earth. All ends of the earth shall fear Him.

**Psalm 68.** [Pentecost Psalm] Let the righteous rejoice, for God shall scatter His enemies. He shall wound the hairy scalp of those that go on still in trespasses. Ethiopia shall soon stretch out her hands unto God. The God of Israel giveth strength to His people.

**Psalm 69.** The zeal of thine house hath eaten me up. I chastened my soul with fasting and became a reproach and a proverb. They gave me gall and vinegar to drink. God will save Zion.

**Psalm 70.** Make haste to deliver me, O Lord.

**Psalm 71.** In thee, O Lord, do I put my trust. Thou hast taught me from my youth. My tongue shall talk of thy righteousness all the day long.

**Psalm 72.** God shall have dominion from sea to sea. All kings shall fall down before Him. Let the whole earth be filled with His glory.

**Psalm 73.** The wicked prosper while the clean of heart are plagued and chastened. But the wicked shall come to a sudden end. I draw close to God.

**Psalm 74.** Thine enemies roar in the midst of thy congregations; they have burned

up the synagogues of God. There is no more any prophet. Forget not the congregation of thy poor forever.

**Psalm 75.** Promotion cometh not from the east or west. God is the judge: He putteth down one and setteth up another.

**Psalm 76.** In Judah God is known. God arose to judgment, to save all the meek of the earth.

**Psalm 77.** In the day of my trouble I sought the Lord. I will remember the years of the right hand of the Most High.

**Psalm 78.** [This is the second longest Psalm, with 72 verses. The longest is Psalm 119 with 176 verses; the shortest is Psalm 117 with only two verses; Psalms 133 and 134 have three verses each.] Give ear, My people, to My law, and make it known to your children. So that they might not be as their fathers, a stubborn and rebellious generation. In spite of God's miracles, they sinned yet more and tempted Him. But He, being full of compassion, forgave their iniquity, and destroyed them not. They turned back, and limited the Holy One of Israel. God smote the tabernacle of Ham, made Israel dwell in tents, yet they tempted and provoked the Most High so that He forsook the tabernacle of Shiloh, the tabernacle of Joseph, [Shiloh was in Ephraimite territory] and chose Judah. [Jeremiah 31:9, Ephraim is my firstborn, i.e., they had the first opportunity to be the spiritual leaders of Israel.] Israel is like sheep, God chose David to be their shepherd. Ephraim is like a deceitful bow, **Hosea 7:16** and **Psalm 78:57**.

**Psalm 79.** The heathen have defiled thy holy temple and killed and imprisoned thy saints. Help us and deliver us O God.

**Psalm 80.** Give ear O Shepherd of Israel, visit this vine which is cut down and burned with fire. [Grape vines have remarkable resilience.]

**Psalm 81.** Make a joyful noise, blow up the trumpet in the new moon. Submit to God and He will feed thee.

**Psalm 82.** God judges among the gods [judges]. Defend the poor and fatherless, defend the poor and needy, or ye will die like men and not be gods and children of the Most High.

**Psalm 83.** God's enemies have conspired against His people, to wipe them out. Edom, Ishmael, Philistines, Ammon, etc., are confederate to take over the houses of God. O God, destroy them that all men may know that you alone are Yahweh.

**Psalm 84.** How lovely are thy tabernacles. I long and faint for the Lord's courts. Blessed are they that dwell in thy house. A day in thy courts is better than a thousand.

**Psalm 85.** The Lord has brought back the captivity of Jacob. Mercy and truth are met together, righteousness and peace kiss; truth shall spring out of the earth, and righteousness from Heaven.

**Psalm 86.** Bow down thine ear, in the day of trouble I will call on thee. All nations shall come and worship before thee.

**Psalm 87.** Glorious things are spoken of thee [Zion]. The Lord loveth Zion.

**Psalm 88.** O Lord God of my salvation I have cried day and night before thee.

**Psalm 89.** God has made a covenant with David to establish his throne for all generations. If his children forsake God's law, then God will punish them.

**Psalm 90.** [1000-year Psalm] A thousand years to God are but as yesterday. Man's days are seventy years, so teach us to number our days that we may apply our hearts to wisdom.

**Psalm 91.** [Psalm of Protection] God is our secret place, refuge and fortress. A thousand shall fall at thy side, and 10,000 at thy right hand, but it shall not come near thee, the arrow that flies by day, and the terror by night, the pestilence. Angels shall protect thee.

**Psalm 92.** [Sabbath Psalm] Thou, O Lord, hast made me glad through thy work. I will triumph in the works of thy hands. Those planted in the house of the Lord shall still bring forth fruit in old age.

**Psalm 93.** The Lord reigneth, He is clothed with majesty and strength.

**Psalm 94.** How long shall the wicked triumph? Blessed is the man whom thou chastenest, O Lord. The Lord will not cast off His people.

**Psalm 95.** O come, let us sing unto the Lord, let us make a joyful noise to the Rock of our salvation. Let us worship and bow down, let us kneel before the Lord our Maker.

**Psalm 96.** O sing unto the lord a new song. He comes to judge the earth with righteousness, and the people with His truth.

**Psalm 97.** The Lord reigneth, let the earth rejoice. Ye that love the Lord, hate evil.

**Psalm 98.** Sing unto the Lord a new song, for He cometh to judge the earth.

**Psalm 99.** The Lord reigneth, let the people tremble. Thou forgavest them. Exalt the Lord our God.

**Psalm 100.** Make a joyful noise unto the Lord, all ye lands, come before His presence with singing, for His mercy is everlasting and His truth endureth to all generations

**Psalm 101.** I will walk with a perfect heart. I hate the work of them that turn aside. He that worketh deceit and telleth lies shall not dwell in my house.

**Psalm 102.** Hear my prayer, O Lord. You laid the foundation of the earth, the heavens shall perish, but thou shalt endure. Thou art the same, and thy years shall have no end.

**Psalm 103.** Bless the Lord, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases.

**Psalm 104.** He causeth the grass to grow for the cattle, and herbs for the service of man, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. He appointed the moon for seasons: the sun knoweth his going down. Man goeth forth unto his work and to his labor until the evening [until dark].

**Psalm 105.** Make known the Lord's works. Remember the marvelous works He hath done. [History from Abraham to Egypt to promised land.]

**Psalm 106.** Praise ye the Lord. Our fathers forgot God their savior, soon forgot His mighty works, mingled with the heathen and served their idols.

**Psalm 107.** Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men. He destroys the wicked and sets the poor on high.

**Psalm 108.** My heart is fixed. Give us help from trouble, because vain is the help of man. Ephraim is the strength of Mine head, Judah is My lawgiver.

**Psalm 109.** God, take care of mine enemies who fought against me without a cause. I give myself unto prayer; let his prayer become sin.

**Psalm 110.** The LORD said unto my Lord, sit thou at My right hand, until I make thine enemies thy footstool.

**Psalm 111.** All His commandments are sure. Holy and reverend is His name. the fear of the Lord is the beginning of wisdom.

**Psalm 112.** A good man sheweth favor and lendeth; he hath given to the poor.

**Psalm 113.** Praise ye the Lord, He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill. He maketh the barren woman to keep house, and to be a

joyful mother of children. Praise ye the Lord.

**Psalm 114.** When Israel went out of Egypt, Judah was His sanctuary, and Israel His dominion.

**Psalm 115.** People who make idols are like them: they have mouths, but speak not. The heavens are the Lord's, but the earth has He given to the children of men.

**Psalm 116.** Precious in the sight of the Lord is death of His saints.

**Psalm 117.** The truth of the Lord endureth forever.

**Psalm 118.** His mercy endureth forever. It is better to trust in the Lord than to put confidence in man. [This is the middle verse of the Bible.] This is the day that the Lord hath made; we will rejoice and be glad in it. The Lord is my strength and song, and is become my salvation.

**Psalm 119.** [*Law Psalm*] Thy word have I hid in my heart, that I might not sin against thee. Teach me thy statutes. It is good for me that I have been afflicted; that I may learn thy statutes. For ever, O Lord, thy word is settled in Heaven. O how love I thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies. Thy word is a lamp unto my feet, and a light unto my path. I hate every false way. Thy law is the truth. Great peace have they which love thy law: and nothing shall offend them. All thy commandments are righteousness.

**Psalm 120.** In my distress I cried to the Lord, and He heard me. Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar.

**Psalm 121.** I will lift up my eyes unto the hills, from whence cometh my help. He that keepeth Israel shall neither slumber nor sleep.

**Psalm 122.** I was glad when they said unto me, let us go into the house of the Lord. Pray for the peace of Jerusalem.

**Psalm 123.** Have mercy upon us, O Lord.

**Psalm 124.** Our help is in the name of the Lord, who made heaven and earth.

**Psalm 125.** As the mountains are round about Jerusalem, so the Lord is round about His people.

**Psalm 126.** When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. They that sow in tears shall reap in joy.

**Psalm 127.** Except the Lord build the house, they labor in vain that build it. Lo, children are an heritage of the Lord.

**Psalm 128.** Thy wife shall be a fruitful vine . . . thy children like olive plants. Behold, that thus shall the man be blessed that feareth the Lord.

**Psalm 129.** Many a time have they afflicted me from my youth: yet they have not prevailed against me.

**Psalm 130.** If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.

**Psalm 131.** My heart is not haughty. My soul is even as a weaned child.

**Psalm 132.** The Lord hath chosen Zion; He hath desired it for His habitation. This is My rest for ever: here will I dwell; for I have desired it.

**Psalm 133.** [*Fellowship, Unity Psalm*] Behold how good and how pleasant it is for brethren to dwell together in unity.

**Psalm 134.** Lift up your hands in the sanctuary and bless the Lord.

**Psalm 135.** Praise the Lord, for the Lord is good: sing praises unto His name.

**Psalm 136.** [26 times this psalm uses the phrase, "for His mercy endureth for ever."] O give thanks unto the Lord; for His mercy endureth for ever.

**Psalm 137.** By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

**Psalm 138.** Thou hast magnified thy word above all thy name.

**Psalm 139.** Whither shall I go from thy spirit? Or whither shall I flee from thy presence? I will praise thee: for I am fearfully and wonderfully made.

**Psalm 140.** Deliver me, O Lord, from the evil man: preserve me from the violent man.

**Psalm 141.** Let my prayer be set forth before thee as incense; and the lifting up of my hands as sacrifice.

**Psalm 142.** Thou art my refuge . . . deliver me from my persecutors.

**Psalm 143.** Of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

**Psalm 144.** Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children.

**Psalm 145.** Great is the Lord, and greatly to be praised. All thy works shall praise thee, O Lord; and thy saints shall bless thee.

**Psalm 146.** Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth; in that very day his thoughts perish.

**Psalm 147.** The Lord doth build up Jerusalem: He gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds.

**Psalm 148.** Praise ye the Lord. Praise ye the Lord from the heavens: praise Him in the heights. He also exalteth the horn of His people, the praise of all His saints.

**Psalm 149.** Sing unto the Lord a new song. Let Israel praise His name in the dance: let them sing praises unto Him with the timbrel and harp.

**Psalm 150.** Let every thing that hath breath praise the Lord. Praise ye the Lord!

### Major Topics of the Book of Psalms

**Betrayal by a friend.** 41:9, 55:3, 12-15, 21.

**Exodus, Second.** 14:7, 53:6, 85:1-2, 126:1-6, 147:2.

**Fasting.** 69:10-11, 109:24-25.

**Fear of God.** 2:11, 5:7, 15:4, 19:9, 22:23, 25, 25:14, 31:19, 33:8, 18, 34:7, 9, 11, 52:6, 60:4, 61:5, 66:16, 67:7, 72:5, 85:9, 86:11, 96:9, 102:15, 103:11, 13, 17, 111:10, 115:11, 13, 118:4, 119:74, 79, 128:1-4, 135:20, 145:19, 147:11

**Feasts.** 35:16, 42:4, 81:3-4, 104:19, 118:24.

**Law of God.** 1:2, 18:21-22, 19:7-11, 40:8, 78:1, 10, 81:4, 89:30-32, 105:45, 111:7-8, 10, 119:1-176.

**Hate Evil.** 26:4-5, 9-10, 31:6, 97:10, 119:104, 113, 163, 139:22.

**Healing.** 6:1-7, 30:2-3, 31:9-10, 32:3, 38:1-10, 39:4, 13, 40:12-13, 41:8, 102:3-6, 103:2-5, 13-16, 147:3.

**Messiah, suffering.** 22:1, 7-8, 14, 16-18, 69:8-9, 21.

**Persecution.** 3:1-8, 7:1-6, 9:9, 13, 10:1-2, 13:1-4, 17:9-13, 18:4-6, 16-18, 47-48, 22:6-13, 16-18, 25:16-19, 31:4, 13, 15, 35:1-8, 71:4, 83:2-18, 86:14, 17, 119:85, 134, 157, 161, 143:3.

**Poor and Needy.** 9:9, 12, 18, 10:2, 9-12, 14, 17-18, 12:5, 14:6, 15:5, 35:10, 40:17, 41:1-2, 68:5, 69:33, 70:5, 72:4, 12-14, 74:19, 21, 76:9, 82:3-4, 86:1, 94:6, 109:16, 22, 31, 112:9, 113:7-9, 138:6, 140:12, 146:7, 9.

**Praise to God.** 8:1-9, 9:1-2, 11, 14, 18:49, 21:13, 22:22-26, 28:7, 30:1, 11-12, 33:1-3, 34:1, 35:28, 45:17, 50:23, 54:6, 56:10, 67:3, 5, 71:22, 86:12, 89:5, 92:1, 99:3, 100:4, 106:1, 107:8, 15, 21, 31, 108:3, 109:30, 111:1, 113:1-2, 115:17-18, 117:1-2, 119:164, 135:1, 3, 21, 138:1, 4, 139:14, 145:10, 146:1-

2, 147:1, 12, 148:1-14, 149:1, 3, 150:1-6.

**Prayer.** 4:1, 5:1-3, 6:9, 17:1, 6, 18:6, 28:6, 30:8, 31:22, 34:15, 35:13, 39:12, 55:1-2, 17, 61:1, 66:19-20, 69:13, 80:4, 84:8, 86:3, 6, 88:1-2, 13, 95:6, 102:1-2, 109:4, 122:6, 141:2, 143:1.

**Protection.** 27:5, 31:20, 32:7, 33:16-20, 36:7, 46:1, 57:1, 59:16-17, 61:3-4, 62:7-8, 89:18, 91:1-16, 94:22, 121:1-8, 124:8.

**Repentance.** Psalm chapters 6, 25, 38, 51, 102, 130, 143, also 79:9.

**Resurrection.** 16:9-11, 17:15, 23:6, 49:15.

**Righteous, the.** 1:1-3, 6, 3:8, 4:5-8, 5:7-8, 11-12, 11:5, 7, 14:5, 15:1-5, 24:3-6.

**Sing.** 13:6, 21:13, 27:6, 30:4, 12, 33:2-3, 47:6-7, 51:14, 57:7-9, 59:16, 61:8, 65:13, 66:1-2, 4, 67:4, 68:32, 69:30, 71:22-23, 75:9, 81:1-2, 89:1, 15, 92:1, 95:1-2, 96:1-3, 98:1, 4-6, 100:1-2, 4, 101:1, 104:33, 105:2, 108:1, 3, 135:3, 138:1, 5, 144:9, 146:2, 147:1, 7, 149:1, 5.

**Teach me.** 25:4-5, 8-9, 12, 27:11, 32:8-9, 34:11, 51:13, 86:11, 90:12, 119:12, 26, 33, 64, 66, 68, 73, 108, 124, 135, 169, 132:12, 143:8, 10.

**Trust in God.** 2:12, 4:4, 8, 5:11, 7:1, 9:10, 11:1, 13:5, 16:1, 17:7, 18:1-3, 30, 20:7, 21:7, 25:2, 20, 26:1, 27:1, 3, 14, 28:7, 31:1, 6, 14, 19, 32:10, 34:8, 22, 36:7, 37:3, 5, 7, 40, 38:15, 40:3-4, 55:23, 56:11, 57:1, 73:28, 78:21-22, 118:8-9, 125:1, 141:8, 144:1-2, 146:3.

**Wicked, the.** 1:4-6, 2:1-5, 9, 4:2, 5:4-6, 9-10, 7:11, 9:16, 10:2-15, 11:2, 5-6, 12:1-5, 8, 14:1-4, 26:9-10, 27:12, 28:3-5, 31:7-18, 32:10, 34:21, 36:1-4, 37:1-2, 9, 10, 12, 14, 16, 17, 20, 21, 38, 50:16-22, 52:1-7, 53:1-5, 58:2-9, 64:1-7, 81:15, 82:1-2, 92:7, 94:3-7, 101:3-5, 7-8, 104:35, 109:2-3, 6-20, 112:10, 119:21, 119, 126, 155, 120:2-7, 140:1-11, 141:10.

**World Tomorrow (Millennium).** 22:27-28, 24:1, 7-10, 47:7-8, 50:12, 59:13, 67:4, 68:29, 31, 69:35-36, 72:8, 11, 17, 19, 82:8, 86:9, 145:13.

### Interesting Facts About the Psalms

The most famous commentary on the Book of Psalms is *The Treasury of David*, written by Charles H. Spurgeon. To order, go to [www.giveshare.org/library/spurgeon.html](http://www.giveshare.org/library/spurgeon.html), or see "Additional Resources" at the close of this article.

**Psalms 113-118** are known as the Hallel, which are festival praise songs.

**Psalms 120-134** are known as the "Psalms of Degrees," as they were sung by

pilgrims on their way to the Feasts.

Jews have divided the Psalms into five “books,” to correspond with the five books of the Torah and a particular festival book:

| Book | Psalms  | Torah       | Festival      |
|------|---------|-------------|---------------|
| 1    | 1-41    | Genesis     | Song of Songs |
| 2    | 42-72   | Exodus      | Ruth          |
| 3    | 73-89   | Leviticus   | Lamentations  |
| 4    | 90-106  | Numbers     | Ecclesiastes  |
| 5    | 107-150 | Deuteronomy | Esther        |

### The Ten Words of Psalm 119 (Appendix 73 from *The Companion Bible*)

The number of the words which are frequently repeated in **Psalm 119** has been variously given and enumerated by expositors and commentators. It will be better to give them here on the authority of the *Massorah*:

The rubric on **verse 122** is as follows: “Throughout the whole of the Great Alphabet [that is to say, the Alphabetic Psalm, 119] there is in every verse one of the following ten expressions: *derek* (way), *‘eduth* (testimony), *pikkudim* (precepts), *mizvah* (commandment), *‘imrah* (saying), *torah* (law), *mishpat* (judgment), *zedek*, *zedakah*, and *zaddik* (righteousness), *hok*, and *hukkah* (statutes), *dabar* (word), which correspond to the Ten Commandments; except one verse, in which there is none of these: **verse 122.**” (*Massorah*, Ginsburg’s Edition, Vol. II.)

The following list includes all the “Ten Words” given above, with every occurrence in the Psalm, together with the first occurrence of each word.

1. *Way (derek)* is from *darak*, to tread with the feet, and denotes the act of walking. Hence it is used of a going, or way, or journeying. The first occurrence is **Genesis 3:24**. It occurs in this Psalm thirteen times: **verses 1, 3, 5, 14, 26, 27, 29, 30, 32, 33, 37, 59, 168.**

2. *Testimonies (‘eduth)* is from *‘ud*, to turn back again, to go over again, to reiterate, hence, to testify. The first occurrence is **Genesis 21:30 (edah)**. It occurs in this Psalm twenty-three times; nine times (*‘eduth*), **verses 14, 31, 36, 88, 99, 111, 129, 144, 157**; fourteen times (*‘edah*, feminine singular), **verses 2, 22, 24, 46, 59, 79, 95, 119, 125, 138, 146, 152, 167, 168.**

3. *Precepts (pikkudim)* is from *pakad*, to

take oversight or charge: hence, mandates enjoined on others. It occurs only in the Book of Psalms (see **19:8, 103:18, 111:7**). In **Psalm 119** twenty-one times: **verses 4, 15, 27, 40, 45, 56, 63, 69, 78, 87, 93, 94, 100, 104, 110, 128, 134, 141, 159, 168, 173.**

4. *Commandments (mizvah)* is from *zavah*, to set up, constitute. Hence, constitutional commands. First occurrence **Genesis 26:5**. In **Psalm 119**, it occurs twenty-two times: **verses 6, 10, 19, 21, 32, 35, 47, 48, 60, 66, 73, 86, 96 (singular), 98, 115, 127, 131, 143, 151, 166, 172, 176.**

5. *Word (‘imrah)* is from *‘amar*, to bring forth to light; hence, to say. The verb is very regularly followed by the words used; hence *‘imrah* means an utterance and the purport of it. Not the same as *dabar* (No. 10 below), which refers to the articulate utterance of it. The first occurrence is in **Genesis 4:23**, and is rendered “speech.” In plural only once, **Psalm 12:6** (the only other place where the plural is found). In **Psalm 119** it occurs nineteen times: **11, 38, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 154, 158, 162, 170, 172.** With *dabar* the two occur forty-two times.

6. *Law (torah)* is from *yarah*, to project, issue: hence, to point out, to show (**Proverbs 6:13**). Then, to instruct, teach. The Torah contains Jehovah’s instructions to His People, pointing out to them His will. First occurrence is in **Genesis 26:5** (plural). In **Psalm 119**, it occurs twenty-five times, always in the singular: **verses 1, 18, 29, 34, 44, 51, 53, 55, 61, 70, 72, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174.**

7. *Judgment (mishpat)* is from *shaphat*, to set upright, erect (compare English *right*, and German *richten* and *recht*); hence, to judge. *Mishpat* means judgment. Its first occurrence is in **Genesis 18:19** (in Jehovah’s mouth). In **Psalm 119**, it occurs twenty-three times (plural, except four times), **verses 7, 13, 20, 30, 39, 43, 52, 62, 75, 84, 91 (ordinances), 102, 106, 108, 120, 121, 132 (as thou usest to do), 137, 149, 156, 160, 164, 175.**

8. *Righteousness, Right, etc., zedek*, masculine), is from *zadak*, to be right, upright, just, righteous. Hence the noun means rightness. By comparing the first occurrence (**Leviticus 19:15**) with the second (**Leviticus 19:36**) we get the idea that the word has special reference to equal balancing. *Zedek* (masculine) occurs twelve times, and is rendered “righteousness” in **Psalm 119: verses 123, 142 (second), 144, 172**; “right,” **verse 75 (margin, righteousness)**; “righteous”



verses 7, 62, 106, 138, 160, 164; “justice,” verse 121. *Z’dakah* (feminine), first occurrence, **Genesis 15:6**. In **Psalm 119**, “righteousness,” verses 40, 142 (first). *Zaddik* (adj.), spoken of a king (**II Samuel 23:3**), once, in **Psalm 119** verse 137. The three words fifteen times in all.

9. *Statute* (*hok* and *hukka*) is from *hakak*, to hew, cut in, engrave, inscribe; hence, to decree, or ordain. The noun = a decree or ordinance. First occurrence, **Genesis 26:5** (*hukkah* feminine). In **Psalm 119**, it occurs twenty-two times: namely: verses 5, 8, 12, 16 (*hukkah*, feminine), 23, 26, 33, 48, 54, 64, 68, 71, 80, 83, 112, 117, 118, 124, 135, 145, 155, 171.

10. *Word, Words* (*dabar*), is from *dabar*, to arrange in a row; hence, to set forth in speech. It refers to the articulate form of what is said, whether spoken or written (compare 5 above); to the mode or manner by which the *ipsissima verba* are imparted. The first occurrence is in **Genesis 11:1** (“speech”). In **Psalm 119**, it occurs twenty-four times, three of them plural, namely: verses 9, 16, 17, 25, 28, 42 (twice, see *Interlinear*), 43, 49, 57 (plural), 65, 74, 81, 89, 101, 105, 107, 114, 130 (plural), 139 (plural), 147, 160, 161, 169.

## Book of Psalms, Miscellaneous Phenomena Appendix 63 from *The Companion Bible*

### I. The Title of Psalms

The name given to the Book of Psalms as a whole by the Jews is *T<sup>e</sup>hillim*; but it is not recognized by this name in the Book itself.

Our English name “Psalms” is a transliteration of the Greek Title of the Septuagint, “*Psalmoi*,” which means “songs” [The word occurs *seven* times in the New Testament (**Luke 20:42, 24:44; Acts 1:20, 13:33; I Corinthians 14:26; Ephesians 5:19; Colossians 3:16**), four referring to the Book of Psalms, and the last *three* to Psalms in general.]; while the word “Psalter” is from the Greek *Psalterion*, a harp, or other stringed instrument.

There is no correspondence between the Greek and the Hebrew in these cases. Only once does a Psalm bear this word in its title, and that is Psalm 145 (sing. *T<sup>e</sup>hillah*).

*T<sup>e</sup>hillim* is invariably rendered “praises.” It is a verbal noun from the root *halal*, to make a jubilant sound. To make *ell* means to rejoice. Compare German *hallen* and English halloo, yell.

*T<sup>e</sup>hillim* has therefore, a wide meaning, and includes all that is worthy of praise or celebration; and, especially the works and ways of Jehovah.

Hence, in this book, we have these works and ways set forth as they relate to the Divine counsels of God, (1) as to *Man*, (2) as to *Israel*, (3) as to the *Sanctuary*, (4) as to the *Earth*, and (5) as to *Word of Jehovah*. In those Structures light is thrown upon the “ways” of God. The need for this instruction is seen from the other meaning of *halal*, which in the Hithpael and Hithpolel means to praise or boast of one’s self, hence to *be foolish*. Compare **I Kings 20:11; Job 12:17; Isaiah 44:25** (mad); **Proverbs 20:14**. [As it is foolish to glory in any object except in Jehovah (**Jeremiah 4:2, 9:23, 24**), so to boast of oneself is to *be foolish* in this case (**Psalm 49:6; Proverbs 27:1**. See **Psalms 5:5, 73:3, 75:4**, and compare **44:8**.)] This instruction is given concerning God’s ways and works exhibited in the Word of God from the beginning to the end.

### II. Quotations from the Psalms in the New Testament

#### (a) Formulas Used in Direct Quotations

“As it is written”; or “It is written” **Matthew 4:6** [This (with **Psalm 91:12**) was Satan’s quotation, mutilated by a significant suppression and omission.] (**91:11**). **John 2:17** (**69:9**); **6:31** (**78:24, 25**). **Acts 13:33** (**2:7**). **Romans 3:4** (**51:4**). **II Corinthians 4:13** (**116:10**).

“David,” or “in David” [In David. The Figure of speech, *Ellipsis*, that is to say, “in (the Psalm) of David”; or, “in (the person) of David.”] **Matthew 21:43** (**110:1**). **Acts 2:25** (**16:8**); **34** (**110:1**). **Romans 4:6** (**32:1, 2**); **11:9, 10** (**69:22, 23**). **Hebrews 4:7** (**95:7-8**).

“He (God) saith,” “said,” or “spake”: **Acts 13:35** (**16:10**). **Ephesians 4:8** (**68:18**). **Hebrews 1:10-12** (**102:25-27**); **4:3** (**95:11**); **5:5** (**2:7**); **5:6** (**110:4**).

“He (God) limiteth”: **Hebrews 4:7** (**95:7**).

“He (God) testifieth”: **Hebrews 7:17** (**110:4**).

“In the Scriptures”: **Matthew 21:42** (**118:22, 23**).

“In their law”: **John 15:25** (**35:19; 69:4**).

“In your law”: **John 10:34** (**82:6**). [“Law” is used by Figure of speech, *Metonymy* (of the Part) for the whole of the Old Testament.]

“One in a certain place testifieth”:

**Hebrews 2:6** (8:4; 144:3).

“Spoken by (or through) the prophet”:  
**Matthew 13:35** (78:2).

“The Book of Psalms”: **Acts 1:20** (69:25).

“The mouth of David”: **Acts 1:16** (41:9);  
**4:25, 26** (2:1, 2). [David’s “mouth,” but not David’s *words*.]

“The scripture”: **John 7:42** (132:11);  
**13:18** (41:9); **19:24** (22:18), **28** (69:21), **36**  
(34:20), **37** (22:16, 17).

“The second Psalm”: **Acts 13:33** (2:7).

### (b) The Adaptation of Words of the Psalms, Without a Specific Quotation, or Reference to Fulfillment

2:7 (**Hebrews 1:5**).

2:9 (**Revelation 2:27**)

4:4 (**Ephesians 4:26**).

6:8 (**Matthew 7:23**).

8:2 (**Matthew 21:16**).

8:6 (**I Corinthians 15:25, 17; Ephesians 1:20, 22**).

9:8 (**Acts 17:31**).

19:4 (**Romans 10:18**).

22:1 (**Matthew 27:43**). The chief priests.

22:21 (**II Timothy 4:17**).

24:1 (**I Corinthians 10:26, 28**).

27:1 (**Hebrews 13:6**). See 118:6, below.

34:8 (**I Peter 2:3**).

40:6-8 (**Hebrews 10:5-7**).

41:9 (**Mark 14:18**). [**John 13:18, 19:28, 29** uses the formula “that it might be fulfilled” because of the object of his Gospel (**20:31**).]

48:2 (**Matthew 5:35**).

50:14 (**Hebrews 13:15**).

55:22 (**I Peter 5:7**).

56:4, 11 (**Hebrews 13:6**).

69:9 (**John 2:17**).

69:21, 27 (**Matthew 27:34, 38; Mark 15:36**).

74:2 (**Acts 20:28**).

78:24, 25 (**John 6:31**).

79:6 (**II Thessalonians 1:8**).

89:27, 37 (**Revelation 1:5, 3:14**).

91:13 (**Luke 10:19**).

102:25-27 (**Hebrews 1:10-12**).

106:20 (**Romans 1:23**).

110:1 (**Mark 16:19; I Corinthians 15:25, 27; Colossians 3:1; Ephesians 1:20, 22**).

110:4 (**Hebrews 5:10**).

116:10 (**II Corinthians 4:13**).

116:11 (**Romans 3:4**).

118:6 (**Hebrews 13:6**). See 27:1, above.

118:22 (**Acts 4:11; Matthew 21:42**;

**I Peter 2:4, 7**).

118:26 (**Matthew 21:9**).

125:5 (**Galatians 6:16**).

143:2 (**Galatians 2:16**).

146:6 (**Acts 14:15**).

### III. Quotations as Being the Direct Fulfillment of Prophecies in the Psalms

22:18 (**John 19:23, 24**).

34:20 (**John 19:36**).

35:19 (**John 15:25**).

41:9 (**John 13:18; Acts 1:16**).

69:4 (**John 15:25**).

78:2 (**Matthew 13:35**).

97:7 (**Hebrews 1:6**).

109:3 (**John 15:25**).

119:161 (**John 15:25**).

### IV. Quotations as Being the Direct Utterances of The Father, The Son, And The Holy Spirit, Respectively

The Father:

2:7 (**Hebrews 1:5, 6; Acts 13:33**).

45:6, 7 (**Hebrews 1:8, 9**).

89:26, 27 (**Hebrews 1:5**).

97:7 (**Hebrews 1:6**).

102:25-27 (**Hebrews 1:10-12**).

104:4 (**Hebrews 1:7**).

110:1 (**Hebrews 1:13**).

The Son:

18:2 (**Hebrews 2:13**).

22:1 (**Matthew 27:46; Mark 15:34**).

22:22, 25 (**Hebrews 2:12**).

40:6-8 (**Hebrews 10:5-7, 8, 9**).

45:6 (**Hebrews 1:8**).

The Holy Spirit:

41:9 (**Acts 1:16**).

95:7-11 (**Hebrews 3:7-11**).

### V. Divine Titles Applied Directly to Christ in the New Testament

9:8 96:13 98:9 (**Acts 17:31**).

34:8 (**I Peter 2:3**).

45:6 (**Hebrews 1:8**).

62:12 (**Matthew 16:27**).

74:2 (**I Peter 1:19**).

97:7 (**Hebrews 1:6**).

102:25-27 (**Hebrews 1:10-12**).

104:4 (**Hebrews 1:7**).

### VI. The Beatitudes in the Psalms

The word rendered “blessed” in the “Beatitudes” is not always “*barak*,” to bless;

but *'ashrey*, happinesses. Its first occurrence is **Deuteronomy 33:29**. It is the plural of majesty or accumulation, and means "O the happinesses," or, "O the great happinesses," or, "O How happy."

*'Ashrey* occurs twenty-six times in the book of Psalms. It is translated "blessed" nineteen times, and "happy" seven times. In the list below, these latter are marked with an asterisk (\*).

The following is the complete list:

**Psalms 1:1, 2:12, 32:1, 2, 33:12, 34:8, 40:4, 41:1, 65:4, 84:4, 5, 12, 89:15, 94:12, 106:3, 112:1, 119:1, 2, 127:5\*, 128:1, 2\*, 137:8\*, 9\*, 144:15 (twice)\*, 146:5\*.**

The word is distributed in five books of the Psalms as follows: Book I, eight times; Book II, once; Book III, four times; Book IV, twice; Book V, eleven times; making twenty-six in all.

## VII. The Acrostic Psalms

There are nine examples of acrostics in the Book of Psalms, while eleven other acrostic Scriptures are found in the Old Testament. [There are five Books of Esther, each giving the Divine names in the form of an acrostic. One other Divine name in **Psalm 96:11**. One perfect Acrostic in **Proverbs 31:10-31**. In the Book of Lamentations, each of the first four chapters is characterized by an acrostic.]

**i. Psalms 9 and 10** are linked together by an acrostic which, like "the times of trouble" (the great tribulation), which the two Psalms treat, is purposely broken, and is irregular and out of joint. This acrostic tells us that the subject of the two Psalms is one, and that they are to be connected together. See notes there [in *The Companion Bible*] on the many expressions common to both.

**ii. Psalm 25**. Here, again, the acrostic is designedly incomplete, a proof of its genuineness instead of its "corruption." No writer would or could omit a letter from carelessness. The Psalm has the same phenomena as **Psalm 34**, where the same letter **ו** (*Vau* = V) is omitted, and the same letter **פ** (*Pe* = P) is duplicated, in the word *Padah*, "redeem." The last verse is thus, in each case, made to stand out prominently by itself.

**iii. Psalm 34**. See under ii., above.

**iv. Psalm 37**. In this Psalm the series is perfect and complete. Every letter has two verses of lines each, except three: **verses 7** (**ד**, *Daleth* = D), **20** (**כ**, *Kaph* = K), and **34**

(**פ**, *Koph* = K).

**v. Psalm 111**. In this Psalm the series is complete. The Psalm has twenty-two lines, each line commencing with the successive letters of the alphabet.

**vi. Psalm 112** is formed on the model of **Psalm 111**, the two Psalms forming a pair; [With the further peculiarity that the first three verses in each Psalm consist of two portions: the last two, of three portions.] **Psalm 111** being occupied with Jehovah, and **Psalm 112** with the man that revereth Jehovah. See the notes there.

**vii. Psalm 119**. This Psalm consists of twenty-two groups, consisting of eight verses each. The eight verses in each group begin with same letter. For example: the first eight verses begin with **א** (*Aleph* = A), the eight verses of the second group with **ב** (*Beth* = B), and so through the whole Psalm of 176 verses (8 x 22).

**viii. Psalm 145**. In this Psalm the acrostic is perfect, with the exception of the letter **נ** (*Nun* = N), which should come between **verses 13 and 14**. See note there.

Through the infirmity of some transcriber, the verse was probably omitted by him. It must have been in the more ancient manuscripts, because it is preserved in the ancient Versions: namely, the Septuagint, Syriac, Arabic, Ethiopic, and Vulgate. One Hebrew Codex is known which contains it, as follows:

"The Lord is faithful in all His words,  
And holy in all His works."

Moreover, the structure of the Psalm shows that it originally had its proper place in the Psalm. See the notes on **Psalm 145:13, 14**.

**ix.** For the other acrostics in the Psalms, see the note on **Psalm 96:11**.

## VIII. The Authors Named in the Psalms

**1.** The Psalms bearing the name of "David" are seventy-three in all: thirty-seven in the Book I (3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 34, 35, 36, 37, 38, 39, 40, 41); eighteen Psalms in Book II (51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 68, 69, 70); one in Book III (**Psalm 86**); two in Book IV (101 and 103); and fifteen in Book V (108, 109, 110, 122, 124, 131, 133, 138, 139, 140, 141, 142, 143, 144, 145).

**2.** By "Asaph," twelve Psalms: one being in Book II (**Psalm 50**), and eleven in Book III (73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83).

3. By “the sons of Korah” eleven Psalms: seven being in Book II (42, 44, 45, 46, 47, 48, 49); and four in Book III (84, 85, 87, 88), as set out in *The Companion Bible*. In **Psalms 46** and **88** it is repeated as the *sub*-scription of **Psalms 45** and **87**, and is not the *super*-scription of **46** and **88** as in all the Versions.

4. For, or of “Solomon,” two Psalms: one in Book II (**Psalm 72**), and one in Book V (**Psalm 127**).

5. “By Heman the Ezrahite.” one in Book III (**Psalm 88**).

6. By “Ethan the Ezrahite,” one in Book III (**Psalm 89**).

7. By “Moses the man of God,” one in Book IV (**Psalm 90**).

## IX. Dispensational Character of the Psalms

[Editor’s note: I have left out this section, in which Bullinger expresses his dispensational views.]

## X. The Distribution of the Divine Titles in the Five Books

It may conduce to the completeness of the study of the usage of the Divine Titles, in relation to the Dispensational character of the five Books of the Psalms, if we give a connected list. They are given under the Structure of each Book separately.

A comparison of these numbers will show that they correspond with the subject of each Book. When “God” is used, the thought is of the Creator and His creatures. When “Jehovah” is used, it speaks of a Covenant God, in covenant relation with His own People.

**i. The Genesis Book, Psalms 1-41.** Jehovah occurs 279 times, Elohim only forty-eight (nine of them connected with Jehovah).

**ii. The Exodus Book, Psalms 42-72.** Jehovah occurs only thirty-seven times, Elohim 262 times (twice in connection with Jehovah). El occurs fourteen times, and Jah once.

**iii. The Leviticus Book, Psalms 73-89.** In the *First* Section Jehovah occurs only fifteen times, while Elohim occurs sixty-five times (twice with Jehovah).

In the *Second* Section Jehovah occurs fifty times, while Elohim occurs only 28 times (four of which are connected with Jehovah). El occurs five times.

**iv. The Numbers Book, Psalms 90-106.** Jehovah occurs 126 times, and Elohim only

thirty-one times (in ten of which it is combined with Jehovah). El occurs six times.

**v. The Deuteronomy Book, Psalms 107-150.** Jehovah occurs 293 times, while Elohim occurs only forty-one times (in four of which it is combined with Jehovah). Jah occurs thirteen times. El occurs ten times. Eloah twice.

### “To the Chief Musician”

#### Appendix 64 from *The Companion Bible*

The key to the interpretation of these words has been lost for over twenty-two centuries.

Commentators and critics have confessed that they can make only conjectures as to the primitive meaning and use of the word (for it is only one word in Hebrew) *lam<sup>e</sup>nazzeah*.

The Ancient Versions attempt a rendering. The Septuagint has *eis to telos* = unto, for, or, with a view to the end. The Arabic, Ethiopic, and Vulgate render it “at the end.” The Chaldee renders it (**Psalm 45**) “to the praise.” The Talmudists hold that it related to Him Who is to come; while Aquila (one of the Septuagint Revisers, A.D. 130) renders it “*to Nikopoio*” = to the giver of victory.

It is clear that a Person was intended by these various renderings; but they appear to be interpretations rather than translations. Regarded as the former, they may be useful in showing us how the Psalms point to Christ; for He is the end. It is He Who giveth victory; it is He Who is the Coming One: and, while the book is called *Sepher T<sup>e</sup>hillim*, the Book of Praises, it is He Who “inhabiteth the praises of Israel” (**Psalm 22:3**).

All ancient Hebrew manuscripts, with the early and best later printed editions, show no break whatever between the lines of one Psalm and another.

The Septuagint translators had been many years in Babylon, and the oldest among them must have been very young when carried away thither.

There was none who had full knowledge and experience of the ancient usages of the Temple worship.

Consequently, when they came to their task some 197 years after the latest carrying away to Babylon, there was nothing to show them where one Psalm ended and where the next began.

Hence, when they came to the word *lam<sup>e</sup>nazzeah*, “To the chief Musician,” they took it as being the *first* line of a Psalm,

instead of the *last* line of the preceding Psalm which they had just translated. All subsequent Versions, in all languages, have followed them in this mistake. For mistake it was, as we may see from the only two examples of independent Psalms given us in the Scriptures: namely, **Isaiah 38:9-20**, and **Habakkuk 3**.

In each of these isolated Psalms we have the true models on which all the other Psalms are based.

In each case we have:

1. The *Super*-scription, or Title proper.
2. The body of the Psalm itself.
3. The *Sub*-scription.

In each of these two cases the word *lam<sup>e</sup>nazzeah*, forms the *sub*-scription, and appears at the end of the Psalm.

This is the key thus discovered by Dr. J.W. Thirtle [These facts have been discovered, and admirably set forth by Dr. J. W. Thirtle, in his two works on this subject, namely, *The Titles of the Psalms: their Nature and Meaning explained* (1904), and *Old Testament Problems* (1907). Both published by Henry Frowde, Oxford Bible Warehouse, London.] which had been lost for so many centuries; and *The Companion Bible* is the first edition of the Bible in which the Psalms are thus correctly presented in harmony with the two Psalm-models, **Isaiah 38:9-20**, and **Habakkuk 3**.

The unspeakable importance of Dr. Thirtle's discovery is at once seen. For it shows two things:

1. That, whatever the interpretation or application of the words may be, a Psalm which had this word in the *sub*-scription had a use beyond its local, temporary, or original purpose; and, being considered appropriate use, or for special occasions, was handed over to the Director of the Temple worship with any instructions which might be necessary for its use.

2. That such word or words of instruction, which today stand in the Septuagint and all subsequent Versions of the Bible as the *super*-scription, belong, not to that Psalm, but to the *sub*-scription of the Psalm preceding it.

This, at one stroke, removes the great difficulty, and solves the heretofore insoluble problem and impossible task which all Commentators have experienced, when they struggled in the attempt to find in one Psalm the explanation of words which belong to another.

Few problems so difficult and baffling

have been removed by a solution so simple and self-explanatory.

This one feature, which by Dr. Thirtle's kind permission, has been taken over into *The Companion Bible*, must greatly enhance its value and usefulness, making it unique among all existing editions of the Bible.

### Hebrew Words in the Text of the Psalms. Appendix 66 from *The Companion Bible*

Certain Hebrew words are retained *in the body of the text* of the Psalms, being transliterated instead of translated. Not forming any part of the title, super-*scription* or sub-*scription*, they are considered here in a separate Appendix.

They are two in number, that is to say, *higgaion* and *selah*, and we preserve the spelling of the Authorized Version for the sake of convenience.

#### I. *Higgaion* = Soliloquy.

The word is found in three Psalms: namely **9:16**, **19:14**, and **92:3**.

In **9:16** it is transliterated "Higgaion."

In **19:14** it is translated "meditation."

In **92:3** it is rendered "solemn sound."

The word occurs also in **Lamentations 3:62**, where it is rendered in the Authorized Version "device," and in the Revised Version "imagination."

It is derived from *hagah*, and means to *soliloquize, to speak to one's self*; hence, to *meditate* (**Joshua 1:8**, also **Psalms 77:12** and **143:5**).

As a noun, it would mean a *meditation*, or a speaking in premeditated words; and therefore worthy of memory or repetition.

If the three Psalms be read in the light of this word, we shall note the subjects which are so worthy of our meditation, and not think about music.

In **Psalm 9:16**, it is the judgment of Jehovah.

In **Psalm 19:14**, it is the words and the work of Jehovah.

In **Psalm 92:2, 3**, it is the lovingkindness and faithfulness of Jehovah.

#### II. *Selah*.

This word may be from one of two roots; from *salah* = to pause; or *salal* = to lift up.

There is no need to descend to the guesses as to musical terms. A reference to [Appendix 65](#) (Int. Col. 1) will lead us to connect it with *subject-matter*, not with music; and with *truth*, not with tunes.

Some say it occurs always at the begin-

ning of a strophe; others, always at the end. But this is a question of fact, and not of argument.

The outstanding fact is that in four cases it comes *in the middle of a verse*, that is to say, **Psalms 55:19, 57:3**; and **Habakkuk 3:3, 9**.

This is fatal to both theories, but yet it helps us to, and agrees with, the right conclusion, that both are the two halves of one truth. *Selah* does connect the end of one strophe with the beginning of the next; and, indeed, in four cases it connects the end of one Psalm with the beginning of the next, thus uniting the two Psalms (see **Psalms 3** with **4**; **9** with **10**; **24** with **25**; and **46** with **47**).

*Selah*, therefore, neither ends nor begins a passage, but it *connects* the two passages between which it is placed.

An examination of each occurrence will show what this connection is. It is neither the pausing on one subject; nor the passing on from one subject to another: but it is the connecting of the two subjects together.

Sometimes it is the Structures which are connected. Sometimes it is synthetic, and adds a development of thought by connecting a prayer with that which forms the basis of it.

Sometimes it is antithetic, and adds a contrast. Or it connects a cause with an effect, or an effect with a cause.

It is a *thought-link*, which bids us look *back* at what has been said, and mark its connection with what is *to follow*; or to some additional consequent teaching.

Thus, if it be derived from *salah*, to pause, it is not the instruments of music which are to pause while the voices continue to sing; but it is our hearts which are to pause and to note the connection of precious truths.

If it be derived from *salal*, to lift up, then,

it is not the instruments which are to lift up their sound in a louder degree, but our hearts which are to be lifted up to consider more solemnly the two truths which are about to be connected.

These connections, showing the importance and object of each “*Selah*,” are given in the notes on each occurrence of the word.

The phenomena connected with “*Selah*” may be thus stated:

The word occurs seventy-four times in the Bible, and all are in the Old Testament. Of these, seventy-one are in the Book of Psalms, and three are in the model Psalm, “the prayer of **Habakkuk**,” **chapter 3**.

The use of the word is confined to thirty-nine Psalms out of the 150. In sixteen of these thirty-nine it occurs once (7, 20, 21, 44, 47, 48, 50, 54, 60, 61, 75, 81, 82, 83, 85, and 143): of these thirty-nine Psalms, thirty-one are in Psalms handed over to “the chief Musician.” (See [Appendix 64](#).)

In fifteen Psalms it occurs *twice* (4, 9, 24, 39, 49, 52, 55, 57, 59, 62, 67, 76, 84, 87, and 88).

In seven Psalms it occurs *thrice* (3, 32, 46, 66, 68, 77, and 140).

In one Psalm it occurs *four* times, namely, **Psalm 89**.

It is distributed over the five Books of the Psalms as follows :

Book I (1-41), seventeen times in nine Psalms.

Book II (42-72), thirty times in seventeen Psalms.

Book III (73-89), twenty times in eleven Psalms.

Book IV and V (90-150), four times in two Psalms.

— compiled by Richard C. Nickels Ω

## Additional Resources on the Book of Psalms

*The Treasury of David*, written by Charles H. Spurgeon, is the most famous commentary on the Book of Psalms. Originally written in six volumes, this timeless classic has been updated by Roy H. Clarke in a one-volume, 1536-page edition. You may order this book online from our website: [www.giveshare.org/library/spurgeon.html](http://www.giveshare.org/library/spurgeon.html). Or, you may order it from Giving & Sharing, PO Box 100, Neck City, MO 64849 for \$25 (2005 price).

*The Companion Bible*, by E.W. Bullinger, with his famous appendices, is a recommended study Bible. We have cited some of its material on Psalms, but it has much more. Order the Bible online from [www.giveshare.org/library/bible/companion.html](http://www.giveshare.org/library/bible/companion.html), or from Giving & Sharing (2005 price is \$63 plus postage for leather edition). *The Companion Bible Appendix*, 227 pp., \$10, from Giving & Sharing, has only the appendices, which are the heart of the study Bible.

**C129**, set of three audio tapes on “**The Book of Psalms**,” a series of sermons by Richard C. Nickels, \$3 postpaid.

# Psalms Matching Test

Match the Psalm number with the phrase or description of that psalm. Answers are given at the end of the test.

- |           |   |
|-----------|---|
| Psalm 1   | ___ 1000-year Psalm                                 |
| Psalm 2   | ___ A priest forever after the order of             |
| Psalm 8   | ___ Melchizedek                                     |
| Psalm 15  | ___ Better to trust in Lord than men                |
| Psalm 18  | ___ Blessed is the man                              |
| Psalm 19  | ___ Blessed whose transgression is forgiven         |
| Psalm 23  | ___ Blow the trumpet in the New Moon                |
| Psalm 25  | ___ By the waters of Babylon                        |
| Psalm 27  | ___ Create in me a clean heart                      |
| Psalm 32  | ___ Except the Lord build the house, they labor in  |
| Psalm 37  | ___ vain that build it.                             |
| Psalm 42  | ___ Fool said in his heart, there is no God         |
| Psalm 46  | ___ Fret not thyself because of evildoers           |
| Psalm 51  | ___ Give ear, O My people, to My law                |
| Psalm 53  | ___ Give ear, O shepherd of Israel                  |
| Psalm 55  | ___ God is our refuge                               |
| Psalm 68  | ___ Heathen rage                                    |
| Psalm 78  | ___ Heavens declare the glory of God                |
| Psalm 80  | ___ His mercy endureth forever                      |
| Psalm 81  | ___ His wife shall be a fruitful vine, his children |
| Psalm 84  | ___ like olive plants                               |
| Psalm 90  | ___ How amiable are thy dwellings                   |
| Psalm 91  | ___ How excellent is Thy name!                      |
| Psalm 92  | ___ I was glad when they said, let us go into the   |
| Psalm 96  | ___ House of the Lord                               |
| Psalm 100 | ___ I will lift up mine eyes unto the hills         |
| Psalm 103 | ___ Law Psalm, 22 parts, 176 verses                 |
| Psalm 110 | ___ Make a joyful noise unto the Lord               |
| Psalm 114 | ___ My friend and guide has become enemy            |
| Psalm 118 | ___ My soul thirstest for God                       |
| Psalm 119 | ___ Pentecost Psalm                                 |
| Psalm 121 | ___ Praise ye the Lord!                             |
| Psalm 122 | ___ Psalm of Protection                             |
| Psalm 126 | ___ Sabbath Psalm                                   |
| Psalm 127 | ___ Shepherd's Psalm                                |
| Psalm 128 | ___ Shew me Thy ways O Lord                         |
| Psalm 133 | ___ Sing unto the Lord a new song                   |
| Psalm 136 | ___ The Lord is my light and my salvation           |
| Psalm 137 | ___ The Lord is my rock                             |
| Psalm 150 | ___ Unity Psalm, Fellowship Psalm                   |
|           | ___ When Israel went out of Egypt                   |
|           | ___ When the Lord turned again the captivity of     |
|           | ___ Israel, we were like those in a dream           |
|           | ___ Who forgiveth all iniquities, healeth all thy   |
|           | ___ diseases  |
|           | ___ Who shall dwell in Thy holy hill?               |

**Answers:** 90, 110, 118, 1, 32, 81, 137, 51, 127, 53, 37, 78, 80, 46, 2, 19, 136, 128, 84, 8, 122, 121, 119, 100, 55, 42, 68, 150, 91, 92, 23, 25, 96, 27, 18, 133, 114, 126, 103, 15.

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— by Richard C. Nickels

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