

READ The BIBLE Together



**Selected Psalms from Book II
[Psalm 42, 46, 47, 51, 56, 60, 62, 67, 72]**

17th March – 25th May 2013

**SHALOM CHURCH, SINGAPORE
(Upholding the 1689 Baptist Confession of Faith)**

Week 1

[17th – 23rd March 2013]

We read some selected psalms from Book I (Psalm 1-41) for our RTBT in May-June 2012. Now we will read some selected psalms from Book II (Psalm 42-72).

Day 1 Read Psalm 42

1. After reading Psalm 42, write down your *first* impressions of this psalm.

2. How would you classify this psalm?
 - (a) A psalm of joy
 - (b) A psalm of sadness
 - (c) A psalm of no emotions

Day 2 Read Psalm 42:1-3

1. When you hear the word 'thirst', what comes to your mind?

2. The psalmist said that he thirsts for God.
 - (a) What does it mean to thirst for God?

 - (b) What situation in the life of the psalmist caused him to so thirst for God?

3. By saying that his tears have been his food day and night (verse 3), the psalmist is saying that he was very sad. Why was he so sad?

4. Ponder the psalmist's "*thirst for God*" experience. This is . . .

- (a) A very common experience for you
- (b) A common experience for you
- (c) An occasional experience for you
- (d) A totally unheard of experience for you

What does your answer tell you about you?

Day 3 Read Psalm 42:4-5

1. "*When I remembered these things,*" said the psalmist in verse 4.

- (a) What are "*these things*"?

- (b) This particular memory of the psalmist is . . .
 - (i) Sweet
 - (ii) Bitter
 - (iii) Bitter-sweet

2. In verse 5, the psalmist was preaching to himself! His sermon has two distinct parts:

- (i) *Why are you cast down, O my soul? And why are you disquieted within me?*
- (ii) *Hope in God, for I shall yet praise Him for the help of His countenance.*

What was he doing in (i)?

What was he doing in (ii)?

Day 4 Read Psalm 42:6-8

1. (a) What did the psalmist say concerning himself in verse 6a?

- (b) What did the psalmist resolve to do in this situation? (Verse 6b)

Note: "*The land of Jordan*", "*Hermon*" and "*Hill Mizar*" referred to places far away from Jerusalem where the temple is located. It appeared that the psalmist was somehow "stuck" in those places and could not come to Jerusalem.

- (c) What lessons can we learn here?
-
2. Take some time to ponder verse 7.
 - (a) The psalmist used 'deep', 'waterfalls', 'waves' and 'billows' to describe his troubles. What do you think he was seeking to convey by using these imageries?

 - (b) The word "Your" is repeated in this verse. What is the significance of this?

3. In sharp contrast to verse 7, the psalmist expressed his confidence in verse 8 that God will do something drastically different for him. Concerning what was he confident that God shall do for him?

Day 5 Read Psalm 42:9-11

1. (a) What did the psalmist say to God?

- (b) Have you ever said similar things to God?
2. (a) What did his enemies say to him?
- (b) What effect do their words have on him?
3. How does the psalmist end the psalm?

Day 6 Summary Notes for Psalm 42

The psalmist thirsts for God. This is strong language. Unless this thirst is quenched, death awaits. Until this thirst is quenched, pain remains. He used the picture of a deer panting for water while running for its life to illustrate his thirst for God. He also links this thirst for God with his absence from, and inability to attend, the public worship of God in the temple in Jerusalem. For him, in order that this thirst is quenched, private devotions in some remote retreat will not help. He must come to Jerusalem, to the temple, and join the other Israelites to worship God publicly.

For some reasons unknown to us, he was unable to return to Jerusalem. Instead, he was far away in the north east of Israel (verse 6). While there, he was surrounded by enemies who constantly attacked his faith, taunting him with questions like, “*Where is your God?*” (Verses 3 & 10)

So the pain of not being able to appear before God (memories of past appearances only increases the pain – verse 4), coupled with the bone-breaking pain (verse 10) brought about by the taunts of his enemies, they caused him to weep day and night (verse 3).

In his miserable plight, the psalmist

- (a) laid out his complaint before God (verse 10)
- (b) remembered God, though prevented from returning to Jerusalem (verse 6)
- (c) recognized God’s hand in his troubles (verse 7)
- (d) interrogated himself as to why he was cast down (verse 5 & 11)
- (e) exhorted himself to hope in God (verse 5 & 11)
- (f) expressed confidence that God will show His favour to him once more (verse 8)

1. How has the Summary Notes above helped you in your understanding of Psalm 42?
2. The psalmist views coming to public worship as a meeting with God – appear before God, see God (verse 2).

Do you see your attendance at the Sunday service in this way?

What would change if this were how you regularly view the Sunday service?

3. How will you use Psalm 42 in your daily life?

Day 7 Psalm 46

1. Read Psalm 46 and write down your *first* impressions of it below:
2. A word that repeats itself thrice in this psalm is '*selah*'. While we don't know the full meaning of this word, yet it does include the idea of '*pause and consider*'.

Where in the psalm can you find the word '*selah*'?

Using this word as a marker, we have the structural outline of Psalm 46 as follows:

- * Verse 1-3
- * Verse 4-7
- * Verse 8-11

Week 2

[24th – 30th March 2013]

Day 1 Read Psalm 46:1-3

1. How did the psalmist view God? (Verse 1)

2. Verses 2b-3 describe disasters of catastrophic proportions happening.
 - (a) What was the response of the psalmist?

 - (b) Why was he able to have such a response?

Day 2 Review Psalm 46:1-3

Have you experienced similar (maybe less intense) catastrophic disasters like those described in verses 2b-3? Briefly describe your experience in the space given below:

How did you respond and react then?

Why did you respond and react in that way?

What will be your response and reaction if it happens again today?

Day 3 Read Psalm 46:4-7

This second section of Psalm 46 gives us the details of why the inhabitants of Jerusalem did not fear even in the face of huge troubles. The trouble they faced was likely to be that hostile nations have gathered together to fight against and conquer Jerusalem.

1. One of the common tactics used to conquer a city is to besiege it, in the hope that its decreasing water supply would force the city to surrender. If this tactic was to be used against Jerusalem, it will not work.

- (a) Why will this tactic fail? (Verse 4a)

- (b) According to verse 4b, this river is actually the holy place of the tabernacle of the Most High.

What does the holy place of the tabernacle of the Most High symbolize? (Verse 5)

- 2. If the enemies decide to launch a direct attack instead of besieging Jerusalem (verse 6a), what will be the outcome? (Verse 6b)

- 3. Which verse provides a summary of all that the psalmist was seeking to convey in this section of the psalm? Copy it out in the space below.

Day 4 Summary Notes for Psalm 46:4-7

God is Jerusalem's security! Verse 7 states it loud and clear: *The LORD of hosts is with us, the God of Jacob is our refuge.* It did not matter how fierce the enemies are and what tactics they would use – laying a siege or launching a frontal attack, they could not defeat and conquer Jerusalem.

Why not? The reason was not the tabernacle/temple in Jerusalem, but the God symbolized by it! The enemies may lay siege, but God would be the river to make the city glad. He would provide their needs. The enemies may launch frontal attacks, but God just had to utter His voice, and they shall all melt into nothing. If the psalmist and his fellow residents of Jerusalem had God with them, then they would be invincible!

A historical event that illustrates this truth can be found in 2 Kings 18:13-17. The mighty Assyrian king Sennacherib came with his huge army to attack king Hezekiah of Judah in Jerusalem. The Jews were trapped in Jerusalem, surrounded by the hostile and powerful Assyrians. Yet they could not defeat Jerusalem! The reason, as the rest of 2 Kings 18 and the whole of 2 Kings 19 would tell us, was because the LORD of hosts was with Judah, the God of Jacob was their refuge!

Can you think of a similar situation in your life when certain defeat and destruction for you was turned into a surprising victory and deliverance, all because God was with you?

Day 5 Read Psalm 46:8-11

1. The psalmist asked his fellow Jews to come and behold the works of the LORD.
What did the LORD do? (Verse 8-9)
2. What was the purpose for coming to behold the works of the LORD (Verse 10)?
3. *“The Lord of hosts is with us; the God of Jacob is our refuge”* is repeated in verses 7 and 11. Why do you think the psalmist chose to do so?

Day 6 Notes for Psalm 46:8-11

The Sennacherib-Hezekiah battle mentioned in Day 4 (**2 Kings 18-19**) ended in this way:

And it came to pass on a certain night that the angel of the Lord went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses—all dead. So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh.

One can imagine that the next morning, when the Israelites went out to inspect the Assyrian camp, they would witness a scene echoing what was described in Psalm 46:8-9!

When the Lord delivers His people, His act of deliverance will reveal His glory! As God’s people and the direct recipients of His deliverance, our response should be to marvel at His glory! Hence, *be still before Him and know that He is God!* The ultimate reason why God will deliver us, indeed for every act and deed of God, is so that He will be exalted in the eyes of all men!!

God is jealous for His own glory. Are we also jealous for His glory?

What is the one most important lesson you’ve learnt from Psalm 46?

Take some time to memorize Psalm 46.

Day 7 Read Psalm 47

1. After reading Psalm 47, write down your *first* impressions of this psalm.

2. How would you classify this psalm?
 - (a) A psalm of joy
 - (b) A psalm of sadness
 - (c) A psalm of no emotions

Week 3

[31st – 6th April 2013]

Day 1 Read Psalm 47:1-4

1.
 - (a) The “*all you people*” in verse 1 – who are they?

 - (b) What were they told to do?

2. What were the three reasons given as to why the people must do the things commanded in verse 1?
 -
 -
 -

What does each of them mean?

3. How can we apply these 4 verses to our Christian Life today?

Day 2 Summary Notes for Psalm 47:1-4

The psalmist begins by calling all people (Jews and Gentiles) to praise God with maximum enthusiasm! The clapping of hands and shouting with the voice of triumph convey this.

What's the reason for doing this? The first reason is because God is the Great King of all the earth. The second reason is because God has subdued the Gentiles and brought them into subjection under the Jews. The third reason is because God has given to the Jews the land of Canaan.

The second and third reason would indicate to us that we are looking at the defeat of the Canaanites and the conquest of Canaan, as narrated in the book of Joshua.

But why would the Gentiles be praising God for the three reasons outlined, since they don't acknowledge God, and since they were subdued under the Jews and had their land taken from them?

The only way this can be true is if the Gentiles come to see that the LORD God of Israel alone is God, and bow in worship of Him. By doing this, they would also throw in their lot with the people of God (Israel). Think of Rahab and her family. Since they are now part of God's people, they will now join Israel in praising God for all three reasons outlined above!

The New Testament application of these 4 verses would be the conversion of sinners leading to their open identification with Christ and His people. As Christ's people, we will be rejoicing over Christ's kingship over the whole world, Christ's triumph over sinners and Christ's provision for His people.

What have you learnt from the Summary Notes above?

Go look for someone to share what you have learnt: _____
(Name)

Day 3 Read Psalm 47:5-7

1. (a) "*Sing praises*" – how many times was this phrase repeated in these 3 verses?

(b) Why do you think it was repeated so many times?

(c) To whom should the people sing praises?

(d) How should the people sing praises?

(e) Why should the people do this?

Verse 5:

Verse 7:

2. How can we apply these 3 verses to our Christian Life today?

Day 4 Re-read Psalm 47:5-7

1. "*God has gone up with a shout*" -- verse 5. What do you think this mean?

2. Read Psalm 68:18. This is a verse from another psalm that talks about God going up (ascended).

How did the apostle Paul understand Psalm 68:18? (See Ephesians 4:8-10)

Day 5 Summary Notes for Psalm 47:5-7

In the Old Testament, the ark of God is a symbol of God's presence. In 2 Samuel 6, we read of David bringing the ark of God to Jerusalem. Since Jerusalem is situated on a hill, to go to Jerusalem is to go up to Jerusalem. Hence, bringing the ark to Jerusalem can also be understood as God has gone up!

It is very possible that verse 5 is referring to this incident in 2 Samuel 6. The bringing of the ark to Jerusalem evokes great, enthusiastic praises to God celebrating His triumph over all His enemies: *God is King over all the earth!* Indeed, single-handedly, God defeated the Philistines and their gods when the ark was in the land of the Philistines (Read 2 Samuel 4-5 for details, if you need to find out more).

You might know (or remember) that when David brought the ark to Jerusalem, David was very enthusiastic in his praises of God while his wife Michal was less keen. Perhaps this is the reason for the repeated call to sing praises to the Lord, and the specific call to do so with understanding.

“*God ascended*” can also mean God going up to His throne and reigning as king after He has defeated His enemies. This is would likely meaning of Psalm 68. Also, in Ephesians 4, Paul quoted Psalm 68 and applied it to the ascension of Christ! Hence Psalm 47 in Christian worship today would correspond to Christians singing praises with great enthusiasm regarding the ascension of Christ and to the ascended Christ!

What have you learnt from the Summary Notes above?

Go look for someone to share what you have learnt: _____
(Name)

Day 6 Read Psalm 47:8-9

1. After reading verse 8, combine the two stanzas and write it as sentence:
2. Who sits around the throne of God? (Verse 9)
3. What does ‘*the shield of the earth*’ refer to?
4. How does this psalm end?

Day 7 Summary Notes for Psalm 47:8-9

These two verses give us the highest, most exalted view of God. He sits on His throne and rules the whole world! Surrounding His throne were the princes of the people and the people of the God of Abraham, says verse 9. This would mean the Gentiles (both kings and people) as well as the Jews. Would a New Testament equivalent of this be Revelation 6 where people of every tribe and tongue surround the throne of God, singing praises?

“*The shields of the earth*” refer to kings and rulers, since their basic role is to protect their people. They are specially mentioned in the psalm to convey the notion that God’s triumph is complete, that the call of Psalm 2:10-12 has been obeyed!

The psalm ends on the greatest note possible: *God is greatly exalted*. He is, He deserves to be and He must be. How else could it be?

What have you learnt from the Summary Notes above?

Go look for someone to share what you have learnt: _____
(Name)

Week 4

[7th – 13th April 2013]

Day 1 Read Psalm 51

1. After reading Psalm 51, write down your *first* impressions of this psalm.

2. What kind of a psalm is this?

3. Look at the title (superscription) of the psalm – that is, the lines before verse 1.

What important information does the title give us concerning this psalm?

Day 2 Read Psalm 51:1-2

1. (a) What was David asking God to do?

(b) On what basis did David make this plea to God?

2. David mentioned God's lovingkindness in verse 1. What does 'lovingkindness' mean?

3. Verses 1c-2 is a form of Hebrew parallelism in which the first line is repeated by the second and third line using different words. Therefore ...

Blot out = _____ = _____

My transgressions = _____ = _____

4. Is the prayer here applicable only for people who have sinned like David? (See the title of the psalm for a reminder of the sin David committed.)

Have you ever prayed to God in this fashion?

Day 3 Read Psalm 51:3-4

1. (a) What was David doing in verse 3?

- (b) How important was this act of David's? Why was it important for him to act thus?

- (c) Have you ever done something similar?

2. From the title of the psalm, we know that David was confessing his sin of adultery with Bathsheba.

To have adultery with Bathsheba was to do wrong against her and against her husband Uriah. So why did David say in verses 4a-b that his sin was done against God and God alone? How could he say that?

Explain your answer.

3. What is the meaning of David's words in verse 4c-d?

Day 4 Read Psalm 51:5-6

1. What is the meaning of David's words in verse 5?

2. What is the meaning of David's words in verse 6?

3. (a) What is the overall message of these two verses?

(b) What is the relevance of this message to the confession of his sin of adultery earlier in verses 3-4?

Day 5 Summary Notes for Psalm 51:1-6

Psalm 51 is the psalm of David's repentance. It is likely that this psalm was written after the birth of his son with Bathsheba, the confrontation of Nathan the prophet and perhaps after the death of the said son.

Although it is Hebrew parallelism, yet by calling his misdeed '*transgressions*', '*iniquity*' and '*sin*', David expressed his intense abhorrence concerning what he has done. He knew that he could not deal with his sin, hence he asked God to blot them out, to wash him thoroughly and to cleanse him! He knew that he deserved death, for it was a sin done with a high hand. Hence he pleaded for God's mercy, not because he has anything good, but because of God's lovingkindness!

We know David's repentance was genuine for these three reasons: *He confessed his sins, he saw his sins as they really were – an outright rebellion against God (although he would not deny that he had sinned against Bathsheba and Uriah), and he accepted fully whatever punishment God may mete out to him.* These are the same standards we should

apply to ourselves as well as our exercise of church discipline in the New Testament church.

While he pleaded with God to forgive him, he realized that his problem goes deeper than just his deeds. Hence in verse 5, he talked about his sinful nature – he sinned because he was a sinner! His sinful nature was the very opposite of what God wanted – *He desires truth in the inwards parts*, but as a sinner, his heart was deceitful above all things and desperately wicked.

David's 'insight' is applicable not only to himself, but to all of us. We must not only see our sinful deeds as sinful in God's eyes, we must also see ourselves (our nature) as sinful and abhorrent before God! Until we have, we are not yet on the road to true repentance!

Are you able to sincerely say to God that you were born in sin and born a sinner, and that your problem is not just what you do but who you are?

Day 6 Read Psalm 51:7-9

1. Verse 7 ~ *Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow.*

Note #1: *Hyssop was much used by the Hebrews in their sacred purification and sprinkling rituals. The allusion here is probably to the ceremony of sprinkling for those who had been infected with leprosy. Two birds were to be taken, together with cedar wood, scarlet, and hyssop. One of the birds was to be killed. The priest will dip the living bird, cedar wood, scarlet, and hyssop in the blood of the bird that was killed and then sprinkle it on the leper (Leviticus 14). David, polluted with the crimes of adultery and murder, regarded himself as a man affected with the dreadful disease of leprosy, and he prays that God would sprinkle him with hyssop, as the leper was sprinkled.*

Note #2: *David felt that he was stained, as it were, by the blood of Uriah, and therefore he prays, "Wash me." The word means to tread, to trample with the feet; and hence it signifies to wash, to cleanse, for example, garments, by treading them in a trough, etc. It is not the kind of washing that cleanses only the surface of a substance, which the water cannot penetrate. Rather it is that kind of washing which pervades the substance of the thing washed, and cleanses it thoroughly.*

Using Note #1 and Notes #2, read verse 7 again. What does it tell you about how David felt about his sin and himself as a sinner?

2. (a) What was David asking for in verse 8?

(b) What does this tell you about the condition of David before he confessed his sin?

(If you need some hints, read Psalm 32:3-4)

3. Verse 9 contains another clear example of Hebrew parallelism.

(a) Write it out in the format given in Day 1 Question 3:

(b) What was David asking for here?

Day 7 Read Psalm 51:10-13

1. What was David asking for in verse 10? (Give the answer in your own words)

2. What was David asking for in verse 11? (Give the answer in your own words)

3. What was David asking for in verse 12? (Give the answer in your own words)

4. What did David promise to do? (Verse 13)

Week 5

[14th – 20th April 2013]

Day 1 Summary Notes for Psalm 51:7-13

Throughout the psalm, David keeps asking God to forgive him. This is not due to unbelief – that he cannot believe that God delights to forgive and that God will forgive when we confess our sins. Rather, it is due to his deep feelings concerning what he had done – he felt himself defiled and what he had done abhorrent. This can be seen in his plea in verse 7 where he likened himself to a leper and a cloth deeply stained. Hence he asked to be purged with hyssop (how a leper was declared clean ceremonially) and washed thoroughly in the sense of having the cleansing solution penetrating deeply into him and cleaning out every filth within!

Verse 8 highlights the fact that his days of un-confessed sins were most miserable, filled with sadness and pain. He now longs for joy and gladness to be restored. Above all, for God's smile to be upon him again. Hence, he pleaded with God to hide His face from his sin. David was deeply conscious that his sins were committed before God. Since God is holy, and God sees his sins, God cannot be smiling at him! We know from the New Testament, that God would only hide His face from our sins (blot out all our iniquities) only when God hid His face from the crucified Christ!

Having received the forgiveness of sins, a child of God would want more than just forgiveness! He would want:

- (a) To be fully sanctified! This is why he asked for a clean heart, because it is out of our heart that we do sinful deeds. So we don't only want to deal with the sinful deeds, we want the source to be dealt with as well. And we long not to fall back into sin, hence the plea for a steadfast spirit!
- (b) To be renewed in fellowship with God! We are not satisfied with just receiving the forgiveness of our sins. We want to see God's face again, have God's smile again, be able to walk with God and talk with God again. This is the combined meaning of verses 11 & 12.

When we fall into sin, we also become a tempter to others. We will lure others to join us in our sins. When we are forgiven of our sins, we will want to become a teacher of others. We will want to warn others of the folly of falling into sin, the misery of living in sin, and the joy of being forgiven and being restored to fellowship with God. This is why David promised to teach sinners God's way in verse 13.

What have you learnt from the Summary Notes above?

Go look for someone to share what you have learnt: _____
(Name)

Day 2 Read Psalm 51:14-17

1. David asked God to deliver him from the guilt of bloodshed (verse 14). What do you think he is referring to?

2. David said that he would engage in praising God. What do you think the content of his praise would be here? (Verses 14c-15)

3. (a) What sacrifices would God not desire?

(b) What sacrifices would David offer to God? What do they mean?

Day 3 Read Psalm 51:18-19

1. (a) What did David ask God to do for Zion (verse 18a)?

(b) Why did David ask God to build the walls of Jerusalem? (Verse 18b)

(c) What do you think is the message of verse 18?

2. (a) What is the meaning of verse 19?

(b) Is verse 19 a contradiction of verse 16? Explain your answer.

Day 4 Summary Notes for Psalm 51:14-19

David's attention was now turned to his sin of murder in verse 14. Following his sin of adultery with Bathsheba, he had committed murder against Uriah. This could be further expanded to the murder of other soldiers who died with Uriah because of David's evil plot. It could also be expanded to include the death of his son (he died because of David's sin) and even the danger Israel was placed in due to his double sin. This was why he asked God to deliver him from the guilt of bloodshed.

When God forgives him of these sins, David will worship the Lord. How? Not by giving sacrifices and offerings as commanded in the Old Testament Levitical laws, but by the sacrifices of praise and repentance. He will open his mouth to praise God for His righteousness. And he will come to God with repentance – with a broken and contrite heart.

By his sins, he could have endangered Israel. The soldiers of Israel could have been demoralized and the enemies of Israel emboldened. Hence in verse 18, David pleaded with God to override his folly and protect Israel: *In Your good pleasure, do good to Israel. By your good pleasure, protect Israel by building the walls of Jerusalem, so that her enemies cannot come in!*

Only with David forgiven and Israel protected (spared from the consequences of the sins of her king, David) can the normal routines continue: *People will continue to come to the tabernacle to worship God, offer sacrifices and burnt offerings as commanded, and God will be glorified!*

1. What new truths have you learnt from the Summary Notes, and how have they impacted your life?

2. What old truths were you reminded of from the Summary Notes? How can you live out these truths you've re-learnt in your life right now?

3. Go look for someone to share what you have learnt: _____
(Name)

Day 5 Psalm 56

1. After reading Psalm 56, write down your *first* impressions of this psalm.

2. How would you classify this psalm?
 - (a) A psalm of joy
 - (b) A psalm of sadness
 - (c) A psalm of no emotions

3.
 - (a) Who wrote Psalm 56?
 - (b) When did he write Psalm 56?
 - (c) Where did you get your answers to (a) and (b)?

Day 6 Psalm 56:1-4

1. In verse 1, we find David pleading with God to be merciful to him. Why?

2. Faced with the situation described in verses 1b-2, David was naturally afraid. How did he handle his fear?

3. At the end of verse 4, David asked, "*What can flesh do to me?*" What is the correct answer to this question?

Day 7 Psalm 56:5-7

1. How did David's enemies attack him?

Verse 5a ~

Verse 5b ~

Verse 6 ~

2. What do you think is the meaning of verse 7?

Week 6

[21st – 27th April 2013]

Day 1 Read Psalm 56:8-11

1. In verse 8, David stated that God did two things: (i) He numbered David's wanderings in His book and (ii) He placed David's tears in His bottle.

(a) What does (i) mean?

(b) What does (ii) mean?

(c) How would (i) and (ii) encourage David?

(d) How would they encourage you today?

2. What does verse 9 mean? Can you re-write verse 9 as a sentence?

Day 2 Psalm 56:12-13

1. What did David resolve to do in verse 12?

2. What motivated David to make this resolution? (Verse 13)

3. How can these two verses be applied to your life today?

Day 3 Summary Notes for Psalm 56

Verses 1-4

The superscription (title) of the psalm links it to the events of 1 Samuel 27-29. David was caught in a bind: Saul was leading the Israelites to hunt for and kill him. David fled to Philistia, but his stay with the Philistines was more like that of a prisoner. It is thus fair to say that both the Israelites (under Saul) and the Philistines were seeking to kill him!

We are therefore not surprised to read what he said in verses 1-2 – Man (never mind if he is an Israelite or a Philistine) sought to swallow him. The word ‘swallow’ conveys an intense desire to lay hands on him and to finish him off! The words ‘daily’ (verse 1) and ‘many’ (verse 2) simply served to magnify just how bad and how dangerous David’s situation was at that time.

In such a bad and dangerous situation, to whom can David turn? Only to the LORD his God! Hence he cried out to his God for mercy!!

David was honest enough to admit that he was afraid. Who would not be? But he would not allow his fear to consume him. Instead, he resolved that every time he was afraid, he would trust in the Lord. David’s response was not a unique occurrence that happened only once in his lifetime. *Every* time fear rears its ugly head, David would trust God!

To the question “*What can flesh do to me?*” the answer is not “*Nothing!*” but “*Many things, but none that can truly harm me!*”

Verses 5-11

In verses 5-6, David listed down specific things his enemies would do to harm him. They would twist his words, they would plot evil against him, and they would lay ambushes to kill him. As he thought of these things, he cried out to God to protect him and punish them!

Due to the unceasing pursuits from his enemies, David had to run from place to place. Due to the unmitigated malice of his enemies, David had shed many tears. To his comfort, God knows his wanderings and his tears. This means that God cares and that God will act!

Verses 12-13

David must have vowed to God that if he was delivered, he would do certain things for Him. Now that deliverance has come, David affirmed that he would carry out his vows and give praises to his God!

1. What new truths have you learnt from the Summary Notes, and how have they impacted your life?
2. What old truths were you reminded of from the Summary Notes? How can you live out these truths you've re-learnt in your life right now?
3. Go look for someone to share what you have learnt: _____
(Name)

Day 4 Read Psalm 60

1. After reading Psalm 60, write down your *first* impressions of it.
2. From the title of the psalm (the superscriptions), what was the historical context of this psalm?
3. Like Psalm 42, this is a sad psalm, a psalm of lament. But it is a psalm of lament with a difference. What is different?

Day 5 Read Psalm 60:1-5

1. What was the psalmist saying in 60:1-3? (Answer using your own words in no more than 4 lines. Bear in mind the historical context given by the title of the psalm.)

2. What has God given to them and why was it given? (Verse 4)
3. Why did the psalmist ask God to hear him and to save with His right hand? (Verse 5)

Day 6 Read Psalm 60:6-12

1. While verses 1-3 and verses 4-5 are the psalmist's words to God, verses 6-8 contain God's response to the psalmist. What was God saying? (Answer using your own words in no more than 4 lines.)
2. In verses 9-12, the psalmist mentioned 'me' and 'us'. What do you think is the relation between the two?
3. The psalmist asked God to give them help from trouble. What arguments did he use in making this supplication?

Day 7 Summary Notes for Psalm 60

The title of Psalm 60 links it to 2 Samuel 8. Although 2 Samuel 8:13-14 celebrated the victory of David over the Edomites, Psalm 60 gives us a glimpse into what happened before the victory was achieved.

Apparently Israel suffered defeat at the hands of the Edomites initially. This is a *national* psalm of lament, in which David led his people to lament their defeat before the Lord. Accordingly, the psalm began with a lament of their defeat, recognizing that it was God who had cast them off and broken them down! In their shame and pain, they cried out to God to restore them again!

In the next section (verses 4-5), the psalmist aligned himself with those who fear the Lord. They are the people who will fight for the truth. In view of this, the psalmist's cry to God was for Him to save His beloved (the king of Israel, and hence Israel itself) by

demonstrating His almighty power (right hand of God). For the king of Israel (and hence Israel) to be defeated was for the truth of God to fall to the ground!

Can God be indifferent to His truth? No, He will be zealous for it, for His own glory. Hence, verses 6-8 show God speaking, declaring in His holiness that He will defeat all Israel's enemies and exalt Israel instead!

The psalmist ends by acknowledging once more how dependent they are on God, and pleading with God once more to be with them and to lead them in their battle ahead.

What have you learnt from the Summary Notes above?

Look for someone to share what you've learnt: _____
(Name)

Week 7

[28th April – 4th May 2013]

Day 1 Review Psalm 60

1. Write down one lesson you've learnt from this psalm.

2. How can we use this psalm in the Christian Church today?

Day 2 Psalm 62

1. Read Psalm 62 and write down your *first* impressions of it.

2. Who is the author of this psalm? How do you know?

Day 3 Psalm 62:1-2

1. What did David resolve to do?
2. Was David's resolve reasonable and wise? Explain your answer.

Day 4 Psalm 62:3-4

These two verses give us insights into David's situation then. What was it? (Use your own words to describe it)

Day 5 Psalm 62:5-8

1. What does it mean to wait silently for God?
2. How did David address and describe God? What does each of these designations mean?
3. Besides calling himself to wait for God, what else did David do in verse 8?

Day 6 Psalm 62:9-10

These two verses can be understood as the reasons supporting David's call in verse 8. Using your own words, write out the reasons he gave.

Day 7 Psalm 62:11-12

1. If God had spoken once, why did David hear it twice?
2. According to David, what belonged to God?
3. What truth about God was conveyed in the last line of verse 12?

Week 8

[5th – 11th May 2013]

Day 1 Summary Notes for Psalm 62

Verses 1-4

David's situation was very bad as he faced his enemies:

- [i] They were attacking him most mercilessly and seeking to exploit whatever weakness they could see in him!

The NASB puts verse 3 in this way: *How long will you assail a man, that you may murder him, all of you, like a leaning wall, like a tottering fence?*

In other words, when they see him unstable in his steps and losing his footing (as a tottering fence and a leaning wall), instead of helping him, they were seizing the opportunity to give him the final push!

- [ii] They were thinking about him all the time, plotting ways to bring him down!
- [iii] They were utterly deceitful in their dealings with him, saying one thing but meaning a totally different thing altogether!

Face with this terrible situation, David resolved to keep quiet. He would not trust even himself to answer his enemies or do anything in response. Instead, he will silently wait for God – for God to act!

Since God is his rock, salvation and defense, what could be wiser and more reasonable than to wait for Him to act! David is confident that God will protect him so that he shall not be greatly moved.

Verses 5-8

Having made that resolution earlier, David found it needful to affirm it once more. This time, he made two changes:

- [i] Not just wait for God but wait for God *alone*!
- [ii] Not only '*not be greatly moved*' but simply '*not be moved*' at all!

Again, he reminded himself who God is to him: *My rock, my salvation, my defense, my glory, my strength and my refuge*. When we forget who God is, then our spiritual troubles begin!

In verse 8, David moved to include all of God's people in this matter. To so trust in God when confronted with such a dire situation is not only applicable to himself, but to all of God's people. And we may so trust God *at all times*, not just this time. While we are to be silent in the face of the enemies' hostilities, we may pour out our hearts before our God!

Verses 9-12

To strengthen our faith in God and fix our eyes on Him more firmly, we must also see man and things for who and what they really are! So verse 9 paints the most unflattering picture of man, never mind if he was powerful or otherwise, while verse 10 shows us the utter unreliability of riches.

But David would not end with man, but with God! So in verses 11-12, he turned his attention to his God once more. Both power and mercy belong to God! That is another way of saying God is both powerful and compassionate. Surely, it is wise to rely fully on such a God! On top of that, He was a God who sees every deed, hears every word and judges everything in truth and righteousness! What a God!

He knows these things because God has revealed these truths in His word. But David didn't just hear them in the Scriptures; he had also experienced them in his life. Hence God had said it once but he had heard it twice!

1. What new truths have you learnt from the Summary Notes, and how have they impacted your life?

2. What old truths were you reminded of from the Summary Notes? How can you live out these truths you've re-learnt in your life right now?

3. Go look for someone to share what you have learnt: _____
(Name)

Day 2 Psalm 67

1. Read Psalm 67 and write down your *first* impressions of it.
2. This psalm has a refrain. Locate it and write it down in the space below, together with the verse references:

Day 3 Read Psalm 67:1-2

“If a psalm was ever written round the promises to Abraham, that he would be both blessed and made a blessing, it could well have been such as this. The song begins at home, and returns to pause there a moment before the end; but its thoughts always flies to the distant peoples and to what awaits them when the blessing that has reached ‘us’ reaches all.” (Derek Kidner)

1. *“The promises to Abraham”* mentioned by Derek Kidner can be found in Genesis 12:1-3. Take time to read them.
 - (a) Who did God promise to bless? (Genesis 12:3)
 - (b) What will be the final result of God blessing this person? (Genesis 12:3)
2. Numbers 6:24-26 contained the Old Testament priestly blessing that Aaron the high priest will pronounce upon Israel:

*The Lord bless you and keep you;
The Lord make His face shine upon you, and be gracious to you;
The Lord lift up His countenance upon you, and give you peace.*

In Psalm 67:1, the psalmist quoted this priestly blessing, asking God to bless Israel and cause His face to shine upon Israel.

What was the end result that he had in view? (Verse 2)

Day 4 Read Psalm 67:3-4

1. Who would '*the peoples*' in verse 3 refer to?
2. Why should the peoples praise God and rejoice with singing? (Verse 4)
3. Under what situation would the nations (people who don't know and don't worship YHWH) be glad that He rules over them?

Day 5 Read Psalm 67:5-7

1. What would '*the earth shall yield its increase*' refer to?
2. What would be the result when God blessed His people Israel?

Day 6 Summary Notes for Psalm 67

Psalm 67 is linked to Genesis 12:1-3 and Numbers 6:24-26. In Genesis 12, God promised to bless Abraham and then bless all people in and through Abraham. Abraham is the father of Israel.

In faithfulness to God's covenant with Abraham, God sent Moses to bring Israel out of the house of bondage in Egypt and to the foot of Sinai where the Mosaic covenant was made. In the Mosaic covenant, there will be a provision of a high priest to offer the sin offering once a year for Israel. The high priest, representing God, will pronounce blessings to Israel as he comes out of the tabernacle. The priestly blessing is recorded in Numbers 6.

The psalmist pleaded with God to bless Israel, quoting Numbers 6. As God blessed Israel (the sons of Abraham), he pleads for the blessing to overflow to the rest of the families of the earth! Let the way of God be known to them, and let them receive God's salvation!

When this happens, they will be praising God and rejoicing with songs before God. They will be so glad that God is now their Ruler, the One who is just and righteous, in contrast to the terrible bondage they suffered under ungodly human rulers and their idols!

As Israel is blessed together with the rest of the families of the earth, this would ultimately mean the reversal of the curse in Genesis 3! The earth shall then bring forth its yield to the fullest!

The psalm ends by repeating this glorious vision: God blessing Israel and this blessing overflowing to the rest of the nations, so that they too will fear Him!

1. What new truths have you learnt from the Summary Notes, and how have they impacted your life?
2. What old truths were you reminded of from the Summary Notes? How can you live out these truths you've re-learnt in your life right now?
3. Go look for someone to share what you have learnt: _____
(Name)

Day 7 Read Psalm 72

Psalm 72 will be the last psalm that we will read in our reading of Book II of Psalms. Psalm 72 is commonly known as a Messianic psalm, meaning that it is ultimately speaking about the Messiah (Christ) although historically and in its context, its immediate reference is to a human king in Israel.

As we may not be too familiar with Messianic psalms, we will be reading Psalm 72 (or portions of it) on one day, and then read the relevant parts from Matthew Henry's commentary the next day.

1. After reading Psalm 72, write down your *first* impressions of it.

2. Who do you think is the human king of Israel referred to in Psalm 72? Explain your answers.

Week 9

[12th – 18th May 2013]

Day 1 Read Matthew Henry's Introduction to Psalm 72

"The foregoing psalm (Psalm 71) was penned by David when he was old, and, it should seem, so was this (Psalm 72) too; for Solomon was now standing fair for the crown; that was his prayer for himself, this for his son and successor, and with these two the prayers of David the son of Jesse are ended, as we find in the close of this psalm.

If we have but God's presence with us while we live, and good hopes concerning those that shall come after us that they shall be praising God on earth when we are praising him in heaven, it is enough.

This is entitled "a psalm for Solomon:" it is probable that David dictated it, or, rather, that it was by the blessed Spirit dictated to him, when, a little before he died, by divine direction he settled the succession, and gave orders to proclaim Solomon king, 1 Kings 1:30, etc. But, though Solomon's name is here made use of, Christ's kingdom is here prophesied of under the type and figure of Solomon's. David knew what the divine oracle was, that "of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne," Acts 2:30.

To him he here bears witness, and with the prospect of the glories of his kingdom he comforted himself in his dying moments when he foresaw that his house would not be so with God, not so great not so good, as he wished.

David, in spirit, I. Begins with a short prayer for his successor (v. 1). II. He passes immediately into a long prediction of the glories of his reign (v. 2-17). And, III. He concludes with praise to the God of Israel (v. 18-20). In singing this psalm we must have an eye to Christ, praising him as a King, and pleasing ourselves with our happiness as his subjects."

After reading Matthew Henry's Introduction to Psalm 72, what have you learnt?

After reading Matthew Henry's Introduction to Psalm 72, what questions do you have?

Day 2 Read Psalm 72:1-4

Assuming that this is David's prayer for his son Solomon, verse 1 tells us *what* he prayed for and verses 2-4 tell us *why* he prayed that prayer.

1. What did he pray for?
2. Why did he pray that prayer?

Day 3 Matthew Henry's Commentary of Psalm 72:1

"This verse is a prayer for the king, even the king's son.

We may apply it to Solomon: *Give him thy judgments, O God! And thy righteousness; make him a man, a king; make him a good man, a good king.*

1. It is the prayer of a father for his child, a dying blessing, such as the patriarchs bequeathed to their children. The best thing we can ask of God for our children is that God will give them wisdom and grace to know and do their duty; that is better than gold. Solomon learned to pray for himself as his father had prayed for him, not that God would give him riches and honour, but a wise and understanding heart. It was a comfort to David that his own son was to be his successor, but more so that he was likely to be both judicious and righteous. David had given him a good education (Prov. 4:3), had taught him good judgment and righteous, yet that would not do unless God gave him his judgments. Parents cannot give grace to their children, but may by prayer bring them to the God of grace, and shall not seek him in vain, for their prayer shall either be answered or it shall return with comfort into their own bosom.

2. It is the prayer of a king for his successor. David had executed judgment and justice during his reign, and now he prays that his son might do so too. Such a concern as this we should have for posterity, desiring and endeavouring that those who come after us may do God more and better service in their day than we have done in ours. Those have little love either to God or man, and are of a very narrow selfish spirit, who care not what becomes of the world and the church when they are gone.

3. It is the prayer of subjects for their king. It should seem, David penned this psalm for the use of the people, that they, in singing, might pray for Solomon. Those who would live quiet and peaceable lives must pray for kings and all in authority, that God would give them his judgments and righteousness.

We may apply it to Christ: *not that he who intercedes for us needs us to intercede for*

him; but,

1. *It is a prayer of the Old-Testament church for sending the Messiah, as the church's King, King on the holy hill of Zion, of whom the King of kings had said, Thou art my Son, Ps. 2:6, 7. "Hasten his coming to whom all judgment is committed;" and we must thus hasten the second coming of Christ, when he shall judge the world in righteousness.*

2. *It is an expression of the satisfaction which all true believers take in the authority which the Lord Jesus has received from the Father: 'Let him have all power both in heaven and earth, and be the Lord our righteousness; let him be the great trustee of divine grace for all that are his; give it to him, that he may give it to us.'*"

After reading Matthew Henry's Commentary on Psalm 72:1, what have you learnt?

After reading Matthew Henry's Commentary on Psalm 72:1, what questions do you have?

Day 4 Matthew Henry's Commentary of Psalm 72:2-4

"This is a prophecy of the prosperity and perpetuity of the kingdom of Christ under the shadow of the reign of Solomon. It comes in as a plea to enforce the prayer: Lord, give him thy judgments and thy righteousness, and then he shall judge thy people with righteousness, and so shall answer the end of his elevation, v. 2. Give him thy grace, and then thy people, committed to his charge, will have the benefit of it.

Because God loved Israel, he made him king over them to do judgment and justice, 2 Chronicles 9:8. We may in faith wrestle with God for that grace which we have reason to think will be of common advantage to his church.

Let us observe the many great and precious promises here made, which were to have their full accomplishment only in the kingdom of Christ; and yet some of them were in part fulfilled in Solomon's reign.

I. That it should be a righteous government (v. 2): *He shall judge thy people with righteousness. Compare Isa. 11:4. All the laws of Christ's kingdom are consonant to the eternal rules of equity; the chancery it erects to relieve against the rigours of the broken law is indeed a court of equity; and against the sentence of his last judgment there will lie no exception. The peace of his kingdom shall be supported by righteousness (v. 3); for then only is the peace like a river, when the righteousness is as the waves of the sea. The world will be judged in righteousness, Acts 17:31.*

II. That it should be a peaceable government: The mountains shall bring peace, and the little hills (v. 3); that is (says Dr. Hammond), both the superior and the inferior courts of judicature in Solomon's kingdom. There shall be abundance of peace, v. 7. Solomon's name signifies peaceable, and such was his reign; for in it Israel enjoyed the victories of the foregoing reign and preserved the tranquility and repose of that reign. But peace is, in a special manner, the glory of Christ's kingdom; for, as far as it prevails, it reconciles men to God, to themselves, and to one another, and slays all enmities; for he is our peace.

III. That the poor and needy should be, in a particular manner, taken under the protection of this government: He shall judge thy poor, v. 2. Those are God's poor that are impoverished by keeping a good conscience, and those shall be provided for with a distinguishing care, shall be judged for with judgment, with a particular cognizance taken of their case and a particular vengeance taken for their wrongs. The poor of the people, and the children of the needy, he will be sure so to judge as to save, v. 4.

This is insisted upon again (v. 12, 13), intimating that Christ will be sure to carry his cause on behalf of his injured poor. He will deliver the needy that lie at the mercy of their oppressors, the poor also, both because they have no helper and it is for his honour to help them and because they cry unto him and he has promised, in answer to their prayers, to help them; they by prayer commit themselves unto him, Ps. 10:14. He will spare the needy that throw themselves on his mercy, and will not be rigorous and severe with them; he will save their souls, and that is all they desire. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Christ is the poor man's King.

IV. That proud oppressors shall be reckoned with: He shall break them in pieces (v. 4), shall take away their power to hurt, and punish them for all the mischief they have done. This is the office of a good king — To spare the vanquished and debase the proud. The devil is the great oppressor, whom Christ will break in pieces and of whose kingdom he will be the destruction. With the breath of his mouth shall he slay that wicked one (Isa. 11:4), and shall deliver the souls of his people from deceit and violence, v. 14.

He shall save from the power of Satan, both as an old serpent working by deceit to ensnare them and as a roaring lion working by violence to terrify and devour them. So precious shall their blood be unto him that not a drop of it shall be shed, by the deceit or violence of Satan or his instruments, without being reckoned for. Christ is a King, who, though he calls his subjects sometimes to resist unto blood for him, yet is not prodigal of their blood, nor will ever have it parted with but upon a valuable consideration to his glory and theirs, and the filling up of the measure of their enemies' iniquity."

1. If the reign of Solomon were as outlined above, then living as an Israelite under his rule would be:
 - (a) A great curse
 - (b) A great blessing
 - (c) No big deal

2. This picture is finally and fully fulfilled in Jesus Christ.

Is Jesus your King right now?

If yes, then take time to rejoice in just how blessed you are.

If no, then ask yourself: Why not?

Day 5 Read Psalm 72:5-7

1. What do you think is the meaning of verse 5?

2. What do you think is the meaning of verse 6?

3. What do you think is the meaning of verse 7?

4. What do you think is the message of this section (verses 5-7)?

Day 6 Matthew Henry Commentary on Psalm 72:5-7

Matthew Henry understands Psalm 72:2-17 as a list of 10 marks of the glorious reign of Solomon (partial fulfillment) and the One greater than Solomon – Jesus Christ (full fulfillment). Accordingly, verses 5-7 contain the 5th and 6th mark:

“V. That religion shall flourish under Christ’s government (v. 5): They shall fear thee as long as the sun and moon endure. Solomon indeed built the temple, and the fear and worship of God were well kept up, for some time, under his government, but it did not last long; this therefore must point at Christ’s kingdom, all the subjects of which are brought to and kept in the fear of God; for the Christian religion has a direct tendency to, and a powerful influence upon, the support and advancement of natural religion.

Faith in Christ will set up, and keep up, the fear of God; and therefore this is the everlasting gospel that is preached, Fear God, and give honour to him, Revelation 14:7. And, as Christ's government promotes devotion towards God, so it promotes both justice and charity among men (v. 7): In his days shall the righteous flourish; righteousness shall be practised, and those that practise righteousness shall be preferred. Righteousness shall abound and be in reputation, shall command and be in power.

The law of Christ, written in the heart, disposes men to be honest and just, and to render to all their due; it likewise disposes men to live in love, and so it produces abundance of peace and beats swords into ploughshares. Both holiness and love shall be perpetual in Christ's kingdom, and shall never go to decay, for the subjects of it shall fear God as long as the sun and moon endure; Christianity, in the profession of it, having got footing in the world, shall keep its ground till the end of time, and having, in the power of it, got footing in the heart, it will continue there till, by death, the sun, and the moon, and the stars (that is, the bodily senses) are darkened. Through all the changes of the world, and all the changes of life, Christ's kingdom will support itself; and, if the fear of God continue as long as the sun and moon, abundance of peace will. The peace of the church, the peace of the soul, shall run parallel with its purity and piety, and last as long as these last.

VI. That Christ's government shall be very comfortable to all his faithful loving subjects (v. 6): He shall, by the graces and comforts of his Spirit, come down like rain upon the mown grass; not on that which is cut down, but that which is left growing, that it may spring again, though it was beheaded. The gospel of Christ distils as the rain, which softens the ground that was hard, moistens that which was dry, and so makes it green and fruitful, Isaiah. 55:10. Let our hearts drink in the rain, Hebrews. 6:7."

After reading Matthew Henry's Commentary on Psalm 72:5-7, what have you learnt?

After reading Matthew Henry's Commentary on Psalm 72:5-7, what questions do you have?

Day 7 Read Psalm 72:8-11

What do you think is the message of these 4 verses?

Day 1 Matthew Henry's Commentary on Psalm 72:8-11

"VII. That Christ's kingdom shall be extended very far, and greatly enlarged; considering,

1. The extent of his territories (v. 8): *He shall have dominion from sea to sea (from the South Sea to the North, or from the Red Sea to the Mediterranean) and from the river Euphrates, or Nile, to the ends of the earth.*

Solomon's dominion was very large (1 Kings 4:21), according to the promise, Genesis 15:18. But no sea, no river, is named, that it might, by these proverbial expressions, intimate the universal monarchy of the Lord Jesus. His gospel has been, or shall be, preached to all nations (Matthew 24:14), and the kingdoms of the world shall become his kingdoms (Revelation 11:15) when the fullness of the Gentiles shall be brought in.

His territories shall be extended to those countries,

(1.) That were strangers to him: Those that dwell in the wilderness, out of all high roads, that seldom hear news, shall hear the glad tidings of the Redeemer and redemption by him, shall bow before him, shall believe in him, accept of him, worship him, and take his yoke upon them. Before the Lord Jesus we must all either bow or break; if we break, we are ruined—if we bow, we are certainly made for ever.

(2.) That were enemies to him, and had fought against him: They shall lick the dust; they shall be brought down and laid in the dust, shall bite the ground for vexation, and be so hunger-bitten that they shall be glad of dust, the serpent's meat (Genesis 3:15), for of his seed they are; and over whom shall not he rule, when his enemies themselves are thus humbled and brought low?

2. The dignity of his tributaries. *He shall not only reign over those that dwell in the wilderness, the peasants and cottagers, but over those that dwell in the palaces (v. 10): The kings of Tarshish, and of the isles, that lie most remote from Israel and are the isles of the Gentiles (Genesis. 10:5), shall bring presents to him as their sovereign Lord, by and under whom they hold their crowns and all their crown lands. They shall court his favour, and make an interest in him, that they may hear his wisdom.*

This was literally fulfilled in Solomon (for all the kings of the earth sought the wisdom of Solomon, and brought every man his present, 2 Chronicles. 9:23, 24), and in Christ too, when the wise men of the east, who probably were men of the first rank in their own country, came to worship him and brought him presents, Matthew. 2:11. They shall present themselves to him; that is the best present we can bring to Christ, and without that no other present is acceptable, Romans. 12:1.

They shall offer gifts, spiritual sacrifices of prayer and praise, offer them to Christ as their God, on Christ as their altar, which sanctifies every gift. Their conversion to God is

called the offering up, or sacrificing, of the Gentiles, Romans. 15:16. Yea, all kings shall, sooner or later, fall down before him, either to do their duty to him or to receive their doom from him, v. 11. They shall fall before him, either as his willing subjects or as his conquered captives, as suppliants for his mercy or expectants of his judgment. And, when the kings submit, the people come in of course: All nations shall serve him; all shall be invited into his service; some of all nations shall come into it, and in every nation incense shall be offered to him and a pure offering, Malachi. 1:11; Revelation. 7:9."

When will this be fulfilled with respect to Christ and His kingdom?

Day 2 Read Psalm 72:12-14

1. What will the king do?

2. How will you describe a king who does these things?

3. To live under the reign of such a king would be:
 - (a) A great curse
 - (b) A great blessing
 - (c) No big deal

Day 3 Read Psalm 72:15

1. Verse 15 starts with the phrase: "*And he shall live.*" What do you think this means?

2. What will be done to and for the king?

Matthew Henry has no commentary on Psalm 72:12-14!

His commentary on verse 15 is as follows:

“VIII. That he shall be honoured and beloved by all his subjects (v. 15): He shall live; his subjects shall desire his life (O king! live for ever) and with good reason; for he has said, Because I live, you shall live also; and of him it is witnessed that he liveth, ever liveth, making intercession, Hebrews. 7:8, 25. He shall live, and live prosperously.

*And, 1. **Presents shall be made to him.** Though he shall be able to live without them, for he needs neither the gifts nor the services of any, yet to him shall be given of the gold of Sheba—gold, the best of metals, gold of Sheba, which probably was the finest gold; for he that is best must be served with the best. Those that have abundance of the wealth of this world, that have gold at command, must give it to Christ, must serve him with it, do good with it. Honour the Lord with thy substance.*

2. Prayers shall be made for him, and that continually. The people prayed for Solomon, and that helped to make him and his reign so great a blessing to them. It is the duty of subjects to make prayers, intercessions, and giving of thanks, for kings and all in authority, not in compliment to them, as is too often done, but in concern for the public welfare. But how is this applied to Christ? He needs not our prayers, nor can have any benefit by them. But the Old-Testament saints prayed for his coming, prayed continually for it; for they called him, He that should come. And now that he has come we must pray for the success of his gospel and the advancement of his kingdom, which he calls praying for him (Hosanna to the Son of David, prosperity to his reign), and we must pray for his second coming. It may be read, Prayer shall be made through him, or for his sake; whatsoever we ask of the Father shall be in his name and in dependence upon his intercession.

*3. **Praises shall be made of him,** and high encomiums given of his wisdom, justice, and goodness: Daily shall he be praised. By praying daily in his name we give him honour. Subjects ought to speak well of the government that is a blessing to them; and much more ought all Christians to praise Jesus Christ, daily to praise him; for they owe their all to him, and to him they lie under the highest obligations.”*

Take time to worship your King of kings with this wonderful hymn by Isaac Watts:

*Jesus shall reign wherever the sun
Doth His successive journeys run;
His kingdom stretch from shore to shore,
Till suns shall rise and set no more.*

*People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their young Hosannas to His name.*

*For Him endless prayer be made,
And praises throng to crown His head;
His name like sweet perfume shall rise
With every morning sacrifice.*

*Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blessed.*

*Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud amen!*

Day 5 Read Psalm 72:16-17 and Matthew Henry's Commentary on Psalm 72:16-17

1. What is the picture conveyed in verse 16?

2. What is the message conveyed in verse 17?

Matthew Henry Commentary on Psalm 72:16-17

"IX. That under his government there shall be a wonderful increase both of meat and mouths, both of the fruits of the earth in the country and of the people inhabiting the cities, v. 16.

1. The country shall grow rich. Sow but a handful of corn on the top of the mountains, whence one would expect but little, and yet the fruit of it shall shake like Lebanon; it shall come up like a wood, so thick, and tall, and strong, like the cedars of Lebanon. Even upon the tops of the mountains the earth shall bring forth by handfuls; that is an expression of great plenty (Genesis. 41:47), as the grass upon the house top is said to be that wherewith the mower fills not his hand. This is applicable to the wonderful productions of the seed of the gospel in the days of the Messiah. A handful of that seed, sown in the mountainous and barren soil of the Gentile world, produced a wonderful harvest gathered in to Christ, fruit that shook like Lebanon. The fields were white to the harvest, John 4:35; Matthew 9:37. The grain of mustard-seed grew up to a great tree.

2. The towns shall grow populous: Those of the city shall flourish like grass, for number, for verdure. The gospel church, the city of God among men, shall have all the marks of prosperity, many shall be added to it, and those that are shall be happy in it.

X. That his government shall be perpetual, both to his honour and to the happiness of his subjects. The Lord Jesus shall reign for ever, and of him only this must be understood, and not at all of Solomon. It is Christ only that shall be feared throughout all generations (v. 5) and as long as the sun and moon endure, v. 7.

1. The honour of the princes is immortal and shall never be sullied (v. 17): His name shall endure for ever, in spite of all the malicious attempts and endeavours of the powers of darkness to eclipse the lustre of it and to cut off the line of it; it shall be preserved; it shall be perpetuated; it shall be propagated. As the names of earthly princes are continued in their posterity, so Christ's in himself. His name shall descend to posterity. All nations, while the world stands, shall call him blessed, shall bless God for him, continually speak well of him, and think themselves happy in him. To the end of time, and to eternity, his name shall be celebrated, shall be made use of; every tongue shall confess it and every knee shall bow before it.

2. The happiness of the people if universal too; it is complete and everlasting: Men shall be blessed, truly and forever blessed, in him. This plainly refers to the promise made unto the fathers that in the Messiah all the nations of the earth should be blessed. Genesis 12:3"

Day 6 Read Psalm 72:18-20

Verses 18-19 are the concluding statements of Psalm 72.

1. How does the psalmist end this psalm?

2. Why does the psalmist end the psalm in this way?

Day 7 Summary Notes for Psalm 72:18-20 and Review of Psalm 72

In verse 1, the psalmist prayed for the king. In verses 2-17, the psalmist gave us glimpses of the glorious reign of the king. Now in verses 18-19, he drew the psalm to its conclusion by turning our attention to the LORD God of Israel. He praised the LORD and called upon all to praise Him. Why? Because it is He who will set up this king and enable this king to rule in such a manner as to be such a blessing to God's people! Truly, God and God alone does wondrous things!!

1. State one way in which Psalm 72 must change how you live your Christian Life.
2. How can Psalm 72 change our Prayer Meeting?
3. How can Psalm 72 spur us in our evangelistic and mission works?

Acknowledgement

Whatever the weaknesses of this Read-The-Bible-Together guide, they would have been far greater without the kind help of sisters Sarah SOH and Stephanie BOIK in giving their time and energy to review the entire guide, asking questions all the way and giving many valuable suggestions.

Thank you, sisters!

Iron sharpens iron, and one man sharpens another! (Proverbs 27:17, ESV)