

Psalms

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Psalms is a book of worship, and has held a high position in the hearts and minds of believers. I have been particularly blessed by the Psalms. They instruct in worship, attitude, and life. They show the nature of God and how He deals with His people. They show our position and confront our deepest problems.

I have broken this into two parts. In the first I will have traditional studies, and in the second I will put responsive readings, which are meant to be used in corporate worship. The 1st and 2nd congregation references can be used to split the congregation into left/right, front/back, or whatever. In many cases the Psalm is designed for the people of God to be encouraging each other and this splitting of the congregation to read to each other is designed to reflect this.

I will try to expand it as time permits. God willing I will get through them all.

Keith

Part I

Studies

I find it helpful to group the Psalms into similar style groups. This appears to be common among others: here are some of the lists. Some people made different lists in different places so I separated these lists.

Table 1: Some Authors Groupings

| Ryrie 1 | Ryrie 2 | New Geneva | MacArthur 1 | MacArthur 2 |
|-------------|----------------------------|--------------|--------------|--------------|
| | Thanksgiving/ Praise | Thanksgiving | Thanksgiving | Thanksgiving |
| | | Praise | | |
| Lament | Lament | Lament | Lament | Lament |
| | Faith/Trust | Faith/Trust | | |
| Wisdom | Didactic/Wisdom | Wisdom | Wisdom | Wisdom |
| | Divine/Royal/ Jerusalem | Kingship | Kingship | Royal |
| | | | | Enthronement |
| Messianic | | | | |
| Penitential | | | Penitential | |
| Imprecatory | | | | Imprecatory |
| Pilgrim | | | | Pilgrim |
| Historic | | | | |
| Nature | | | | |
| Testimonial | | | | |

Table 2: My Breakdown

| Synthesis | Institute List | Psalm Numbers |
|------------------------------------|----------------|--|
| Thanksgiving, Praise, Nature | Praise | 8, 18, 19, 21, 24, 29, 30, 32-34, 36, 40, 41, 47, 48, 65, 66, 75, 92, 103-107, 111, 113, 116-118, 124, 129, 135, 136, 138, 139, 146-148, 150 |
| Liturgical | Liturgical | 15, 24, 68 |
| Lament, Penitential, Petition | Petition | 3-7, 12, 13, 17, 22, 25-28, 35, 38-40, 42-44, 51, 54-57, 59-1, 63, 64, 69-71, 74, 79, 80, 83, 85, 86, 88, 90, 102, 109, 120, 123, 130, 140-143 |
| Imprecatory | Imprecatory | 7, 10, 35, 40, 55, 58, 59, 69, 79, 109, 137, 139, 140, 144 |
| Faith/Trust, Testimonial, Historic | Trust | 4, 16, 20, 23, 77, 78, 91, 121, 131 |
| Wisdom, Maskil | Wisdom | 1, 14, 32, 34, 37, 42, 44, 45, 49, 52-55, 73, 74, 78, 88, 89, 112, 119, 128, 133, 142 |
| Royal, Enthronement, Zion | Royal | 2, 18, 20, 21, 24, 45-48, 72, 76, 84, 87, 89, 93-99, 101, 110, 122, 126, 129, 132, 137, 144 |
| Messianic | Messianic | 2, 8, 16, 22, 40, 45, 72, 89, 110, 118, 132 |
| Pilgrim | Pilgrim | 43, 46, 48, 76, 84, 87, 120-134 |

Chapter 1

Praise

1.1 Psalm 8

1.1.1 Reading

This Psalm straddles three genres: praise, creation, and messianic. It is interesting to note that Psalms praising God usually do not have a lead in, they start with praise and end with praise. The middle contains the reason or attribute of God that is being praised. Calvin makes a great note that this is because David cannot contain himself when contemplating God. This ties in nicely with God displaying His glory, which more fully cannot be contained by even the highest heavens. The idea is that God is so great that all creation pales, and nothing can fully take in God's glory.

An important note should be made that in the questions "What is man" and "And the son of man", the word translated man from the Hebrew are different. The first refers to weak, sinful man. The second is literally "the son of Adam". While "man" makes sense in both, the tie in to our sinfulness, and the headship of Adam should not be missed. Particularly since Hebrews 2 tells us that this

Psalm points to Christ taking on flesh and His subsequent exultation and authority, and thus our salvation and resultant dignity. Note that the covenant of creation is clearly the basis of this Psalm (for instance the tie in of the dominion of man to Genesis 1), but that the ultimate fulfillment is in Christ and the New Covenant.

I have made two wording changes in this Psalm from that of the NASB.

1. I have changed "Thou hast established strength" to read "Thou hast perfected praise" because this is how Jesus quotes the Psalm in Matthew 21:16. Jesus is quoting the Septuagint in Matthew, though it is important to note that the Hebrew does not go against this. Perfected does not mean that the praise of a baby is perfect, rather it is *katartizo* (*kat-ar-tid-zo*) which means to "mend, restore, perfect, or strengthen ethically." Clearly, the intent looks to God's election, Jesus' atonement, and the Spirit's enlivening. Here we see an excellent example of how the weak things shame the strong. This is not merely spiritual,

rather it also looks to (as Christ points out) the worship rendered by the young.

2. I also changed “Yet Thou hast made him a little lower than God” to “Yet Thou hast made him a little lower than the angels” for two reasons.
 - (a) This is how it reads in Hebrews (and the Septuagint).
 - (b) It does not make sense to address God in 2nd person at the start of the verse and 3rd person at the end of the verse. The word is *elohim*, which is usually translated God, but is at times translated gods (for foreign gods), judges, etc. The context seems to go with “angels” rather than “God”.

1.2 Psalm 118

1.2.1 Background

This is the final Psalm of a section called the ‘Egyptian Hallel’. Hallel means praise, and these were sung at the three great feasts of Judaism (Passover, Pentecost, Tabernacles). Psalm 113,114 are sung before the Passover meal, and Psalm 115-118 are sung after, thus this was most likely the last song Jesus sang with the disciples.

The author is unknown, though three suggestions are most popular: Moses, David, post-exilic writer at dedication of the second temple. Moses because of the occasion (Passover) and wording (v.14-16 with Exodus 15). David because the situation fits his

life so well. A post-exilic author because of similarities with Ezra 3 and Zechariah 4.

1.2.2 Trivia

1. Psalm 118 lies between the shortest chapter in the Bible (Psalm 117) and the longest (Psalm 119).
2. Psalm 118:8 is the middle verse of the Bible. (Psalm 117 is the middle chapter in the Bible.)

1.2.3 Study

Read Psalm 118:1-4. One interesting feature of Hebrew poetry is that it is not based on rhyme but rather on parallelism (repetition of ideas on succeeding lines). Three types of parallelism are recognized as the basic forms: synonymous (idea is repeated in other words on next line); antithetic (the opposite idea is contrasted on the next line); and synthetic (the next lines extend the idea in a new way). Why do we care? The Psalms are poetry, and to miss to poetry and beauty of the selection is to miss part of God’s message for us. The poetry should stir our affections to God, and the vivid imagery and parallel lines should not only flesh out not just a message but also have allow us to identify viscerally with the situation. It is the ability of the Psalms to hit us where we live that makes them so powerful. What basic form of parallelism occurs in the first four verses? What is the underlying point? What is the refrain? Does this remind you of another Psalm? Read Psalm 136:1-3. What is God’s mercy and to whom

is it directed? Read Psalm 136:10-12. How is this merciful? Read Psalm 118:29. How is the ending like the beginning? What does this suggest about the purpose of the middle of the Psalm?

Read Psalm 118:5-9. Verse 5 is an example of antithetical parallelism ('distress' is literally 'a narrow place'). What image is brought up by it? Verses 6,7 are synthetic parallelism. What idea is being developed? Compare with Romans 8:31-35. How does this fit with Joshua 5:13-15? Verses 8,9 are synonymous parallelism. What is being underscored? Read Isaiah 31:1-3. Note the parallelism in Isaiah (this section is poetic). How does this tie into the refrain/main point of Psalm 118?

Read Psalm 118:22-24. This is a case of synthetic parallelism. What idea is developed through the three verses? The original imagery of this would have seen either Israel (who was considered useless by the nations, but God chose them as His), David (who was seen as insignificant by his enemies and other nations, but God chose him), or the temple (which was not as grand as the old one but God chose it) as the stone which was rejected (depending on the author). Read Zechariah 4:6-7 as an example. Now the exact occasion and original reference may be unknown, but the one who is prefigured is known without a doubt. Who does this prefigure? Read Mark 12:9-12. Who does Jesus say this refers to? Read I Peter 2:4-10. How does this tie into the refrain/main point of Psalm 118?

Read Psalm 118:25-28. What in these verses further connects this Psalm with the end of Jesus' ministry on Earth? Read

Matthew 21:8-11. "Save now, I pray" is "yasha anna" in Hebrew, and is transliterated "Hosanna." How does this tie into the refrain/main point of Psalm 118?

Chapter 2

Petition

2.1 Psalm 3

2.1.1 Reading

A few things jump out at me from this Psalm. The first is actually the last line “Your blessing be upon Your people!”⁷ which reminded me of the priestly blessing. For this reason, I have the people shout, “Salvation belongs to the LORD;” and then have the reader pronounce God’s blessing to His people. I see the whole last section (2 paragraphs) as a rising shout of praise to our God who mightily delivers. The reader starts the exaltation in God by his identification of his faith in God’s provision (lying down and sleeping). The first half of the congregation recognizes God’s faithfulness in protecting and sustaining them. The second half echoes the first in how the foes around them bring no fear to them because God is their protector. The reader gives the battle cry for the LORD to save His people. The people start echoing how God has saved them from their foes, followed by the joint proclamation of praise to God for His salvation.

The second was the title, which is often ne-

glected in the reading of the Psalms. Commentator’s notes are not inspired, but in the Psalms, the Titles are, as they are in the manuscripts. The insight it gives us into the enemies whom are increasing and rising about David. David’s much beloved son has risen to overthrow his father, and the sadness and despair of David are readily apparent in this Psalm. I have tried to structure it so the congregation speaks the responding lines to the initiation of the reader. I have the reader say the “selah” at the end of the line, for two reasons. First, it might be hard for some in the congregation to read it. Second, I believe it is there for pacing (as a pause) which the reader can place and as the initiator, it is his responsibility to set the tone and pace of the worship in reading.

The beginning paints the scene for us and the end shows our praise. The middle shows the basis of faith, for God is our shield, glory, and confidence. He has answered before and will again. Soli Deo Gloria.

2.2 Psalm 12

2.2.1 Reading

This is a lament and it contrasts the words of evil men with the words of God. Notice the characteristic of God’s speech versus wicked men’s speech.

God’s Speech

- Well considered (“Now I will”)
- Pure
- Valuable/precious
- Refined completely (7 times)
- Sure (God promised safety and does it)

Notice how God perfectly contrasted His words to those of evil men. God’s words are well thought out and evil men’s words are idle. God’s words are pure (true, holy, and good) while evil men speak lies. God’s words are valuable and precious, while evil men’s words are flattering (worthless and insincere). God’s words are refined complete (from a pure heart and sure conviction) while evil men’s words are from a double heart. God’s words are sure (we can count on them), while evil men’s words are arrogant (claiming what can’t be delivered). How often do we listen to the words of men rather than God though? This is the warning at the end. Wicked men will strut about arrogantly, and oppress the righteous, when men give more account to the words of the wicked than the words of God. This particularly reminded me of James 3-5, with the issues of the tongue and heart. Notice how the last verse not only warns us but explains the situation in verse 1. Notice also that this Psalm does not end in an “up” manner, for this problem is from

generation to generation and we must be ever vigilant to cling to God’s words and reject sinful words from men. One final thing that John MacArthur brought out is how we are to respond to the wicked speech of evil men. First we pray (v. 1-2), then we petition God (v. 3-4). We then rest in His divine promises (v. 5), assured by their divine purity (v. 6), and His divine perseverance (v. 7).

Wicked Men’s Speech

- Idle
 - Falsely
 - Flattering
 - Double hearted
 - Arrogant (great things)
- As a note on the order of reading, traditionally the people bring a lament and a priest assures them of God’s kindness. The priest who is assured who rejoices. Priests or prophets issue warnings.

2.3 Psalm 13

2.3.1 Reading

This is a lament/petition Psalm, though it has aspects of trust. The depth of David’s despair is seen in the barrage of questions at the start. David is asking why God is withholding the help David wants. This reflects the fear in David when he looked at the world and his situation to evaluate God’s care of him. David does the right thing in taking these fears to God. Most likely David is very sick, and his enemies are rejoicing in the anticipation of David’s death. Note the contrast between the rejoicing of the enemy in the shaking (probably death) of the Psalmist, to the believer’s rejoicing in the salvation of God. It is important to see the unbeliever rejoices in this world but believers rejoice in God. The fears in our heart grow when we look at the

world instead of the Lord. Think of Peter walking on the waves to Jesus; his problem happened when he looked at the waves instead of Jesus. Also note that lovingkindness is a covenantal term, referring to God's mercy and care to those he has chosen and promised. When David sets his eyes on God, he recalls the bounty God has lavished on him and surety of God's love.

2.4 Psalm 22

2.4.1 Background

This Psalm is both lament (first 21 verses) and praise (last 10 verses).

The New Testament contains 15 Messianic quotes or allusions to this Psalm, causing some in the early church to call this "the fifth gospel."

2.5 Study

Read Psalm 22. Psalm 22 clearly sets forth the crucifixion of Jesus, a millennium before the event. Since we will be frequently referring to the events of the crucifixion we will read the passages in advance and then refer back to what we need to. Read Matthew 27:27-54. Reference Mark 15:16-41, Luke 23:26-49, John 19:16-30. (Included in case you want to read later and see further the fulfillment of this Psalm)

Look at Psalm 22:1-2. What does it mean to be forsaken? Why does he say God has forsaken him? Does the opening line seem

familiar? Recall Matthew 27:46. Was Jesus really forsaken by God, or did He just feel abandoned? Read 2 Corinthians 5:20-21. What does it mean for Jesus to be treated as sin? Does God forsake the unrepentant or do they just think so? Is hell merely pain or is it also the wrathful presence of God? Are the first verses of Psalm 22 a statement of lack of trust in God? Recall Psalm 22:3-5. What is the purpose of these verses?

Look at Psalm 22:6-8. What does it mean to 'shoot out the lip' or 'separate the lip'? Look now at Matthew 27:39-43. How literally is the Psalm 22 passage fulfilled? (give explicit examples). What is the purpose of Psalm 22:9-11? Where is Bashan from v. 12? What do v. 12-13 mean? How does this fit in with David's life? Read 2 Samuel 16:5-8 as an example.

Reread v. 14-15. Note that those crucified died a slow death of asphyxiation. The position on the cross made breathing labored and pulled the bones out of joint, and to ease this they would need to push up with the feet (removing weight from shoulders and easing breathing), but the spikes in the feet would make this excruciating. (This is why breaking the legs would hasten death.) Eventually dehydration and exhaustion would set in and they would asphyxiate. How does the abbreviated description line up with the prophecy? What were dogs symbolic of? What did the congregation usually refer to? How do v. 16-18 correspond to what happened? Give specifics. Did Matthew mention nails? None of the accounts of the crucifixion mention it. How do we know it happened? Read John 20:24-27. Some have claimed that Jesus just

cleverly manipulated His life to line up with prophesy for eternal fame. How could Jesus control the actions of the guards? Why did they take Jesus' clothes?

What happens in Psalm 22:19-21? How does this correspond to the crucifixion? How does the order of oppressors correspond to that which was shown earlier? What special thing happens in v.21? Read Hebrews 2:10-12 and recall Psalm 22:22. What is going on here? What does Psalm 22:24 mean? What does it mean to pay the vows in v. 25? The peace offering was offered in fulfillment of a vow or as thanksgiving (Leviticus 7:15-18). These vows were often made in conjunction with prayers of supplication. Is this practice wrong? The peace offering was to be eaten by all who were clean. Does this fit the context? How did this (peace offering) apply to David? What does this Psalm say we must do? What is eating (peace offering) and worshiping for us?

Chapter 3

Imprecatory

3.1 Psalm 7

3.1.1 Reading

Shiggaion shig-gaw-yone' conveys the idea of shifting or irregular beat or emotions. This Psalm has an irregular rhythm and was probably meant to convey the agitated and fearful state of David's mind. The Psalm gets progressively calmer as David meditates upon God, his Judge. This Psalm was designed as a solo (see title: "he sang"), and it would be hard for the congregation to get the fearful shifting in the first paragraph so I left it to the reader. Note that at the end of the second to last paragraph, the word 'pate' means 'crown of the head'.

3.2 Psalm 10

3.2.1 Reading

There is no title to this Psalm, and it is often noted that this was probably originally the continuation of Psalm 9. This Psalm twice puts questions forth to the Lord asking how

things can be happening. The Psalmist is struggling with what he knows of God and the prospering of the Lord. In this sense the Psalmist is like Habakkuk, who struggled with the same thing and questioned God. In both cases though they could not understand, it is the very character of God which reassures them (in Habakkuk's case, he could not even understand when God started to explain things and he had to rest in God's character). God is gracious with them, and will be with us. God does not get angry with them for struggling with the trials of the world or even questioning God as to why it is. The key thing to note is the questioning never impugns God, and always trusts that God is in control and good. The questioning is based on their weakness and seeking God's help in a right understanding. It is easy to push aside the questions in our minds. We seek to handle the problem of our doubts and misunderstandings, rather than bring them to God in full faith and trust, and then meditate on His attributes. The Psalmist sweeps nothing under the rug, but uses even his problems in understanding the world as an opportunity

to learn more of God and trust more. Three areas are particularly hard for the Psalmist to deal with: prosperity of the wicked, the rampant, premeditated evil of their actions, and the authorities looking the other way. I have separated these in the large paragraph by having the 1st congregation read the first, the 2nd congregation read the second, and all read the third. The third is hard to understand, but when it says he crouches and bows down, this is referring to humbling himself to authorities so they will look the other way. This spurs the Psalmist to call God to act. The question is based from a desire for God's holiness not to be mocked. The Psalmist then reflects that God did not miss it, and is sovereign over all. He trusts in God and worships Him for His justice and comfort for His servants.

Chapter 4

Trust

4.1 Psalm 11

4.1.1 Reading

This Psalm has two parts. The first is the fear of the counselors, and the second is the faith of the king. David questions the foolish counsel of seeking safety apart from God. The counselors do not believe God is in control and thus David needed to hide in the mountains till it was calm enough for God to handle. David rightly refuses such counsel and trusts God.

David follows the faithlessness of the counselors with a statement of ultimate trust in God. David assures them God has neither been moved nor could He be moved. David also assures them God sees, even when we think He is not looking (we think His eyelids are closed but in fact, He never sleeps). God knows everything in our heart, and He hates the wicked and will bring them down. The retribution is reminiscent of Sodom and Gomorrah and similar to the final judgement (fire and full cup of wrath). The final statement is of tremendous encouragement to the believer. It is rooted in God's attributes and

love of Himself. We benefit from this not only in God making us upright, but also in our ability to behold His face. This is not only a future glory prediction, as to the ancient Jews, to behold a king's face meant to have direct access. Every believer has direct access to God in prayer, and we all are *Coram Deo* even when we don't realize it. This also looks to the worship of God in spirit and truth.

4.2 Psalm 23

4.2.1 Study

A Psalm of David.

What did David spend his early life doing? How about the end of his life? What are the two images of God in this Psalm? The title of shepherd was frequently used in reference to a king in the Middle East, see for instance 2 Samuel 5:1-5. Does this fit with the images presented?

The Lord is my shepherd;

I shall not want.

What does it mean to be a shepherd? Read John 10:1-5, 11-13. What does it mean to be one of the sheep? This first couplet states the basic message of the Psalm. What is it? It is interesting to note that 'not want' can also mean 'lack nothing'. What does 'lacking nothing' mean? Did David ever lack comfort? Read Psalm 57:T-3. Note: (T) means read the title/superscription as well. What was David's attitude? Is God ever incapable of fulfilling a need? Does God do what is best for us? What is the conclusion? Read Philippians 4:10-13.

He maketh me to lie down in green pastures:

he leadeth me beside the still waters.

What was the main task of a shepherd? What did Jesus command Peter to do? Read John 21:15-17. What does the first line of this couplet speak of? The first line of this couplet can also suggest the sheep pen or cot, which was a safe resting area for the sheep. How does this tie in with John 10? Fast moving water is hard for sheep to drink and can be dangerous, so a pool of still waters was both refreshing and peaceful to the sheep. What is it we are to thirst for? Read Psalm 42:1-4, Matthew 5:6, 1 Peter 2:1-3. The two lines here are synthetic parallelism (image builds) but centered on how God's sheep do not lack food, water, and rest. How do we fail to take advantage of God's provision?

He restoreth my soul:

he leadeth me in the paths of righteousness for his name's sake.

How did a shepherd restore the soul of his sheep? What does the shepherd do when a sheep is too weak? How does God restore us? Read Matthew 11:25-30, Hebrews 6:16-20. What does the image of being yoked to Christ tell us? How does the anchor behind the veil encourage us? What do the paths of righteousness suggest? Read Psalm 5:8. John Calvin suggests that this is referring to the faithful leading of the shepherd over plain (level, easy, and obvious) paths. In other words God does not make you go through hardship unnecessarily. Read 1 Corinthians 10:11-13. Why does God do all this?

Yea, though I walk through the valley of the shadow of death,

I will fear no evil:

for thou art with me;

thy rod and thy staff they comfort me

What does the valley of the shadow of death picture? Why when danger is present, is the Psalmist not fearful? Read Matthew 10:24-33. What was the rod for? What enemies did shepherds have to deal with? Read 1 Samuel 17:31-47. What was the staff for? How serious were shepherds about finding lost sheep? Read Matthew 18:12-14. How does this comfort us?

Thou preparest a table before me in the presence of mine enemies:

thou anointest my head with oil;

my cup runneth over.

What is the new image that is opened here? What is the table that is set before us? Ref. Luke 22:14-23. Note that when a vassal would sign a treaty with a king, a feast would usually be held to show the friendship they shared. In the Old Testament this was played out in the fellowship offering. In the New Testament we have an even deeper symbol of fellowship with the King of Kings, in the Lords Supper. Remember this image of the covenant feast showing our fellowship with God through Christ, next time you go to the Table. Why don't the enemies attack if David is in such a vulnerable position? Hospitality was an important concept in the Middle East, and the guest of a feast was protected from harm by the host. How does this apply to us? Honored guests would have their heads anointed with fragrant oils, such as Jesus was anointed with in Mark 14:3. Read Luke 7:44-47. Note also that anointing with oil was also the method of showing the next king. How does this apply to us? How does our cup overflow? Read Romans 5:15-20, Hebrews 9:11-15.

Surely goodness and mercy shall follow me all the days of my life:

and I will dwell in the house of the Lord for ever.

The word translated follow is more often rendered pursue in the Old Testament. God's goodness and mercy do not merely follow you, they pursue you. Reference Romans 8:28-39. At the close of the letters to each of the seven churches in Revelation, an encouraging promise is given. Read the promise to

the church in Philadelphia (Revelation 3:11-13). Why is it good to be continually in house/temple of the Lord? How should we look forward to the Lord's Day? How about other occasions to meet as a body? How can we keep our hearts for God in this?

Chapter 5

Pilgrim

5.1 Psalm 121

5.1.1 Reading

This is a song of ascents, and was thus used on the pilgrimage to Jerusalem, and particularly while climbing the steps of the Temple. This was most likely used liturgically, not the change from 1st to 2nd person. Each of the couplets are designed to emphasize different ways God assists- helping, leading, sheltering, protecting. Note that these four ways line up with what a shepherd does for sheep. It is important to note that this Psalm was sung as a psalm of faith on the way to worship. The right reaction to our shepherd is to worship him.

5.2 Psalm 127

5.2.1 Reading

The songs of ascents (or degrees) were primarily sung on the way to Jerusalem for one of the feasts and particularly as one went up to the Temple from Jerusalem proper. This

Psalm is similar to the thrust of Ecclesiastes, in that the futility of man's efforts and the joy of walking with the Lord. The two stanzas discuss different things but with the intention of drawing the similarity. In verse 1 the word translated "builds" and "build" is banah, which is a pun on the word translated "children" (lit. sons) in verse 3 which is ben. The purpose is to draw the similarity. Raising children is building a house in the fullest sense. When one is old children guard one from his enemies and provide for one's needs. God is the one who grants children though and God is the one who keeps them. Apart from God, children cannot protect their parents. The emphasis is trusting in God for everything, and most importantly for the coming Son who build the house of God, who will keep those entrusted to Him, who will provide a bountiful harvest, who will receive many children for what He did, and those who trust in Him will not be ashamed when He defends them in the ultimate trial. Apart from Christ is vanity, with Christ we are blessed.

Part II
Responsive Readings

Psalm 1

Reader

How blessed is the man who does
not walk in the counsel of the
wicked

All

For the LORD knows the way of
the righteous,
But the way of the wicked will
perish.

Congregation 1

Nor stand in the path of sinners,

Congregation 2

Nor sit in the seat of scoffers!

Reader

But his delight is in the law of the
LORD,
And in His law he meditates day
and night.

Congregation 1

He will be like a tree firmly planted
by streams of water,
Which yields its fruit in its season

Congregation 2

And its leaf does not wither;
And in whatever he does, he
 prospers

Reader

The wicked are not so,
But they are like chaff which the
wind drives away.

Congregation 1

Therefore the wicked will not stand
in the judgement,

Congregation 2

Nor sinners in the assembly of the
righteous.

Psalm 2

Reader

Why are the nations in an uproar
And the peoples devising a vain
thing?

Congregation 1

The kings of the earth take their
stand

Congregation 2

And the rulers take counsel
together

Reader

Against the LORD and His
Anointed, saying,

All

“Let us tear their fetters apart
And cast away their cords from
us!”

Reader

He who sits in the heavens laughs,

Congregation 1

The Lord scoffs at them.

Congregation 2

The He will speak to them in His
anger

Reader

And terrify them in His fury,
saying,

All

“But as for Me, I have installed
My King
Upon Zion, My holy mountain.”

Reader

I will surely tell of the decree of the
LORD:

He said to Me, ‘You are My Son,
Today I have begotten You.

Ask of Me and I will surely give
the nations as Your inheritance,
And the very ends of the earth as
Your possession.

You shall break them with a rod of
iron,

You shall shatter them like
earthenware”

Congregation 1

Now therefore, O kings, show
discernment;

Take warning, O judges of the
earth.

Congregation 2

Worship the LORD with reverence
And rejoice with trembling.

Reader

Do homage to the Son, that He not
become angry, and you perish
in the way,

For His wrath may soon be kindled.

All

How blessed are all who take
refuge in Him!

Psalm 3

Reader

A Psalm of David, when he fled
from Absalom his son.
O Lord, how my adversaries have
increased!
Many are rising up against me.
Many are saying of my soul,

Congregations 1 & 2

“There is no deliverance for him in
God.”

Reader

Selah.
But You, O LORD, are a shield
about me,

Congregation 1

My glory, and the One who lifts
my head.

Reader

I was crying to the LORD with my
voice,

Congregation 2

And He answered me from His holy
mountain.

Reader

Selah.
I lay down and slept;

Congregation 1

I awoke for the LORD sustains me.

Congregation 2

I will not be afraid of ten
thousands of people
Who have set themselves against
me round about

Reader

Arise, O LORD; save me, O my
God!

Congregation 1

For You have smitten all my
enemies on the cheek;

Congregation 2

You have shattered the teeth of the
wicked.

Congregations 1 & 2

Salvation belongs to the LORD;

Reader

Your blessing be upon Your people!
Selah.

Psalm 4

Reader

For the choir director; on stringed instruments. A Psalm of David.

Answer me when I call, O God of my righteousness!

Congregation 1

You have relieved me in my distress;

Congregation 2

Be gracious to me and hear my prayer.

Congregation 1

O sons of men, how long will my honor become a reproach?

Congregation 2

How long will you love what is worthless and aim at deception?

Reader

Selah.

But know that the LORD has set apart the godly man for Himself
The LORD hears when I call to Him.

Congregation 1

Tremble, and do not sin;

Congregation 2

Meditate in your heart upon your bed, and be still

Reader

Selah.

Offer the sacrifices of righteousness,
And trust in the LORD.

Many are saying,

All

“Who will show us any good?”

Reader

Lift up the light of your countenance upon us, O LORD!

Congregation 1

You have put gladness in my heart,

Congregation 2

More than when their grain and new wine abound.

All

In peace I will both lie down and sleep,

Reader

For You alone, O LORD, make me to dwell in safety.

Psalm 5

Reader

For the choir director; for flute
accompaniment. A Psalm of
David.

Give ear to my words, O LORD,

Congregation 1

Consider my groaning.

Reader

Heed the sound of my cry for help,
my King and my God,

Congregation 2

For to You I pray.

Congregation 1

In the morning, O LORD, You will
hear my voice;

Congregation 2

In the morning I will order my
prayer to You and eagerly
watch.

Reader

For You are not a God who takes
pleasure in wickedness;

Congregation 1

No evil dwells with You.

Reader

The boastful shall not stand before
Your eyes;

Congregation 2

You hate all who do iniquity.

Reader

You destroy those who speak
falsehood;

Congregation 1

The LORD abhors the man of
bloodshed and deceit.

Reader

But as for me, by Your abundant
lovingkindness I will enter Your
house,

Congregation 2

At Your holy temple I will bow in
reverence for You.

Reader

O LORD, lead me in Your
righteousness because of my
foes;

Congregation 1

Make Your way straight before me.

Reader

There is nothing reliable in what
they say;

Congregation 2

Their inward part is destruction
itself.

Reader

Their throat is an open grave;

Congregation 1

They flatter with their tongue.

Reader

Hold them guilty, O God;

Congregation 2

By their own devices let them fall!

Reader

In the multitude of their
transgressions thrust them out,

Congregation 1

For they are rebellious against You.

Reader

But let all who take refuge in You
be glad,

Congregation 2

Let them ever sing for joy;

Reader

And may You shelter them,

Congregation 1

That those who love Your name
may exult in You.

Reader

For it is You who blesses the
righteous man, O LORD,

Congregation 2

You surround him with favor as
with a shield.

Psalm 6

Reader

For the choir director; with
stringed instruments, upon an
eight-string lyre. A Psalm of
David.

O LORD, do not rebuke me in
Your anger, Nor chasten me in
Your wrath. Be gracious to me,
O LORD, for I am pining away;

Congregation 1

Heal me, O LORD, for my bones
are dismayed.

Congregation 2

And my soul is greatly dismayed;

Reader

But You, O LORD- how long?
Return, O LORD, rescue my soul;
Save me because of Your
lovingkindness.

Congregation 1

For there is no mention of You in
death; In Sheol who will give
You thanks?

Reader

I am weary with my sighing; Every
night I make my bed swim, I
dissolve my couch with my
tears.

Congregation 2

My eye has wasted away with grief;
It has become old because of all
my adversaries.

Reader

Depart from me, all you who do
iniquity, For the LORD has
heard the voice of my weeping.

Congregation 1

The LORD has heard my
supplication,

Congregation 2

The LORD receives my prayer.

Reader

All my enemies shall be ashamed
and greatly dismayed; They
shall turn back, they shall
suddenly be ashamed.

Psalm 7

Reader

A Shiggaion of David, which he
sang to the LORD concerning
Cush, a Benjamite

O LORD my God, in thee I have
taken refuge; Save me from all
those who pursue me, and
deliver me, Lest he tear my soul
like a lion, Dragging me away,
while there is none to deliver.

Congregation 1

O LORD my God, if I have done
this,

Congregation 2

If there is injustice in my hands,

Congregation 1

If I have rewarded evil to my
friend,

Congregation 2

Or have plundered him who
without cause was my
adversary,

Congregation 1

Let the enemy pursue my soul and
overtake it;

Congregation 2

And let him trample my life down
to the ground,

Congregation 1

And lay my glory in the dust.

Reader

Selah

All

Arise, O LORD, in Thine anger;

Reader

Lift up Thyself against the rage of
my adversaries, And arouse
Thyself for me; Thou hast
appointed judgement.

Congregation 2

And let the assembly of the people
encompass thee; And over them
return thou on high.

Reader

The Lord judges the peoples;
Vindicate me, O LORD,
according to my righteousness
and my integrity that is in me.

Congregation 1

O let the evil of the wicked come
to an end, but establish the
righteous; For the righteous,
God tries the hearts and minds.

Reader

My shield is with God, Who saves
the upright in heart.

Congregation 2

God is a righteous judge, And a
God who has indignation every
day.

Reader

If a man does not repent, He will
sharpen His sword; He has bent
His bow and made it ready.

Congregation 1

He has also prepared for Himself
deadly weapons; He makes His
arrows fiery shafts.

Reader

Behold, he travails with
wickedness, And he conceives
mischief, and brings forth
falsehood.

Congregation 2

He has dug a pit and hollowed it
out, And has fallen into the
hole which he made.

Reader

His mischief will return upon his
own head, And his violence will
descend upon his own pate.

All

I will give thanks to the Lord
according to His righteousness,
And will sing praise to the
name of the Lord Most High.

Psalm 8

Reader

For the choir director; on the
Gittith. A Psalm of David.

All

O LORD, our Lord, How majestic
is Thy name in all the earth!

All

O LORD, our Lord, How majestic
is Thy name in all the earth,
Who hast displayed Thy
splendor above the heavens!
From the mouth of infants and
nursing babes Thou hast
perfected praise, Because of
Thine adversaries, To make the
enemy and revengeful cease.

Reader

When I consider Thy heavens, the
work of Thy fingers, The moon
and the stars, which Thou hast
ordained; What is man, that
Thou dost take thought of him?
And the son of man, that Thou
dost care for him?

Congregation 1

Yet Thou hast made him a little
lower than the angels, And dost
crown him with glory and
majesty! Thou dost make him
to rule over the works of Thy
hands; Thou hast put all things
under his feet,

Congregation 2

All sheep and oxen, And also the
beasts of the field, The birds of
the heavens, and the fish of the
sea, Whatever passes through
the paths of the seas.

Psalm 9

Reader

For the choir director; on
Muth-labben.
A Psalm of David.

Congregation 1

I will give thanks to the LORD
with all my heart;
I will tell of all Your wonders.

Congregation 2

I will be glad and exult in You;
I will sing praise to Your name, O
Most High.

Reader

When my enemies turn back,
They stumble and perish before
You.

Congregation 1

For You have maintained my just
cause;
You have sat on the throne judging
righteously.

Congregation 2

You have rebuked the nations, You
have destroyed the wicked;
You have blotted out their name
forever and ever.

All

The enemy Has come to an end in
perpetual ruins,
And You have uprooted the cities;
The very memory of them has
perished.

Reader

But the LORD abides forever;

Congregation 1

He has established His throne for
judgment,
And He will judge the world in
righteousness;
He will execute judgment for the
peoples with equity.

Reader

The LORD also will be a
stronghold for the oppressed,

Congregation 2

A stronghold in times of trouble;
And those who know Your name
will put their trust in You,
For You, O LORD, have not
forsake those who seek You.

Sing praises to the LORD who dwells in
Zion; Declare among the peoples His deeds.
For He who requires blood remembers them;
He does not forget the cry of the afflicted.
Be gracious to me, O LORD; See my
affliction from those who hate me, You who
lift me up from the gates of death, That I
may tell of all Your praises, That in the
gates of the daughter of Zion I may rejoice
in Your salvation. The nations have sunk
down in the pit which they have made; In
the net which they hid, their won foot has
been caught. The LORD has made Himself
known; He has executed judgment. In the
work of his own hands the wicked is snared.
Higgaion Selah.

The wicked will return to Sheol, Even all
the nations who forget God. For the needy

will not always be forgotten, Nor the hope
of the afflicted perish forever. Arise, O
LORD, do not let man prevail; Let the
nations be judged before You. Put them in
fear, O LORD; Let the nations know that
they are but men. Selah.

Psalm 10

Reader

Why do You stand afar off, O
LORD?
Why do You hide Yourself in times
of trouble?
In pride the wicked hotly pursue
the afflicted;
Let them be caught in the plots
which they have devised.

All

For the wicked boasts of his heart's
desire,
And the greedy man curses and
spurns the LORD.
The wicked, in the haughtiness of
his countenance, does not seek
Him.
All his thoughts are "There is no
God."

Congregation 1

His ways prosper at all times;
Your judgements are on high, out
of his sight;
As for all his adversaries, he snorts
at them.
He says to himself, "I shall not be
moved;
Throughout all generations I shall
not be in adversity."
His mouth is full of curses and
deceit and oppression;
Under his tongue is mischief and
wickedness.

Congregation 2

He sits in the lurking places of the
villages;

In the hiding places he kills the
innocent;
His eyes stealthily watch for the
unfortunate.
He lurks in a hiding place as a lion
in his lair;
He lurks to catch the afflicted;
He catches the afflicted when he
draws him into his net.

All

He crouches, he bows down,
And the unfortunate fall by his
mighty ones.
He says to himself, "God has
forgotten;
He has hidden His face; He will
never see it."

Reader

Arise, O LORD, O God, lift up our
hand.
Do not forget the afflicted.
Why has the wicked spurned God?
He has said to himself, "You will
not require it."

Congregation 1

You have seen it, for You have
beheld mischief and vexation to
take it into Your hand.
The unfortunate commits himself
to You;
You have been the helper of the
orphan.
Break the arm of the wicked and
the evildoer,
Seek out his wickedness until You
find none.

Congregation 2

The LORD is King forever and
ever;

Nations have perished from His
land.

O LORD, You have heard the
desire of the humble;

You will strengthen their heart,

You will incline Your ear

To vindicate the orphan and the
oppressed,

That man who is of the earth may
cause terror no more.

Psalm 11

Reader

For the choir director. A Psalm of David.

In the LORD I take refuge;
How can you say to my soul,

Reader

For the Lord is righteous, He loves
righteousness; The upright will
behold His face.

Congregation 1

“Flee as a bird to your mountain;
For, behold, the wicked bend the
bow,
They make ready their arrow upon
the string
To shoot in darkness at the upright
in heart.”

Congregation 2

“If the foundations are destroyed,
What can the righteous do?”

Reader

The Lord is in His holy temple; the
Lord’s throne is in heaven;
His eyes behold, His eyelids test
the sons of men.

Congregation 1

The Lord tests the righteous and
the wicked,
And the one who loves violence His
soul hates.

Congregation 2

Upon the wicked He will rain
snares;
Fire and brimstone and burning
wind will be the portion of their
cup.

Psalm 12

Reader

For the choir director; upon an
eight-stringed lyre. A Psalm of
David.

Congregation 1

Help, LORD, for the godly man
ceases to be,
For the faithful disappear from
among the sons of men.

Congregation 2

They speak falsehood to one
another;
With flattering lips and with a
double heart they speak.

Reader

May the LORD cut off all
flattering lips,
The tongue that speaks great
things;
Who have said,

Congregation 1

“With our tongue we will prevail;”

Congregation 2

“Our lips are our own; who is lord
over us?”

Reader

“Because of the devastation of the
afflicted,
because of the groaning of the
needy,
Now I will arise,” says the LORD;
“I will set him in the safety for
which he longs.”

Congregation 1

The words of the LORD are pure
words;
As silver tried in a furnace on the
earth, refined seven times.

Congregation 2

Thou, O LORD, wilt keep them;
Thou wilt preserve him from this
generation forever.

Reader

The wicked strut about on every
side,
When vileness is exalted among
the sons of men.

Psalm 13

Reader

For the choir director. A Psalm of
David.

How long, O LORD? Wilt Thou
forget me forever?

All

I will sing to the LORD,
Because He has dealt bountifully
with me.

Congregation 1

How long wilt Thou hide thy face
from me?

Reader

How long shall I take counsel in my
soul,
Having sorrow in my heart all the
day?

Congregation 2

How long will my enemy be exalted
over me?

Reader

Consider and answer me, O LORD,
my God;
Enlighten my eyes, lest I sleep the
sleep of death,

Congregation 1

Lest my enemy say, "I have
overcome him,"

Congregation 2

Lest my adversaries rejoice when I
am shaken.

Reader

But I have trusted in Thy
lovingkindness;
My heart shall rejoice in Thy
salvation.

Psalm 14

Reader

The fool has said in his heart,
“There is no God.”

Congregation 1

They are corrupt, they have
committed abominable deeds;
There is no one who does good.

Reader

The LORD has looked down from
heaven upon the sons of men
To see if there are any who
understand,
Who seek after God.

Congregation 2

They have all turned aside,
together they have become
corrupt;
There is no one who does good, not
even one.

Reader

Do all the workers of wickedness
not know,
Who eat up my people as they eat
bread,
And do not call upon the Lord?

Congregation 1

There they are in great dread,
For God is with the righteous
generation.

Congregation 2

You would put to shame the
counsel of the afflicted,
But the LORD is his refuge.

Reader

Oh, that the salvation of Israel
would come out of Zion!

All

When the LORD restores His
captive people,
Jacob will rejoice, Israel will be
glad.

Psalm 15

Reader

A Psalm of David

O LORD, who may abide in Your
tent?

Who may dwell on Your holy hill?

Congregation 1

He who walks with integrity,
And works righteousness,
And speaks truth in his heart.

Congregation 2

He does not slander with his
tongue,
Nor does evil to his neighbor,
Nor takes up reproach against his
friend;

Reader

In whose eyes a reprobate is
despised,
But who honors those who fear the
LORD;

Congregation 1

He swears to his own hurt and does
not change;

Congregation 2

He does not put out his money at
interest,
Nor does he take a bribe against
the innocent.

Reader

He who does these things will never
be shaken.

Psalm 16

Reader

A Mikhtam of David.
Preserve me, O God, for I take
refuge in You.

Congregation 1

I said to the LORD, " You are my
Lord;
I have no good besides You."

Congregation 2

As for the saints who are in the
earth,
They are the majestic ones in
whom is all my delight.

Reader

The sorrows of those who have
bartered for another god will be
multiplied;
I shall not pour out their drink
offerings of blood,
Nor shall I take their names upon
my lips.

Congregation 1

The LORD is the portion of my
inheritance and my cup;
You support my lot.

Congregation 2

The lines have fallen to me in
pleasant places;
Indeed, my heritage is beautiful to
me.

Reader

I will bless the LORD who has
counseled me;
Indeed, my mind instructs me in
the night.

Congregation 1

I have set the LORD continually
before me;
Because He is at my right hand, I
will not be shaken.

Congregation 2

Therefore my heart is glad and my
glory rejoices;
My flesh also will dwell securely.

Reader

For You will not abandon my soul
to Sheol;
Neither will You allow Your Holy
One to undergo decay.

Congregation 1

You will make known to me the
path of life;

Congregation 2

In Your presence is fullness of joy;

Reader

In Your right hand there are
pleasures forever.

Psalm 121

Reader

A Song of Ascents.

I will lift my eyes to the mountains;
From whence shall my help come?

Congregation 1

My help comes from the LORD,
Who made heaven and earth.

Congregation 2

He will not allow your foot to slip;
He who keeps you will not
slumber.

All

Behold, He who keeps Israel Will
neither slumber nor sleep.

Reader

The LORD is your keeper; The
LORD is your shade on your
right hand.

Congregation 1

The sun will not smite you by day,

Congregation 2

Nor the moon by night.

Reader

The LORD will protect you from
all evil;

Congregation 1

He will keep your soul.

Reader

The LORD will guard your going
out and your coming in

Congregation 2

From this time forth and forever.

Psalm 127

Reader

A Song of Ascents, of Solomon.

Unless the LORD builds the house,
They labor in vain who build it;

Congregation 1

Unless the LORD guards the city,
The watchman keeps awake in vain.

Congregation 2

It is vain for you to rise up early,
To retire late,
To eat the bread of painful labors;
For He gives to His beloved even in
his sleep.

Reader

Behold children are a gift of the
LORD;
The fruit of the womb is a reward.

Congregation 1

Like arrows in the hand of a
warrior,
So are the children of one's youth.

Congregation 2

How blessed is the man whose
quiver is full of them;
They shall not be ashamed,
When they speak with their
enemies in the gate.