

## **Dr. Ted Hildebrandt, Praise In Book II, Session 2**

### **3 Characters**

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This is Dr. Ted Hildebrandt in his teaching on the Praise of God in Book II of the Psalter. This is session number two, Three Characters of the Psalms, King, Psalmist, and Enemy.

Welcome to our second session on the praise of God in the second book of the Psalter.

In this session, we're going to introduce the three major characters of the book of Psalms and more particularly in Book II of the Psalter. That's going to be the king, the suppliant, or the psalmist himself, and then the enemy. We'll be going through and seeing how those interact and then those all leading to the praise of the great king.

So, we'll be coming back to the notion of praise, the praise of God in Book II of the Psalter. So these are the three main characters. But before we do that, I just want to kind of run through and review a little bit about what we did last time.

So last time we went over the canonical context for Book II and we basically noticed that the Psalter was divided like the Pentateuch into five books matching the Mosaic Torah. Chapters 1 to 41, chapters 42 to 72, that's our book. And so, this is the one we're going to be examining today and for the praise of God in Book II.

Book III is Psalm 73 to Psalm 89 and then Book IV is 90 to 106 and 107 to 150 is the end of the Psalter and the 150 chapters. Actually, the Psalms is not the longest book in the Bible of the Old Testament. Even though it's got 150 chapters, Jeremiah is actually longer because many of the chapters in Psalms are very small and many of the chapters in Jeremiah are humongous.

Second thing, we started out showing the connections between them. We noticed that it starts out with the Psalm pair, similar to how Psalms 1 and 2 go together as a pair. Psalm 1 and 2 go as a pair for the whole Psalter.

So, Psalm 42 and 43 go together and they're both laments. And basically the taunt that taunts them is, where is your God? And then the response then comes in the next Psalms where Zion is presented. Basically, God is in the city of God in Jerusalem in Zion.

And there are several Zion songs there that respond to this question, where is your God coming out of the introductory Psalms. There was a general movement from laments at the beginning of the book to praise at the end of the book. And we

noticed that that's very similar to how the Psalm itself, the whole Psalter does, where you have the early chapters, chapters 3, 4, 5, 13, etc.

There are a lot of laments in the early Psalms. And then later in the book of Psalms in Psalms 145 to 150 say, they're all hymns, hymns of praise to God. Indeed, the Psalter ends with the word, hallelujah, which is praise the Lord.

This linking of the Psalms into pairs, and we're working here with the intertextual relationships between the Psalms. Largely we're working off a fellow named Jerry Wilson, who back in the eighties and nineties basically developed this notion that the Psalms were connected to one another and did some brilliant work in opening the doors for this reading of the Psalms intertextually. That is comparing one Psalm to another and showing how they're linked together and giving us kind of a bigger context rather than taking each Psalm as an isolated Psalm.

So, the work of Jerry Wilson has been followed up by people like David Howard and many others, McCain and McCann and others. And so we're just showing these two that are linked to each other. There's a cluster of Zion Psalms.

There's both, we just a brand-new article within the last few weeks came out about the Maskils linking Psalms 52 through 55 together. Just after the Maskils end, then there's a Miktam section. Again, we don't know what Miktam means, but so it's just, that it's not translated, but these Psalms are linked as Miktams.

And then there's a series of hymns, 64 through 68 are hymns, 56 through 60 are Miktams. And then Psalm 71 and 72 is this transition from David who is feeble and weak, kind of like 1 Kings 1 in the shift from Psalm 71 where David is feeble, weak, and old, praying God not abandon him in his old age to the strength of Solomon, David's son. Solomon, the temple builder, Solomon, the son of David.

Does that sound familiar? The temple builder, destroy this temple and in three days I'll raise it up, the son of David. And so, this transition here at the end and then the prayers of David are ended. Psalm 72 ends our book and begins book three.

We noticed there was a second Davidic collection. There's a Davidic collection in the first book, chapters three through 41. And then there's a second Davidic collection here, but it's not the whole book.

There are sons of Korah and they write Psalm 42 to 49. The sons of Korah are labeled in the titles. And so, there are different elements here.

Solomon writes Psalm 72. So, there are many more hands at work here as the editors are putting the book of Psalms together. Now the book of Psalms took from the time

of David until the time there's exilic Psalms where we're talking 400 years that the Psalter came together and was put together.

So, it would be worked over by many editors editing these books together over a period of 400 years as Psalms kind of came together. We noticed there was what's called the Elohist Psalter. The Elohist Psalter is Psalm 42 to 83, which goes a little bit into Book 3.

And what we noticed was that Book 1, Book 4, and Book 5 are like six to one favoring the name Yahweh or Lord. When we come to the Elohist Psalter 42 to 83, Elohim predominates about six to one. So, you have in Books 1, 4, and 5, favoring the use of Yahweh's name.

And then in Book 2, largely Book 2, but then a little bit into Book 3 Elohim is favored six to one. And we said, basically we prove that by looking at Psalm 14 and 53. These are exactly parallel, almost identical Psalms.

The fool has said in his heart, there is no God. And then what we noticed was that while it says Yahweh in 14, three times it was switched to God, Elohim in 53, showing that somebody, when they put these Psalms together was working with the name of God in that regard. So that's what we did last time.

Now what we'd like to do this time is introduce the three main characters of the Psalter. And what we have here is we're going to start out with the king. Now the king is mostly going to be divine.

We'll be talking about God as king, but there also be a human element in Psalm 45 and in Psalm 72, the human king will be talked about. Psalm 45 will be the wedding of the king and Psalm 72 will be Solomon as the king. Then what you have is, let me just make one more comment while we're here.

This notion of king, we're talking about metaphors in the Old Testament. Dr. Darko, whom I teach with in the New Testament has made a very interesting observation that in the New Testament, the main metaphor for God is Father coming off the mouth of Jesus, calling him father, teaching us to pray, our Father. And also, that we are the children, we can be called the children of God.

And so, Father is a huge metaphor in the New Testament for God. In the Old Testament, the king is the predominant metaphor for God in the Old Testament. Many of your theological traditions talk about the sovereignty of God, coming off the kingship of God as sovereign, ruling over the world, ruling over Israel, ruling over the universe.

The king, the great king gave his covenant. And we talk a lot about the covenants, three major covenants in the Old Testament, the Abrahamic, the Sinaitic, and the Davidic covenants. And that all comes out of the king.

The king makes a covenant with his people. So, the king is a huge metaphor and that metaphor then goes right into the book of Psalms. And so, we want to explore the notion of the king and that metaphor in the second book of the Psalter.

Now after the king, we also have the psalmist or the suppliant. Now who is a suppliant? What is a suppliant? A suppliant is somebody who's in need, someone who's in need, who comes to God pleading for help. So, a suppliant is basically one who pleads for help, petitions God, maybe petitions.

Actually, there are going to be laments here too, laments and petitions to God for help. And so that'll be the role of the psalmist. And then there's the enemy and the enemy gets involved and the enemy is very well defined in the book of the Psalms.

And so, we want to take a look at this enemy and how the enemy interacts. And what we have here is that the enemy will plot, taunt, harm, devour, snare, and shame the psalmist. So, the enemy will have his actions directed at the psalmist.

The psalmist then who's feeling beat up and bullied and things like that. He will, the psalmist then, so the enemy plots against and tries to trap the psalmist. The psalmist then will lament and cry out to God, plea and petition and sacrifice to God, and say, God, please help me.

The enemy is beating me and just going, trying, seeking to destroy me. The divine king then, his role will be to save, deliver, rescue, protect, and render justice. So the divine king then comes down and basically saves and delivers the psalmist.

And he basically fights against and defeats, punishes, and renders justice against the enemy. So the divine king will render justice against the enemy who's doing bad things to the psalmist. And basically here will save and deliver and rescue, and protect the psalmist who the psalmist then will respond with sacrifice and praise.

So, the response back up after the great king has delivered him will be to sacrifice and praise to God. And that's where praise comes in then, praise in the second book of the Psalter. And so that's kind of the format of what we're going to be discussing now.

And we'll try to go through these one after another. What we want to look at first then, we're going to take the king, the king as a metaphor. The divine king is a metaphor.

We aren't going to do too much with the human king in chapters 45 and 72, but we're going to focus on the king. The king is the major metaphor, as we said, for God in the Psalter. And also, I would suggest in the whole Old Testament.

So, the king, God is portrayed as a king is huge. And what I'm going to do is I'm going to read you some verses that prove the title of most of these slides. And so, I'm going to give you a series of verses.

So, it can be kind of like a, anyways, just a listing. I'm using these verses as proof to prove the divine kingship metaphor is a major one in the book of Psalms. So I'll just read through these.

And what I'll do is as I click through, I'll give you a summary of each of the verses as I read the whole ones themselves. So here in chapter 44 verses four and five, you are my king and my God. And you can see my king and my God being in parallel there.

And so, you are my king. What's more, you are God. The three characters are cited in these verses.

Let me just read these verses then to you. Psalm 44 verses four and five, you are my king, my God, who decrees victories for Jacob. Through you we push back our enemies.

So, you notice you have the psalmist pushing back enemies in the place of the divine king. Through your name, we trample our foes. In chapter 44 verse eight, just three verses later, it says this, in God, we make our boast all day long and we will praise your name forever, Selah.

We will praise. So, God brings deliverance. He brings deliverance and as a result of deliverance, we will praise forever, Selah.

So, this king doing his actions of deliverance then renders the people a basis for praise. And so, this notion of the king, the king is one who should receive praise for his deliverance and rescuing of the psalmist or suppliant. Then down in chapter 47 verses two through three, we get these verses.

How awesome is the Lord most high, the great king over all the Earth. He subdued nations under us, peoples under our feet. So there again, you see the great king being on the side of these people and they're defeating the foes.

In chapter 47, just down a little bit from that, we get this passage saying 47:6 through 8, Sing praises to God, sing praises, sing praises to our God, sing praises to our king. Who is king? God is king. Sing praises to God, sing praises, sing praises to our king, sing praises for God is king of all the earth.

Sing to him a psalm of praise. So, this is Psalm 47.6 through 8. A major theme here where God is praised as king of all the earth and therefore the response, is because he is king he should be praised, to praise him because he is the king. Now this one is going to be, I'm out of book two, but everybody knows this Psalm.

So, I just want to make a comment on Psalm 23. Psalm 23 has a problem. There's an inherent disconnection in Psalm 23.

Psalm 23, the most famous Psalm probably in the Psalter starts, the Lord is my shepherd. I shall not want. He makes me lie down in green pastures.

He leads me beside the still waters. You notice at the end of that Psalm that all of a sudden the imagery goes from the Lord is my shepherd, making me as the sheep lie down in green pastures by still waters. At the end of the Psalm, there's a shift in metaphor to the one of the royal host.

And so, he prepares a banquet before me in the presence of my enemies. Okay. You see the enemies.

He prepares a banquet before me. He anoints my head with oil. And so here you have the banquet of the royal host and you have this shepherd and sheep imagery.

And so, there's a disconnect between the imagery in Psalm 23. There's a fellow who was my mentor for my doctorate named Dr. Don Fowler. And Dr. Don Fowler studied the shepherd metaphor.

And what he found out in the ancient Near East is that the shepherd, when it mentions shepherds, a lot of times when it's saying shepherd, it really means king. Because the kings viewed themselves as a shepherd over the people, the people being the sheep. Now, if you look back at Psalm 23, you end up with this, the Lord is my shepherd, i.e. king.

He makes me lie down by the still waters and green pastures. And then the royal host prepares a banquet before me. That's the role of a king.

So, if you take the Lord is my shepherd, seeing that through the metaphor of shepherd to back to kingship, then the Psalm unites and there's no disconnect between the two images. The king is prominent throughout Psalm 23. The Lord is my shepherd, my king, and he makes me lie down in green pastures by the still waters.

And either way, walk through the valley of the shadow of death. Those things as a sheep, he is the king who guides his people, but then also he's the royal host. So, the kingship metaphor then unites Psalm 23.

It solves this disconnect between the imagery in Psalm, the first part of Psalm 23 and the second part. I think that what Dr. Fowler has done is brilliant in making that Psalm make more sense and seeing the unity, the cohesion, the literary cohesion in that Psalm. So that's some major metaphor that we talked about in terms of the king.

Now what I'd like to do is develop this thing of the king who protects and defeats the enemy. Who does the king protect? The king protects the vulnerable. And so, he is known as protector.

That's one of the jobs of the king. And so here we get in Psalm 68 verses four and five, it says this, Sing to God, sing praises to his name, extol him who rides the clouds. His name is the Lord.

Rejoice before him. And then notice what it says. God is a what? Father to the fatherless.

Who is the fatherless? The fatherless is the orphan. He is a father to the fatherless, a defender of widows. God is in his holy dwelling.

And so you see this kind of thing where God is on the throne. Who does he help? He helps the fatherless. He helps the widow, the orphan, those kinds of people that are on the outs of society.

So, he protects the vulnerable. Chapter 72, verse four. Now this one's interesting because this is not talking about God.

This is in Psalm 72; this is talking about Solomon. Solomon as king is taking over the kingship. David is feeble in Psalm 71.

Psalm 72, Solomon takes over and Shlomo or Solomon says this, he will defend the afflicted. This is the role of a king, a normal king, a human king. But see that the divine kingship is built off the metaphor of the human king.

So, what does the human king, what is the human king to do? He will defend the afflicted among the people and save the children of the needy. He will crush the oppressor. And that was the role then of the king was to protect the children of the needy.

Psalm 72 verses 12 through 14, again, Solomon or Shlomo writes in Psalm 72, for he will deliver the needy who cry out, the afflicted who have no one to help. He will take pity on the weak and the needy and save the needy from death. He will rescue them from oppression and violence for precious is their blood in his sight.

So here you have the human king basically looking and being an advocate for the needy, rescuing them, saving them, protecting them, delivering them from the hands of those who would oppress them and create violence upon them because they are helpless in their situation to defend themselves. Now, part of this then is the defeating of the enemy. And so, in Psalm 70, it's not only that he protects the vulnerable, but he also defeats the enemy.

And so that's the role of the king. Psalm 70 verses one and two, may those who seek my life be put to shame and confusion. May all who desire my ruin be turned back in disgrace.

May those who say to me, aha, aha, turn back because of their shame. So one of the roles is the defeating of the enemy. In Psalm 60 verse 12, you have the same kind of idea.

With God, we will gain victory, the victory over the enemy, the foe, the We will defeat the enemy and he will trample down our enemies. He will trample down our enemies. So, the victory is won.

Given these poor, helpless people, God gets the victory for them by defeating the enemies who have opposed them and oppressed them and done violence or hamas on them. So, the king protects and defeats. Now I want to develop further this notion of deliverance, justice, rescue, and salvation.

And then this call for rescue then results in praise. So that the poor and the needy are delivered, but then there's this movement to praise. And so, we'll just look at some verses.

Psalm 69 verse 14 and also verse 18 says, rescue me from the mire. Do not let me sink. Deliver me from those who hate me from the deep waters.

And so, you see the waters of chaos coming against him. He's saying, God, deliver me out of these deep waters. Deliver me.

Don't let me sink into the mire. Does anybody remember Jeremiah? Very interesting connection here between Psalm 69 and Jeremiah. Jeremiah is put in that septic tank or cistern for several days as he sinks into the mire, pleading for God to deliver him.

And so, there are interesting connections here with the book of Jeremiah. And I wonder sometimes about the hand of Jeremiah in the book of Psalms as one of the later editors. But anyways, if you go on to Psalm 68, back up, Psalm 69, back up one to 68 and 68:16 and then 19 to 20, it says this, why gaze in envy, O rugged mountains at the mountain where God chooses to reign.

So, God is pictured as being king, reigning on a mountain where God himself will dwell forever. So, God's dwelling as a king on this mountain. Praise be to the Lord, to God, our Savior, who daily bears our burdens.

Our God is a God who saves. So, one of his major jobs is God is one who saves. From the sovereign Lord comes escape from death.

In other words, God rescues people from death. And so, this is Psalm 68. If you go down a few more verses in Psalm 68, Psalm 68 24 to 26, you see your procession.

Okay. So, Psalm 68, God delivers them. And now in Psalm 68, just a few verses later, like five verses later, it says, your procession has come into view.

So, the people are having a procession where the community is gathered together, walking up. Your procession has come into view, O God, the procession of my God and King. Notice the grouping there, the procession of my God and King into the sanctuary.

So, this is kind of like the Psalms of ascent later that there's a procession up the hill to the sanctuary where God, my King, not my priest here, the priesthood God, there's a priesthood of God too. I don't mean to put that anyways down or anything, but here the focus is on they're coming up to the sanctuary where God, their King resides. In front are the singers and after them the musicians.

With them are the maidens playing tambourines. And so, you actually get a procession and it describes going from singers to musicians to maidens playing the tambourines. Praise God in the great congregation.

Praise the Lord in the assembly of Israel. And so, this portrays Israel gathering together. And then there's a procession up as a group up to the sanctuary of God who's viewed as their King.

And they sing music and the singers are there and the musicians are there and the tambourine players are there. So, there's a procession. Then down in Psalm 54 verses six and seven, we have this thing where you delivered me from all my troubles.

And then that leads them to, because you delivered me from my troubles, I will praise you kind of a notion. And so, this connection between God's deliverance as King, the King delivers them and then leads to praising the King. And so, in Psalm 54 verses six and seven, it says, I will sacrifice a freewill offering to you.

I will praise your name, O Lord, for it is good. For he has delivered me from all my troubles. Why do you praise him? He has delivered me from all my troubles and my eyes have looked in triumph on my foes.

And you've got the enemies being portrayed there as part of the background for the notion of praise. Now the King delivers, rescues, and saves. And from that, the Psalmist who has been saved then responds in praise.

And our next one is then, what about the King from Zion and the universal rule of God? And so what you have here is that the King is from Zion. There's the universal rule. It goes from Zion to a universal rule.

And this is kind of a forerunner to Jesus. Do you remember Jesus' comment to the woman at the well saying, you guys say you worship on Mount Gerizim. We worship in Jerusalem.

And Jesus says, coming in the future, those that worship him will worship him in spirit and in truth. In other words, it won't be this mountain or that mountain, there'll be a universal rule of God over all the earth. And so, Psalms does not demean Zion, by the way.

Zion is the dwelling place of God, the city of God. So, it doesn't demean that at all. But the Psalmist, as Jesus did, shows this expansion from Zion to the whole world.

And so, the King's place enthroned on his holy mountain, Zion. I want to work with this first, prove this, and then we'll move to this universal rule. So how is God pictured as ruling from Zion? His capital, his King, his city.

The cities then were the major focus. He says in Psalm chapter 43, verse three, he says this, send forth your light and your truth. Let them guide me.

Let them bring me to your holy mountain. So, God has this special mountain, this holy mountain to the place where you dwell. So, God is portrayed.

Yes, God is everywhere. God is in the present. He's everywhere and that kind of thing.

But there's a specialness to Jerusalem, to Zion. And he says, bring me to your special place, to your holy mountain. Psalm 43, verse three, jumping down to 46 verses four and five, and then verse 11.

So, this is Psalm 46, five, four and five. It says, there is a river whose streams make glad the city of God. Notice how the city is called.

The city is not very often designated this way, but it's called the city of God. It's God's city. The holy place where the Most High dwells.

That's Jerusalem, Zion. God is within her. She will not fail.

God will help her at the break of day. And then down to verse 11, chapter 46. It says the Lord Almighty is with us.

The God of Jacob is our fortress. Interesting. And then Selah, this kind of meditative pause.

Psalm 48, you go down here to Psalm 48. Zion again, Psalm 48. If you ever go to Jerusalem, Psalm 48 is one you should read while you're up on the walls of Jerusalem.

Now I realize those walls were built by Suleiman and others much later. But anyway, Zion, the city of God, Psalm 48. And let me just read some verses out of this where Zion and the city of the great King are referred to in Psalm 48.

Great is the Lord and most worthy of praise in the city of our God. Where is that? That is Zion. In the city of our God, his holy mountain.

It is beautiful in its loftiness, the joy of the whole earth. Like the utmost heights of Mount Zaphon is Mount Zion, the city of the great King, the city of the great King, the city of God. Do you see how those things are paralleled here? Very interesting.

The metaphor of the King coming through again, the city of our God, the city of the great King. God is in her citadels. He has shown himself to be her fortress.

What's interesting about this next one, and this one actually caught me off guard a little bit. When I say Psalm 51, to almost anybody who's really familiar with the Psalter, they're going to say Psalm 51 is David after sin with Bathsheba confessing his sins. This is a penitential Psalm where David confesses his sin.

You know, create in me a pure heart. O God, do not let your Holy Spirit be taken from me. And he prays out, forgive me for my transgressions, my sins and this is the penitential Psalm where David repents over his sin with Bathsheba.

And so, it's taken as a penitential Psalm. However, what interests me was that in Psalm 51, you see that it's right after Psalm 48. So, these are all connected.

At the end of Psalm 51, David jumps out of that penitential role. It's really interesting what he says. Psalm 51, verse 18 says, in your good pleasure, make Zion prosper.

Remember David and his sin, census against the people, and things like that, Bathsheba. He says, makes Zion prosper. Build up the walls of Jerusalem.

Sounds a little bit like Nehemiah in there a little bit. Build up the walls of Jerusalem. That's what a king does.

He builds the walls like Hezekiah built the broad wall in Jerusalem. So, you've got the build up the walls of Jerusalem. That's in the penitential Psalm.

Psalm 51 ends like that. God basically makes Zion prosper, and build up the walls of Jerusalem. Again, the focus on Jerusalem, the God, our king is in the city of God, in the city of Zion.

When you go down to Psalm 53.6, you get a similar thing. It says, O, that salvation for Israel would come out of Zion. Zion, the place where God dwells. When God restores the fortunes of his people, let Jacob be glad and Israel be glad.

Now I want to shift now. We've shown basically that Psalm 48, Psalm 51, I could have done Psalm 50.

We could have done Psalm 46 and 47 and shown this focus on the city of our God, Zion, his holy mountain, where his sanctuary dwells, where the people go up. The processions go up to the sanctuary where God is there. What I want to do now is say, wait a minute, but this isn't, it's exclusive in one sense, but in another sense, it's from Zion.

But the universal rule of God goes out over all the earth. That's what you see with Jesus, I think later on saying, okay, Jerusalem, yes, but beyond Jerusalem, it's over the whole world. And so, Psalm 57 verse five and verse 11, and this is done in a beautiful song by Matt Hoffland.

If you ever get on the program called Get Lost in Jerusalem, where you can actually walk through Jerusalem and you go up to the top of the Mount of Olives, at the top of the Mount of Olives, if you get up there and it's in the snow, hit the button to play the song and Matt Hoffland will sing this beautiful Psalm that goes like this, Psalm 57 verses five and 11. This is a refrain. It's said twice in the Psalm.

It's a refrain. It says it in verse five and then six verses later, it says it again. It says this, be exalted, O God, above the heavens.

Let your glory be over all the earth. Let your glory be over all the earth, the universal rule and glory of God. And then down in verse 11, it says, be exalted, O God, above the heavens.

Let your glory be over all the earth. Again, repeating the same kind of idea. If you go down to Psalm 72, we get the same kind of thing.

And this is interesting because Psalm 72, is at the end of book two. So, this is kind of winding down book two, chapter 72, Solomon, the last, the prayers of David are ended here. And this is where book two is going to end and book three is going to start with 73.

It says, praise be to the Lord, the God of Israel, who alone does marvelous deeds. Praise be to his glorious name forever. May the whole earth be filled with his glory.

May the whole earth be filled with his glory. Amen. And amen.

And when you get that double amen, because you guys have been to the first session, you realize the double amen tells you, whoa, this is the end of the book. This is how book two ends with praise be to his glorious name forever. May the whole earth be filled with his glory.

Amen. And amen. And amen.

So that's a great thing. The rule of God started in Zion and went out over all the earth, the universal reign of the king. Now what are some of the king's qualities? And we'll just move through these as we're kind of winding the king down.

What kinds of qualities does the king have personally? And what kind of things does a Psalmist praise God for? And so, in Psalm 48, we must just start with Psalm 48 there, 48 verses nine and 10. We see, and I'm going to put the Hebrew words up, but the English words are just as good. So, it says this in 48, nine, and 10, it says, within your temple, O God, we meditate on your unfailing love.

Your unfailing love is the word hesed. That word is worth a whole study in Nelson Gluck and many others have written on this word hesed, unfailing love. Sometimes I've called it stubborn love, love that doesn't quit.

Others call it the covenantal love that they make a covenant and God keeps his word as part of his love, his unfailing love. And let me just finish this first. It says we meditate on your hesed, on your unfailing love.

Like your name, O God, your praise is reached to the ends of the earth. Your right hand is filled with zedek. Zedek is righteousness.

Your right hand is filled with righteousness. And so, righteousness is the role of God as a judge who judges the people righteously, and fairly. You don't have to worry about the DOJ doing all these tricky things.

Righteousness and justice prevail. And so, God is a God of righteousness. He rules with righteousness and unfailing love.

He's the king, his role. In the heavens, in Psalm 50 verse six, it says, the heavens proclaim God's zedek, his righteousness. The heavens proclaim his righteousness for God himself is judge.

Now before you go saying, well, judge isn't king, you've got these metaphors mixed up. And yes, indeed. But the king, what was one of the roles of Solomon? When Solomon in 1 Kings 3 took over, Solomon said, God, I'm just a young punk kid.

I don't know how to rule these people by making judgments, fair judgments on my people. So basically, Solomon says, God, give me a discerning, give me a listening heart so that I can judge these people fairly. And by the way, it's very interesting there in chapter three of 1 Kings, Solomon asks for a discerning heart to judge the people.

And what's the first thing he does? While all the other kings, including Samuel, the first thing they do is go out and win a military victory. For Solomon, there's no military victory. For Solomon, it's a victory of justice where these two women come.

One woman rolled over on her baby and killed it. Now they're fighting over which baby is going to get it. Solomon says, give me a sword.

I'll cut the baby in two. Solomon then says, the mother then of course says, let the other woman have the baby. Solomon then figures out who the mother is showing his justice and his Mishpat.

So, part of the role of the king was to be like a Supreme Court, to be a judge, a fair judge, one that judged with righteousness. So that role fits with the king. And then speaking about Mishpat down in 72.1 and 2, it says, endow the king with your justice, Mishpat, O God, the royal son with your righteousness, your zedek.

And so, you've got zedek, righteousness and Mishpat, justice. And he's praying and he will judge your people in righteousness, your afflicted ones with justice. In other words, in Israel, money and justice were not to be connected.

The afflicted ones, the poor, the oppressed, they got justice when they came before the king because the king was to judge righteously. He was to judge with justice. And then one last one here, Psalm 57 verse three talks this way.

It says, he sends from heaven, he saves me rebuking those who hotly pursue me, Selah, the enemy. God sends his what? His love and faithfulness. His love is the word hesed again, his unfailing love, his stubborn love, his love that won't quit, his covenantal love.

He sends his love and his faithfulness, *emet*, *hesed ve emet*. And these are two beautiful words. *Emet* is translated truth.

So, his love and truth. Does anybody remember that in the New Testament that Jesus says he comes with grace and truth, grace and truth. And so this may be, in John, a reference back to this *hesed ve emet*.

Dr. Hunt, who's a wizard and a genius in the book of John, makes that connection between *hesed* and *emet*, which is strong in the Old Testament. Well, it's strong right here. We just read the verse from there that *hesed* and *emet* are connected to Jesus saying grace and truth in John 1 there.

Now what you have happening then is you have this king metaphor and the king metaphor is God is sovereign. He is the king. He judges righteously.

He protects his people. He rescues them. He delivers them.

He's known for his own righteousness, for his justice, for his *hesed* love, for his truth. But what you have now is a lot of times when you have metaphors, big metaphors like this, you have spinoff metaphors. And so what happens is you have a whole collocation or connection of other metaphors that come out of and come with this kingship metaphor.

So, I want to look next at what I've called this kingship metaphor network. This network then will provide us a kind of context for the king metaphor and how it spins off into other metaphors and spawns, how should I say, you have the big metaphor and it spawns these other metaphors that come out referring to God. So, God as a, and then what we look at Psalm 62 verses two and then six and seven.

He says he alone is my rock and my salvation. So, God is called a rock. He is my rock and my salvation.

A rock is a place of refuge and safety. A place you can hide behind the rock. So, he is my rock and my salvation.

Do you remember the song of Moses by the way back in, I think it's Deuteronomy 32 with the God being Moses praying, God is a rock. And so here you see it in the context of the Psalms. He alone is my rock and my salvation.

He is my fortress. I will never be shaken. That's Psalm 62 verse two down to verses six and seven.

He alone is my rock and my salvation. He is my fortress. I will never be shaken.

It's a refrain. He said it in verse two, it says the same thing down to verse six. My salvation and my honor depend on God.

He is my mighty rock, my refuge. He is my mighty rock, my refuge, a place where I can find help in the rock. It makes you think of Herod's Masada where he went to the rock of Masada to find, so no one could attack him.

Now down in verse, so the rock is a metaphor for God. Here's another one. This God is called a rock and I think spins off this kingship metaphor, the notion of protection and stuff.

Strong tower Psalm 61 verse three says for you have been my refuge, a strong tower against the foe. So here you get the enemy and then the strong tower is a place you can run for protection against the attacks of the enemy or the foe. It says Psalm 61 verse three.

And then just later down the notion of refuge in Psalm 71 verse one, it says, in you, O Lord, I have taken refuge. Let me never be put to shame. Rescue and deliver me in your righteousness.

So, this notion of rescue and deliverance that the king's rescuing, delivering in his righteousness, turn your ear to me and save me. So, the notion of being saved, delivered from the hands of the enemy, and that God is our refuge. God is our refuge and strength.

That's not in book two, but another place in the Psalms. So, fortress, we've mentioned fortress already several times, but in Psalm 59:9, I'm sorry, 59:9 and then 16 through 17, Psalm 59:9 and then 16 and 17. It says, O my strength, I watch for you.

O God, you are my fortress. You O God, you O God are my fortress. Then down to verse 16, he says, but I will sing of your strength in the morning.

I will sing of your love for you are my fortress, my refuge in times of trouble. Beautiful verse. You are my fortress, the refuge.

How many of us need refuge, a place of refuge from our anxieties and life and being down on us? And it says you are my fortress, my refuge in times of trouble. O my strength, I sing praise to you.

You O God are my fortress, my loving God. And so, this notion of God protecting us, that he is like a fortress. The kings built fortresses to protect their people.

And so, these, what I'm suggesting here is that these are spinoff metaphors for the king's role of protecting the afflicted and the poor and the needy. That God is a rock. He's a strong tower.

He's a refuge. He's a fortress. And that comes from spinoffs, the kind of things that the king does in terms of his protection of his people.

Now we are switching topics. That's the king. The king then is in Zion. He rescues, he delivers, and he saves his people from the enemy. He then is a rock. He's a tower. He's a righteous God. He's a holy God. He's a just God. He has mercy in his loving kindness, in his truth, his righteousness, and his justice.

Now we're going to swing over and catch the psalmist. How is the psalmist portrayed? And so, I'm going to suggest that the psalmist or suppliant, the psalmist will come as one who's needy to God.

And he will come basically asking, petitioning God for help. And so, he's a suppliant. And here's actually, how this thing starts.

The psalmist is shown as thirsting after God. And I love this. If anybody knows A.W. Tozer wrote a book called *The Pursuit of God*.

Well worth reading, very small book, A.W. Tozer, *The Pursuit of God*. It has a picture on the front of the book of a deer at the streams of water. And this comes out of this thirsting for God that the psalmist is one who thirsts for God.

And this is how Book 2 opens. Book 2 opens. This is Psalm 42.

This is how the book starts. And how does it start? Notice how I'm putting precedence on how book starts and how book ends. Those are very important.

Whereas when you come to the beginning of something, in many books, you have basically a beginning, a middle, and an end. And so, what you need to do is look at the beginning and ends because that tells you where it's starting from, where it's going and the middle describing that. So, the beginning and ends of books are really important in this beginning, middle, and end kind of structure, kind of a linear structure.

So, here's how book two starts out. As a deer pants for streams of water, so my soul pants for you, O God. My soul thirsts for God, for the living God.

When can I go meet with God? Do you remember the taunt in that same Psalm? The enemies in Psalm 42 and 43 taunt him saying, where is your God? Where is your God? And yet he says, I thirst for God. When can I go meet with God? Beautiful,

beautiful imagery in light of the taunts of the enemy. And what was interesting to me is that while you have in chapter 42, this opening has a deer pants for water.

So, my soul pants for you, O God. Thirsty for God. It's very interesting.

The Psalm 63:1, this is in the middle and it starts off with Psalm 63. And here's how Psalm 63 starts. See if it sounds familiar.

O God, you are my God, earnestly I seek you. My soul thirsts for you. My body longs for you in a dry and weary land where there is no water.

So again, you've got this notion of this being in a desert climate and somebody knowing thirst really deeply and saying, God, I thirst for you. And so the book opens that way. Psalm 63, right dead in the middle of the book.

Boom, you've got this thirsting for God again. And then down in verse, here's where we mentioned too, haunted by the enemy's ridicule and taunt. Where is your God? Psalm 42 verses 3 and 10.

And he's comforted by the refrains of God's presence. And here's a couple where he says in Psalm 46 verses 7 and 11, the Lord Almighty is with us. This is the great Emanuel principle, God with us.

God Almighty is with us. The God of Jacob is our fortress. Remember that imagery? Selah.

Then verse 11, Psalm 46.11, the Lord Almighty is with us. The God of Jacob is our fortress. And you see in Psalm 46, this beautiful refrain said twice in verses 7 and 11, the Lord Almighty is with us.

The God of Jacob is our fortress, Selah, meditative pause. Think about that. So, these are beautiful psalms.

This is how the psalmist starts out. The psalmist has a thirst, and a passion for God, and he wants to go be with God. This then links his thirst for wanting to go and be in God's presence.

It links to Jerusalem, the temple, and Zion motif that we've looked at already. Psalms basically 47, 48, particularly 48 and then 50 and 51 and many other places in the Psalms where there's this movement towards Zion and the city of God and wanting to be in God's presence there. So the suppliant wants to be in God's presence, his fortress, to be with God, and to be protected by him.

Now the psalmist has a range of feelings. And so, I want to run through some of the feelings that the psalmist says and just kind of run through a series of these range of feelings that the psalmist has as he has to face the enemy. What is his response and what is his response to God? And so here we have in Psalm 42 verse 10, which says, my bones suffer mortal agony as my foes taunt me saying all day long, where is your God? And he's already saying, I want to go be with God.

I remember in the past, but I'm not there now. And I want to go back and be with God. I'm up in the waters of Meron, up in the Dan area, below Mount Hermon.

And I'm way up there and I want to go to Jerusalem. I want to be at Zion where God is. And the enemy is taunting him.

Where is your God? Where is your God? And he says, and then the psalmist responds in 42.5, 11 and 43. This is repeated three times, this refrain, Psalm 42.5, 5, Psalm 42.11, 11, and Psalm 43.5, 5 binding these two psalms together. It says, why are you downcast, O my soul? The psalmist asks him, why are you downcast my soul? And by the way, it's interesting, a lot of Christians have a really hard time with everything.

Rejoice in the Lord always. And again, I say rejoice. We've got to be happy, happy, happy all the time.

Here the psalmist is saying, why are you downcast my soul? Why are you so disturbed within me? Put your hope in God for I will yet praise him. So, you see how this downcast mood of his soul moves him ultimately to say, I will yet praise him. There's coming a time when he's saying, hope in that.

Remember when you used to praise God, remember, go back, for I will yet praise him. The future has hope. There's hope in the future.

For I will yet praise him, my Savior and my God. And this refrain binds the psalm, these two psalms together, for I will yet praise him, my Savior and my God. Going down to some other psalms here.

Let me hit 44 and just let me do this 44 one here. 44.9 it says, but now you, talking to God, he says, but now you have rejected and humbled us. You no longer go out with our armies.

So here the psalmist is feeling humbled and rejected by God. And he expresses that to God. He says I feel rejected by you, God.

Psalm 44 verse 24. 44 is a communal lament. Psalm 42 and three are an individual lament.

And then Psalm 44, the next psalm is a communal lament with the we, us, our kind of thing. Why do you hide your face and forget our misery and oppression? So again, he's coming at God and asking God some very hard questions. Why do you hide your face? In other words, he wants to move into God's presence, but it seems like God is hiding.

Why have you forgotten our misery and oppression? Down in 54, this is 55, actually 55:4 we see the psalmist's anguish. And he says here, my heart is in anguish within me. The terrors of death assail me.

So, he's got anguish. He's facing death. He doesn't know how it's going to come out and yet he's facing death.

And so, there's anguish involved with that. Fear and trembling have beset me. In verse five, horror has overwhelmed me.

So, you have horror, fear, and trembling. And this isn't just a nice, we don't clean up this fear. This is the trembling.

He's fearful of what has beset him. And so, the psalmist is manifesting these deepest feelings that he has. And then over in 44:19, he says this, but you, referring to God, have crushed us and made us a haunt for jackals and covered us over with deep darkness.

God, you have crushed us. So here you get the other side of things. And then down verse 24, he says, why do you hide your face and forget our misery and oppression? In verse 25, he says, we are brought down to the dust.

Our bodies cling to the ground. And again, death kind of thing, God has forgotten them. Now in 44:25, he says, we are brought down to dust.

Our bodies cling to the ground. He's facing death. And so, these are times to lament and fear and trembling.

One of the ones that was stunning to me in this psalmist and him manifesting his feelings was Psalm 55 verses 12 to 14. And this is where he describes what I would call betrayal. And if anybody has had a really good friend and you have felt the betrayal of a really good friend, this psalmist just puts it into words so well.

He says, if an enemy were insulting me, I could endure it. If a foe were raising himself against me, I could hide from him. But it wasn't the foe.

It wasn't the enemy, but it was you, a man like myself, my companion, and my closest friend with whom I once enjoyed sweet fellowship as we walked with a

throng up at the house of God. And he remembers worshiping God with his best friend that he had. And now the best friend has betrayed him.

And he says, that's worse than the enemy. He said, the enemy, I can hide from him. I can get away from him.

The foe cannot harm me, but my best friend, the one that I used to go up to and worship with now is the betrayal of the best friend. And so, the psalmist feels things very deeply. And that's why I think people love the book of Psalms because the psalmist is honest about his feelings, about how he feels about the enemy, how he feels about God, feeling abandoned, rejected by God even.

It makes very, very strong statements. And so, that's one of the beauties of Psalms. Now that's the feelings of the psalmist, but is that where the psalmist stays necessarily? And so, what you have is the suppliant.

Yes, he feels the rejection of God, the absence of God, the betrayal of a friend. Yet the psalmist is, and then I want to take the flip side of that with all these negative feelings. I love it because the psalmist doesn't code over life.

He doesn't code over life and just makes everything happy, happy, happy, and just says, follow God and your life will go well. The psalmist doesn't do that. He experiences life with all its devastations, disappointments, betrayals, rejections, and feelings of abandonment.

He feels all those things, but yet he comes back to hope and he says, okay, here's some Psalm 42 verses 5, 11, and 43:5 . Why are you downcast, O my soul? Why are you so disturbed within me? He acknowledges this state. He doesn't try to gloss it over. He embraces it.

He says, put your hope in God for I, what's the hope? I will yet praise him, my Savior and my God. Psalm 42 verse four, these things I remember. And this is where the psalmist is reflective and he reflects back on things and it gives him hope.

These things I remember as I pour out my soul, how I used to go with a multitude leading the procession to the house of God with shouts of joy and thanksgiving among the festive throngs. Within your temple, O God, we meditate on your unfailing love. Beautiful passage there.

Now joyful, Psalm 43 verse four, says, then I will go to the altar of God. Again, notice the presence. He's feeling abandoned by God.

Where is your God? And the enemy taunts him. And now he says, I will go to the altar of God, to God, my joy and delight. I will praise you with the harp, O God, my God.

Very beautiful statement there. Yes, his soul is downcast, but yet he looks with hope going to the altar and praising God and making music and singing praise to God. Then down to chapter 47, verse six, it says this, sing praises to God, sing praises, sing praises to our King, sing praises.

So it's just like sing praises, sing praises to God, sing praises to our King, sing praises to God. So he embraces the praise of God, which arises then out of these negative feelings of rejection, abandonment, and those types of things. He rises to hope and this hope leads him back to God in the temple, in the sanctuary, in Zion.

And then he just delights in singing praises to God and singing praises to the King. So praise is connected here. Now the psalmist, and now this is where the psalmist now and the enemy.

I just want to show basically this connection between the psalmist and the enemy and that connection. Then we'll look at the enemy and then we'll kind of draw it all together. From the enemy, the psalmist is needy.

And so, the enemy is taunted. And actually I'm going to move through these more quickly. So, we cannot, I'm not going to read that.

We'll just refer to the things here. So first the enemy does what? He taunts him. He taunts him in 42.10 and over in 43, where is your God? And he taunts him with that question.

The enemy taunts. The enemy basically says in 44 verses 11 and 22, he says, God, the enemy, they're devouring us like sheep. God, they're devouring us like sheep.

Help us. They're taking us as sheep to the slaughter. Help us, O God.

And then we are disgraced and shamed again in Psalm 44. These are lament psalms. Actually, 42 is an individual lament.

44 is a community lament with the we, us, and our. They are disgraced. The enemy disgraces and tries to shame them.

I live in disgrace, my face covered with shame. And by the way, that's a shame, honor culture too. Very different than America.

We don't value shame and honor that much, although we do in our own way. But he says here that the enemy has disgraced and shamed him and things like that. He was attacked by his foes, arrogant foes.

He says, are attacking me. Psalm 54 verse three, he's being attacked by these people. He's betrayed by his closest friends, Psalm 55, 12 through 14 that we just read.

He's feeling betrayed. He's scorned. And in 69, let me just read this because these are pretty, it says, for the zeal of your house consumes me.

He desires to go to the house of God, to Zion. The insults of those who insult you fall on me. When I weep and fast, I must endure scorn.

When I put on sackcloth, people make sport of me. In other words, when I'm grieving and I put on burlap, basically people, they mock me and make sport of me. Those who sit at the gate mock me.

I am the song of drunkards. Then down just a few verses into verses 13 through 22, this is Psalm 69 verses 13 to 22. But I pray to you, O Lord, in the time of your favor, in your great love, O God, answer me with your sure salvation.

Rescue me from the mire. Do not let me sink down. Deliver me from those who hate me from the deep waters.

And you can see Jeremiah there in the deep mire. Do not let the floodwaters engulf me or the depths swallow me up or the pit close its mouth over me. Answer me, O God, out of the goodness of your love in your great mercy.

Turn to me. Do not hide your face from your servant. Answer me quickly for I am in trouble.

Come near and rescue me. Redeem me because of my foes. You know that I am scorned, disgraced, and shamed.

All my enemies are before you. Scorn has broken my heart and has left me helpless. I look for sympathy, but there is none.

For comforters, but I found none. Now check this verse out. Let me just read that again and then we'll come into this next verse.

I looked for sympathy, but there was none. For comforters, but there was none. They put gall in my food.

They give me vinegar for my thirst. Who does that remind you of? They put gall in my food. They put vinegar for my thirst.

The thirst that he has for God that we looked at in 42 and Psalm 63. And now he says, instead of his thirst being quenched by God, they give him gall in his food and vinegar for his thirst. Sounds an awful lot like Jesus on the cross, doesn't it? May the table set before them become a snare and may it become retribution and a trap.

And then lastly, just finishing up this being insulted and things, his response, I am in pain and distress. May your salvational God protect me. And then what is this? He's got all these really negative things happening and he says, I will praise God's name in song.

I will glorify him with thanksgiving. That's true praise. That's true praise.

So now we're switching from the psalmist to the enemies. Who are these guys, these enemies that keep coming up in the book of Psalms? As we move through, they are portrayed, the enemies themselves are portrayed with these images or these metaphors. So, I want to look at metaphors for the enemies.

God is portrayed as a rock, as a fortress, as a refuge, and as a king. Ultimately, the enemies are portrayed as ravenous beasts and lions. Psalm 57.4 it says, I am in the midst of lions.

I lie among ravenous beasts, men whose teeth are spears and arrows, whose tongues are sharp as swords. Verse six, the same Psalm, 58, I'm sorry, 58 verse six, which is the next one listed. It says, break the teeth in their mouths, O God.

Tear out, O Lord, the fangs of the lions, the lions being the enemy. And then down in Psalm 58 verses three and four, it says, even from birth, the wicked go astray. From the womb, they are wayward and speak lies.

Their venom is like the venom of snakes. So now they're ravenous beasts. They're like lions that seek to devour the psalmist as a sheep to the slaughter before these lions.

And now it's portrayed as the venom, like the venom of a serpent, the poison that is like a cobra, that of a cobra that has stopped its ears. And so, the cobra that bites and kills. And then the last image that's used for this is this one of prowling dogs.

So, these are the three main images, the lions, the venomous snakes, and prowling dogs. Again, dogs in those cultures, you got to get away. People in our culture value dogs as almost like friends more than they do value their friends.

In those cultures, dogs are wild dogs out and kind of like what you have in Afghanistan and Iraq today. They return at the evening like snarling like dogs. They prowl about the city.

They return at evening snarling like dogs and prowling about the city. Psalm chapter 59 verses six and 14. Now what are the characteristics of the enemies? And I just want to hit these quickly.

The characteristics of the enemy are this. They are people who trust in their wealth. And we'll just go, I won't read these verses here because it'll extend it too long, but they trust in wealth.

They don't trust in God. The Psalmists trust in God. They trust in their wealth.

The wicked are described, actually, Psalm 50 has about four verses where it describes the enemy in detail. And actually, let me just read through this because this is a good summary of the wicked and the enemy. It says, but to the wicked, God says, what right have you to recite my laws or take my covenant on your lips? Why? What are they like? You hate my instruction.

God says you cast my words behind you. How do they take the scriptures of God? They cast them behind them. They disregard them.

When you see a thief, you join in with him. You throw in your lot with adulterers. You use your mouth for evil and harness your tongue to deceit.

So, the deceitfulness of the tongue. You speak continually against your brother and slander your own mother's son. So slanderous deceit comes out of their mouth.

And they join in with thieves and adulterers. They are slanderers. They boast of evil, kind of coming back here, but this was Psalm 50 then drawn from Psalm 50 verses 16.

They boast about evil. The more evil they can do, the better they like it. You boast of evil, you mighty man.

Why do you boast all day long? You who are disgraceful in the eyes of God. Your tongue plots destruction. It is like a sharpened razor.

There's another imagery. Their tongue is like a razor that slices people. You who practice deceit, you love evil.

You love evil rather than good. Does anybody remember Paul in Romans flips that? You're supposed to love that which is good and hate that which is evil. And here you've got the enemy doing exactly the opposite.

You love evil rather than good. Falsehood rather than speaking the truth. Here now is the man who did not make God his stronghold, but trusted in his great wealth and grew strong by destroying others.

The description of the enemy, practicing deceit, loving evil rather than good, and destroying others. So, these are the qualities then, these are the qualities of these enemies. They destroy, they practice deceit.

They love evil rather than good. They grow strong by destroying others. They've got deceit and slander in their mouth.

And so, these are the kind of the bad boys of the Psalms. Now the actions that they take, and again, we're just going to go through this. It's getting too long here.

They devour people like bread. So that's one of their actions is devouring other people. They are ruthless killers.

They actually go out and try to destroy. They destroy others and kill people and list those kinds of things there. They conspire and this is a big thing that they do.

They conspire and try to set up a snare to trap the Psalmist. They attack the Psalmist. They conspire against them with swords and arrows and that kind of thing.

They spread a net to trap their feet. This idea of setting up a snare, is kind of like you're going to snare a bird or you're going to catch an animal. They set up and they plot and they set up a net to snare the feet of the Psalmist and the righteous.

The enemies cast scorn, shame, and taunt on others as we've seen above. And so the shaming and taunting of others and things like that. In short, there is an identification of the wicked, the evildoers, and the enemy.

But these are three composites, the wicked, the evildoers and the enemies are basically one and they're drawn together in disgrace, and shame on the righteous is what they seek to cast, disgrace, shame, and disgrace onto the righteous. And these largely Psalm 64 verses 1 to 6 are beautiful on this. And so is Psalm 69 verses 7 through 12 and then 19 through 21.

So, these are great passages showing the devastation of the enemies. Now I want to kind of draw it all together and draw it to a close. Largely what we had and what we've seen is there are three characters in the Psalter.

The metaphor of the king, divine and human, human king in 45 and Psalm 72, but divine God is our king, the city of our king, and that kind of thing. Praise the king, our God. And then basically you have the Psalmist or suppliant who is in need, praying to God and you have the enemy.

And basically what happens is the enemy attacks, plots against, and seeks to devour the Psalmist. The Psalmist then is in need and the Psalmist then basically laments and petitions, cries out to God, and says, God, help me, save me, rescue me, deliver me. And then basically God saves as king, saves, delivers, rescues, protects, and renders justice for the Psalmist.

God delivers like that. And in so doing he fights against, defeats, punishes, and renders justice against the enemy. And so, these are three basically, this is the context.

This is the characterological context in which the praise of God is offered as the Psalmist now having been delivered offers praise to God. And so, this is a really kind of a great thing. And we'll just draw to a close with this slide.

This will be our last slide. It is in the context of the Psalmist's deliverance from the enemy that the divine King receives the vow to praise. In other words, the Psalmist makes a vow to praise, providing a cause for praise, which is then declared by the Psalmist as they rehearse the mighty acts of God done from Zion on their behalf.

And I just want to read verse 16 of chapter 66 here. It says this, Psalm 66:16, 16, 16, 17, come and listen, all who fear the Lord. Let me tell you what he has done for me.

Let me tell you what he has done for me. That's the basis of praise. A basis of praise is a person who has experienced the rescue, the deliverance, and the salvation of God.

The same type of thing here. And let me just move just as in the past, the deliverance from Egypt was the basis for praise. Psalm 66.5 and 6 says we praise God for the deliverance from Egypt, the Exodus.

Deliverance from Egypt becomes a basis of praise. And God's creation formally brought forth praise. The heavens give praise to God.

Now the Psalmist himself, basically in verse 16, thanks God for God's deliverance. You have delivered me and therefore God offers up some praise to God on that basis. Let me just read this and we'll kind of close with this.

Psalm 65 verses 9 through 14, he, God has preserved our lives and kept our feet from slipping. For you, God tested us. You refined us like silver.

You brought us into prison and laid burdens on our back. You let men ride over our heads. We went through the fire and water, but you brought us to a place of abundance.

I will come to your temple and bring burnt offerings and fulfill my vows to you. Vows my lips promised, my mouth spoke when I was in trouble. So, when he's in trouble, he makes a vow to praise God.

And that's the connection back to the praise of God and these types of things. And then this, may we burst forth with praise of the divine King's deliverance as well as our own tales of salvation and rescue. In other words, may we experience God so deeply to experience his deliverance and salvation of our lives that we tell our story and our story leads us to praise God for the divine works as he did for the Israelites in the exodus of Egypt, as he did in the creation of the world.

So, God has acted on our behalf and we then praise him for that. So this shows these three characters and how they're put together to the praise of God. Next time, what I'd like to do is focus in on the laments and show that the laments are the basis for the praise of God in Book 2 of this altar.

Thank you for joining us. And we look forward to our third presentation on the laments and praise next time. Thank you.

This is Dr. Ted Hildebrandt in his teaching on the praise of God in book two of the Psalter. This is session number two, three characters of the Psalms, King, Psalmist, and Enemy.