

# Psalms Lesson 3 – Psalm 19-31

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As Psalm 18 began with personal exclamation of LOVE; “I love you, O Lord, my strength”, so Psalm 31 ends with a congregational plea to; “Love the Lord all you His godly ones!” The Lord is to be “loved” because the Lord alone can save, as we saw in Psalms 9:14; 11:7; 16:5 and 18:2.

1. Look at what is said about the written Word of God in Psalm 19:7-11. What synonyms are used for it? Notice the verb “is” or “are”. What “is” the Word?

2. Match from Psalm 19

Law	Is perfect, restoring...
Testimony	Is sure, making...
Precepts	Are right, rejoicing...
Commandment	Is pure, enlightening...
Fear	Is clean, enduing...
Judgements	Are true, righteous...

3. Psalms 20-21 are “royal psalms” because they are concerned with the Davidic monarchy as the vehicle of blessing for the people of God. Psalm 20 is a prayer and Psalm 21 is a thanksgiving; both relate to the Messiah, the ultimate heir of David. How so? What pattern in these psalms was fulfilled in the life of Jesus?
4. In the previous lesson we encountered a “hymn of praise”, Psalm 8. Psalm 22 is the emotional opposite. It is a lament – a poem where a psalmist lays his troubled situation before the Lord, asking him for help. How does David ask God for help? Why? Matthew presents Jesus as a thoroughly innocent and faithful man who is brutally and unjustly executed. Read Matthew 27 and fill in the chart below, showing where Matthew’s account refers to the verses listed here from Psalm 22.

Psalm 22	Matthew 27
Psalm 22:18	
Psalm 22:7	
Psalm 22:8	
Psalm 22:1	

5. Psalm 23 is a “psalm of confidence.” David praises God for his presence, provision, and protection. What images does he use for each of those divine actions?

6. Based on the creation pattern of Genesis 1, certain psalms were assigned to each day of the week for temple worship. For example, Psalm 93 was sung on the sixth day and Psalm 92 on the seventh. With Genesis 1 as our guide, what day do you think Psalm 24 was assigned to, and why?
7. Psalm 25 is a lament, structured in an “acrostic” (*see below*) pattern. However, it doesn’t end in the confident way most laments do and it includes penitential elements. What does David ask God to do for him?
8. In Psalms 25-26, we again hear the language of personal integrity and innocence (Ps. 25:21 and nearly every verse of Psalm 26). How can David claim such “*apparent righteousness*” and still petition for forgiveness and plea for redemption in the same context?
9. Although some of the psalms are instructional, overall, the book is a confessional of one’s faith. As such, we see what genuine faith looks like. In Psalms 27, what is the picture of faith? In Psalm 29, what is the picture of praise?
10. In the Psalms doctrine is taught indirectly, implicitly, and often through imagery. In some psalms God is depicted as a king, warrior, judge, father, and even a protective mother bird. What image is used for God in Psalm 28? What does that teach us?
11. A “hymn of thanksgiving” is a psalm that thanks God for his answer to a petition. Some of these psalms are communal (Psalm 9) while others are individual (such as Psalm 30). What does Psalm 30 thank God for?
12. Psalm 31 is a lament that seeks help from God for a faithful person worn out with trouble and beset by “enemies” who want to do him harm. Sometimes it is difficult to connect such psalms to our lives. However, the psalmist’s trust transcends time. How does he exhibit personal faith in God? How did Jesus do the same thing? (Luke 23:46)

Acrostic: In the context of the Psalms, the Hebrew alphabet is used to orderly arrange the text in such a way as to provide a memory tool. For instance, A is for Apple, B is for Banana, C is for Cantaloupe, D is for...? If you follow the pattern what could D stand for?