

Study Notes on the Psalms of Ascent

Prayer & Praise of God's
Son & People - Eric Blick



Theme: *As God's people travel from all over Israel and beyond to come and worship the Lord together in community in Jerusalem, their hearts are satisfied in Him.*

Theme:

The Book of Psalms is the prayer and praise book of God's Son and God's people.

The Psalms of Ascents are sung with words to live by on the way to, in, and leaving the fellowship of God's people in Jerusalem worshipping His great and beautiful name.

Mark 14:26 - And when they had sung a hymn, they went out to the Mount of Olives.

How do we read the Psalms?

Pray & sing them.

Intro:

"[the Psalms are] an Anatomy of all the Parts of the Soul'; for there is not an emotion of which any one can be conscious that is not here represented as in a mirror. Or rather, the Holy Spirit has here drawn to the life all the griefs, sorrows, fears, doubts, hopes, cares, perplexities, in short, all the distracting emotions with which the minds of men are wont to be agitated." (John Calvin, Comm. p. xxxvii) It is here that we get to know God more and we learn more about ourselves as well.

What are common "tools" in Hebrew Poetry?

❖ "Hebrew poetry uses 'parallelism' to either reinforce, contrast or develop and expand an idea" (Jonathan Leeman).
Psalm 140:6, 103:10, 63:8

How are the Psalms structured?

❖ "Book 1 includes Psalms 1-41 - This section probably was assembled during David's lifetime or shortly after.

❖ Book 2 includes Psalms 42-72 - These psalms often address distress and difficulty experienced by individual people; speaking generally, these are psalms of great comfort.

❖ Book 3 includes Psalms 73-89 - Many of these psalms were probably written after the exile to Babylon, and may have been written as a source of comfort and solace in this time of national catastrophe; these psalms help us understand the apparent triumph of evil men, and how fleeting it is in light of God's greater purposes.

❖ Book 4 includes Psalms 90-106



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- ...this section stresses divine kingship and contrasts it with human kingdoms.

❖ Book 5 includes Psalms 107-1150 - ...its main theme is praise to God" (Leeman).

What are the different kinds of Psalms? - Ten categories (1-3 makeup most)

❖ 1. Psalms of lament - usually has 6 steps: Ps. 3 - addresses God, complaint, trust in God, cry to God for deliverance, assurance, and concluding prayer

Theme: The Book of Psalms is the prayer and praise book of God's Son and God's people (Mark 12:46)

❖ 2. Psalms of thanksgiving - usually has 5 steps: Ps. 30 - invokes God, motive for thanks, addresses God, God's response, writer gives thanks

❖ 3. Psalms of praise (these are hymns) - has 3 steps: Ps 148 - Summons to praise, Reasons for praise, and Recapitulation of praise

❖ 4. Enthronement psalms; 5. Royal psalms; 6. Psalms of Zion; 7. Psalms of wisdom; 8. Psalms of Trust; 9. Liturgies; 10. Torah Psalms – Psalm 119

How do the Psalms point to Jesus? Luke 24:44 - the Psalms are about Christ

❖ Psalms ABOUT the Messiah: Ps 21:3-4, 45:1-2, 6, 17; 72:8, 11-12

❖ Psalms BY the Messiah:

o "Jesus clears the temple (John 2:14-17) because, quoting from Psalm 69:9, 'Zeal for your house consumes me.'

o Jesus goes to his death (John 15:25) because, quoting from Psalms 35:19 and

69:4, 'They hated me without reason.'

o And describing his own heart's turmoil (John

12:27), Jesus quotes David in Psalm

6:3-4" (Leeman).

How do we read the Psalms as Christians?

❖ 1. "We read them with sensitivity to the Psalm type, original Old Testament meaning, and its location in the canon (Ps 2 & 51 are different-context 1st).

"Walter Brueggemann has helpfully divided the Psalms into three categories. First are psalms of *orientation* (hymns) which praise God for being God. The psalmist's world is in order. The laments are psalms of *disorientation*. The psalmist has lost his way. He experiences fear and grief. Finally, there are psalms of *reorientation*, which experience renewed hope in God" (Longman III p143).

❖ 2. We read them (selectively) as the songs of the perfect God-fearing man—the Messiah (Heb 4:15, 5:7-8 see the humanity of Christ; Christ as a boy Ps 84:1-2, 27:7)

❖ 3. We read them for ourselves THROUGH the Mediator (Ps 1 Christ is the ultimate person who loved the Word of God day and night, and He is that for me.

❖ 4. We read them (selectively) as a glimpse into the relationship between the Father and Son Psalm 18: 4-5; 7-8; 13; 16-17, 19-24, 27, 37-39, 50" (Leeman).

Application: 1. Suffer, grieve, etc. well - bring it to and trust God (Ps 3). "The book of Psalms is one way God has given us to talk to him in a way that honors him while never minimizing the trials we know" (Leeman); 2. Run to Christ, the perfect man of God who lived these Psalms perfectly (Ps 1 - He ALWAYS delighted in God's Word day and night).

"[In the Psalms], the conversation between God and his people is direct, intense, intimate and, above all, honest. Thus, the Psalms are a kind of literary sanctuary in the scripture. The place where God meets his people in a special way, where his people may address him with their praise and lament.

In the same way that the sanctuaries of the Old Testament, primarily the tabernacle in the temple, were considered to be at the physical center of the people of God, so too is the book of Psalms in the middle of the Bible" (Longman III p12).



The Messiah and the Psalms

How do the Psalms relate to Jesus as we read them today?

There are Psalms about Christ (Messianic), Christ prayed the Psalms, the Psalms point to Jesus and God's unfolding plan of redemption. Jesus says in Luke 24 that all of Scripture is about him including the Psalms. All Scripture points to him. This study of Christ fulfilling all of Scripture is called Biblical Theology. "In the words of St. Augustine, 'The New Testament is in the Old concealed; the Old is in the New revealed.' A Savior is anticipated in the Old Testament; he is named Jesus by the New Testament" (Longman III p65).

How do we today read the Psalms? "As we read the Psalms as Christians, two errors need to be avoided. The first is that we neglected Psalms original setting. Messianic Psalms, in an exclusively narrow sense, do not exist. The second error, though, is to miss the anticipation, the expectation of the Psalms. The New Testament transforms our understanding of the Psalms as we read it in the light of the coming of Jesus Christ" (Longman III, p73). These are two helpful tools of Biblical Theology in the Psalms seeing Christ here:

First, understand the context.

1. Where do the structural breaks in the psalm occur?
2. What is the mood of the song? Since all the songs are poetry, one should ask whether there are any word pictures (metaphors) or any other poetic devices in the psalm.
3. Are there keywords or concepts that are repeated in the psalm?
4. What seems to be the major idea in the song?
5. What is the setting of the psalm?
6. Is there any significance to the literary placement of the psalm in the psalter? Are there any significant connections with others Psalms that are adjacent to the psalm understudy?

**"The New Testament
is in the Old
concealed;**

**the Old is in the New
revealed."**

- St. Augustine

Then understand how the Psalm relates to Christ.

1. Does the psalm describe God in ways that relate to the deity of Christ? The old testament Yahweh Lord and the New Testament Lord curious especially as it relates to the concept of creator or redeemer.
2. Does the psalm describe the proper role of a human being created by God, or does it set forth human response to a particular situation?

3. For Christ's redemptive work, are the major concepts of the psalm related to the work of Christ as King? Are the major concepts of the psalm related to the work of Christ as prophet (particularly the wisdom Psalms or ones emphasizing God's word)? Are the major concepts of the psalm related to the work of Christ as priest (sacrifice, obedience, confession)? Does the psalm overlap showing the humanity of Jesus and Jesus as priest?

Parallelism is used Hebrew Poetry: "A, what's more B"

"It always carries forward the thought found in the first phrase in some way" (Longman p98). There are six frequent ways B is more than A - main types parallelism: synonymous (same), antithetical (opposites), emblematic (like/as), repetitive (stair step, progressive), pivot (implied noun on both lines), chiasmic (large X structure).

Example: Psalm 130:5

A / I wait for the LORD, my soul waits,

B / and in his word I hope;

I wait for God - what's more and HOW, I wait by hoping and knowing and soaking in the true and precious and valuable words of God.

Images and visuals enrich the meaning

"Why bother with images? When using images, whatever is lost in precision is gained in vividness of expression. Further, the images, as in poetry in general, speak to us more fully than regular literal language. They stir our emotions, attract our attention and also stimulate our imaginations as well as help us discover some truth about the objects compared... We know how his shepherd lives with his sheep, tends to their every need, keeps them from getting lost and protects them from wild beasts. All of these characteristics and more come to mind when God is called a shepherd. It would take a page of pros to communicate what the Psalmist has stated in a clause, and it would do so with less impact..."

Metaphor preserves the mystery of God's nature and being, while communicating to us about him and his love for us" (Longman).

Commentary / Notes: Kidner p446	Passage: Psalm 120
<p>Deadly Arrows: These wounding words are a deep contrast to the wide breadth of God's words: Psalm 119:96</p> <p>[96] I have seen a limit to all perfection, but your commandment is exceedingly broad.</p> <p>Instead of replying in words to the slanderers, he uses words to God, the Warrior-fire-builder who is Justice. Psalm 64:3 shows God turning arrows of slander against those who say it. The broom tree was known for burning well and producing great coal (Kidner p466).</p>	<p>[1] In my distress I called to the LORD, and he answered me.</p> <p>[2] Deliver me, O LORD, from lying lips, from a deceitful tongue.</p> <p>[3] What shall be given to you, and what more shall be done to you, you deceitful tongue?</p> <p>[4] A warrior's sharp arrows, with glowing coals of the broom tree!</p>
<p>Drawn Swords: These two cities are as far north and southeast related to Jerusalem, representing all remote places we can live. How can a follower of Christ live and sojourn here among a people living in antithesis to what we are called? We are called neither to compromise (1 John 2:15) nor to animosity (Romans 12:14-21) but in "joy for the world" - to be a blessing because we have been blessed (Kidner p466). Calling: "For the thriving and benefit of the city..."</p>	<p>[5] Woe to me, that I sojourn in Meshech, that I dwell among the tents of Kedar!</p> <p>[6] Too long have I had my dwelling among those who hate peace.</p> <p>[7] I am for peace, but when I speak, they are for war!</p>

Psalm 120: Ancient Playlists and Present Hope

HEADLINE SENTENCE: THE OUTSIDER CALLS TO GOD FOR DEEP PEACE.

Sermon 6/13/21 - Ryan Miller. Intro: Every good road trip has a traditional sound track used many times. That is like what these Psalms of Ascent (Psalm 120-134) is for the annual track to Jerusalem.

1. The content: We notice in verse 1 that it is past tense, likely making the point that just as you answered in the past, you will again now as you care for your own faithfully. It is exhausting to live among those against God, and that is the reason for this lament.
2. The lessons: A. Trouble in this world is real. B. The Lord delivers his people from trouble. God will sustain us to persevere to safely bring us to the Kingdom, not that we obtain a broken-free life or an easy death. The real miracle, for instance, is not Jackson coming back to life now but being able to engage in hope for joy for the world.

3. The applications: A. Will you cry out to God? He will answer and listen and care and answer perfectly in his love and good will. You must learn to cry out to HIM in times of trouble and come to the acknowledgment of being at the end of your rope sooner. The path of deliverance is dependence not American self-determination and self-reliance. B. We need to remind ourselves that the Lord delivers. In verse 1 we see the Psalmist remind himself of this truth. This side of the cross, we SEE ultimate deliverance.

Context: What was going on when written?	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Song of Ascents: Psalm 120-134 build the narrative of coming annually to Jerusalem from foreign, hostile lands to worship. The series builds to the ark, the temple, its workers, etc. (Kidner p465).	Vs1-2: I cry in lament out to God. Vs3-4: I trust in the Great Judge and his justice. Vs5-6: I sojourn in a broken world, longing for my true home.	Two cities in vs 5 (see Drawn Swords).	P: he has proven to deliver - in my life, the life of this Psalmist, and ultimately Jesus, delivering me from death.	-He cares about the damaging impacts from words and falsehood. -He is the rightful judge. -His is the upside-down Kingdom compared to the values of the world - war v peace, etc.
Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, positive/negative, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verses say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY is the Psalmist at peace? God regularly hears and answers his cry; God executes judgment; God's dwelling is peace and where he is going to dwell (vs. sojourn).	WHAT defines this reason to lament? Lying and deceitful tongues. People that want to fight and war, holding values contrary to God.	HOW do we handle slander and opposite values? Vs2 YOU deliver me - pour out honest prayer to God not others first. Vs4 trust in his judgment. Vs5 lament.	We want to tell others and look to them for deliverance before raw prayers to God. We want instant justice more than God's perfect justice.	O Great Deliverer whose Kingdom is peace, we praise you. Forgive me for not resting in your deliverance nor justice. Thank you that you hear my honest lament. Please give us joyful patience to engaged as we await our forever home.

Commentary / Notes: Kidner p467-468	Passage: Psalm 121
A pilgrim faces many dangers on the lonely road to Jerusalem. Are the mountains a place of refuge to run (like David says in Psalm 11:1) or a menace where robbers lay in wait?	[1] I lift up my eyes to the hills. From where does my help come?
Either way, the Psalmist has found something better in God. "The thought of this verse leaps beyond the hills to the universe; beyond the universe to its Maker. Here is living help: primary, personal, wise, immeasurable" (Kidner p467).	[2] My help comes from the LORD, who made heaven and earth.
Vs3 is a prayer for safety not a statement. The "you" is singular. Vs4 is really the "ground" of this argument or prayer - "For / Look, it is God who is keeping you from ultimate harm."	[3] He will not let your foot be moved; he who keeps you will not slumber. [4] Behold, he who keeps Israel will neither slumber nor sleep.
Promises and privileges made to Israel are made sure individually here. "The Lord is closer than [the sun and moon], and his protection as refreshing as it is complete" (Kidner 468).	[5] The LORD is your keeper; the LORD is your shade on your right hand. [6] The sun shall not strike you by day, nor the moon by night.
The Psalmist moves outwardly from the immediate journey to ALL of his existence. "In the light of other scriptures, to be kept from all evil does not imply a cushioned life, but a well-armed one. See Luke 21:16, 18, John 12:24 Vs8 could be both/and - leaving your home and returning or later years in life vs early. Either way the Psalmist has found God as his everlasting portion both now and eternally - Psalm 73:26.	[7] The LORD will keep you from all evil; he will keep your life. [8] The LORD will keep your going out and your coming in from this time forth and forevermore.

Psalm 121: The Keeper

HEADLINE SENTENCE: FOR ME, GOD IS A MORE SUITABLE PORTION ON THIS HARD JOURNEY OF LIFE TO OUR FOREVER HOME WITH HIM OF WORSHIP.

Sermon 6/20/21 - Steave Harmon. Intro: On this journey to Jerusalem, what does the pilgrim pray?

1. Where do we look for help? The road was dangerous. Jesus uses this idea in his parable of the Good Samaritan. The Psalmist turns to Creator God. Who do we turn to for help - ourselves, our wealth or resources, do we believe we need help?
2. Is this help reliable? He is not just powerful, he is caring. What a beautiful combination and juxtaposition. He is our Keeper, our Protector, our Guardian who watches over us. Though we die, we are saved from the ultimate destruction of our souls and kept for the material restoration of all things with fellowship with the Creator. The shade of God is

him restoring and filling and satisfying and refreshing our souls in him as shade does to our physical bodies in time of heat.

Application: 1. Our need for help is a consistent necessity in our lives. It is not just a once in a while event. 2. How will we this week seek out the shade of his restoration and refreshment of his provision of himself?

Further quotes & notes:

Jesus shows the same pattern: kept though killed. In Luke 21:16-19, we read, “[16] You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death. [17] You will be hated by all for my name’s sake. [18] But not a hair of your head will perish. [19] By your endurance you will gain your lives.

Context: What was going on when written?	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Psalm of Ascents #2, making progress on the journey to the temple.	The Psalmist personalizes the promises to Israel for himself, starting on HOW God relates to him on his journey to Jerusalem then wider to how God keeps his whole life, drawing him for fellowship eternally.	Keeper Help Sleep/slumber Shade=restorer	P-2-4: God helps his own and will not sleep. P-7-8: God will keep his own now and forever.	V1-he helps his own V2-he created all V3-he hears prayers V4-he keeps nations V5-he refreshes us V6-he is nearer than the sun or moon. V7-he is our armor V8-he is faithful to love you all your days
Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, positive/negative, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verses say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY will our prayer for help and our foot not to be moved be answered v2-4? The ground is that because the un-sleeping God is keeping you and all his people you will be ultimately protected.	WHAT help is the Psalmist asking? V3 protection from ultimate destruction; v5 restoration from shade; v6 companionship on a lonely road; v7 protection from the evil one; v8 fellowship with God now and eternally;	HOW does the pilgrim get real contentment in the face of real fear and brokenness?	V1-2: we confess that we are quick to look to things other than God for our help as our default. We confess when broken things happen we act like we believe God was asleep.	Lord of all creation, we glorify your name. We confess we run to other shelter in times of fear and loneliness. Thank you for being our keeper and restorer and maker. Give our hearts peace to rest in your help and eternal fellowship.

Commentary / Notes: Kidner p469-471	Passage: Psalm 122
<p>“The trails of an expatriot - Psalm 120 - and hazards of travel - Psalm 121 - are eclipsed now by the joy which had first drawn the pilgrim on his journey.”</p>	<p>[1] I was glad when they said to me, “Let us go to the house of the LORD!”</p> <p>[2] Our feet have been standing within your gates, O Jerusalem!</p>
<p>“Bound” is the same tent ‘ temple making word in Exodus 26:11. Jesus speaks of this city in exact opposite of this unity in Luke 13:34, the city that kills its prophets.</p> <p>Worship of thankfulness is prescribed here even before and above unity or prosperity. Worship is a communal activity as well.</p> <p>Justice is a ruler’s first duty and best gift (Psalm 72:1-4)</p>	<p>[3] Jerusalem—built as a city that is bound firmly together,</p> <p>[4] to which the tribes go up, the tribes of the LORD, as was decreed for Israel, to give thanks to the name of the LORD.</p> <p>[5] There thrones for judgment were set, the thrones of the house of David.</p>
<p>The word peace is in the word Jerusalem, Salem means peace, and is the right fruit of justice v5.</p> <p>Hebrews 13:1-3 talks about the church today having this same peace between brothers inside the new city that the gospel is redeeming.</p> <p>Hebrews 12:18-24 talks about one day we will experience this ultimate Salem / peace in the city of Zion, the new Jerusalem, that this Psalm 122 ultimately points.</p>	<p>[6] Pray for the peace of Jerusalem! “May they be secure who love you!”</p> <p>[7] Peace be within your walls and security within your towers!”</p> <p>[8] For my brothers and companions’ sake I will say, “Peace be within you!”</p> <p>[9] For the sake of the house of the LORD our God, I will seek your good.</p>

Psalm 122: The House of the Lord

HEADLINE SENTENCE: THE CENTER OF THIS CITY IS THE TEMPLE FOR WORSHIP.

Sermon 6/27/21 Podcast driving home from Justine & Will wedding. Pastor Ryan Miller.
Intro: No one looks forward to the dentist. But do we look forward to Sundays like lining up early for the next Husker game? David gives his reasons why he does.

1. There is gladness that awaits our Sunday worship. Jesus fulfills this passage for his church. This is about worship of him. He is who our hearts seek and are satisfied in worship.

2. The purpose of our worship is first His glory. As much as we are comforted and do receive gladness, worship is about proclaiming the excellencies of the true King.

3. This worship is a foretaste and a dress rehearsal. Each Sunday we gather there is an eschatological element of this Psalm as well. We practice what worship will look like together for eternity each time we meet. Come, Lord Jesus, come.

Notes: Present fulfillment of Psalm 122: Hebrews 13:1-3 [1] Let brotherly love continue. [2] Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. [3]

Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body.

Future fulfillment of Psalm 122: Hebrews 12:18-24

[18] For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest [19] and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. [20] For they could not endure the order that was given, “If even a beast touches the mountain, it shall be stoned.” [21] Indeed, so terrifying was the sight that Moses said, “I tremble with fear.” [22] But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, [23] and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, [24] and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

“When God becomes the means to the end, unity is never achieved; when God himself is the end, the glorious byproducts of unity and peace are never far behind. The sheer God-centeredness of biblical religion is one of the things that regularly distinguishes it from paganism, which commonly sees religion as a means to certain ends (cf. Hosea 2:5)” (Carson, Vol. 2, Loc 7,000).

Context: What was going on when written?	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
David wrote this. “Christians who sing this recognize that in their gathered worship they are carrying out the task of the temple, and their Davidic king (Jesus) is present with them (1 Pet. 2:4–5; cf. Eph. 2:19–22)” (ESV Study Notes)	Worship is gladness. Worship is done in a place, making us hungry for THE city of God coming down from heaven. Pray for peace for the city and others to have and walk in peace.	Peace and security come with and through righteous judgment. Worship: give thanks, pray, blessing of peace, house of the Lord.	C-v6: pray for peace C-v8: pursue peace with your brothers which is a huge benefit for them.	V1: God is the refresher of worshippers. V3-5 This city that God has made - a tent, unified, worship center, Jesus says in Luke 13 that it is disunity. Jesus is making this city new and we will live in unity and worship like this says.
Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, positive/negative, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verses say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY is the pilgrim glad? V1-2 worship of God for whom he was made; a unified peaceful city through righteousness justice	WHAT prospers a city? Worship of God; right justice; peace in relationships; good leadership;	HOW do we thrive in community? Worship; justice; relationships healed;	We confess we find other things to do instead of worship, Sundays and in life. We confess relationships are broken and characterized by strife not companions.	Lord God, you are worthy of our worship. We confess we lack peace. Thank you for filling us with you through Christ in worship for whom we were made. Help us to walk in peace, enjoying you and others.

Commentary / Notes: Kidner p471-472	Passage: Psalm 123
Individual Lament: The problems of this sojourner (i.e. receiving contempt) are set in a context large enough to contain them. This is how the Lord's Prayer opens up as well. It is Creator God who will help, comfort, counsel, and restore.	[1] To you I lift up my eyes, O you who are enthroned in the heavens!
Community Lament: In contrast to the immense view in vs 1, vs 2 is the focused look of a loyal and submissive servant ready for the smallest gesture. They are watching for relief from God, and they do not throw their lot in with the proud who give out contempt.	[2] Behold, as the eyes of servants look to the hand of their master, as the eyes of a maidservant to the hand of her mistress, so our eyes look to the LORD our God, till he has mercy upon us.
"It is illuminating that <i>contempt</i> is singled out for mention. Other things can bruise, but this is cold steel. It goes deeper in the spirit than any other form of rejection; in the Sermon on the Mount it ranks as more murderous than anger (Matt 5:22)... it is the pains of hell (Dan 12:2, C.S. Lewis on Ps 14:4-6). Yet as part of the Christian's lot, in his capacity as Christian, its sting is drawn. It can be an honor (Acts 5:41), and it is something Christ himself accepted and made redemptive."	[3] Have mercy upon us, O LORD, have mercy upon us, for we have had more than enough of contempt. [4] Our soul has had more than enough of the scorn of those who are at ease, of the contempt of the proud.

Psalm 123: Look Up!

HEADLINE SENTENCE: THE WEARY OF SOUL LOOK TO GOD FOR RESTORATION.

Sermon 7/4/21 - Pastor Ryan Miller. Intro: Physical exhaustion, like that after the Griswold, Iowa triathlon, is mainly recouped through sleep and rest and even shade in a stranger's front yard. What happens if it is this weary in your soul? God is your rest and refreshment.

The applications:

A. In times of neediness, look to God. You are more dependent than you know. We are prone to think we are more sufficient than we really are. "Every good gift comes from above." How do we respond? Look up, not in first. That is what the Psalmist does.

B. In times of weariness, look to God. V3-4 has language of exhaustion, "we have had more than enough." It is not just that life is hard, but the ones who cause this brokenness through scorn often prosper here on earth in their pride and opulence. Weariness comes too from living in a place with contrary values of meaning than the new kingdom here now. Rest for the weary soul comes from God not technology or others or TVs' or computers, or entertainment.

Two reasons WHY we look to God in our neediness and weariness:

1. He is on the throne. He will be forever and has been forever. He has the power to do something, and because of his infinite wisdom and love, he acts according to his will not necessarily everything we want him to do. He knows all things and has all power. It is not like calling McDonald's to fix your A/C, they lack the skills though they have power. Why do bad things happen to us if he is all powerful to stop these? Just because we do not know why, proves that there must be a God who is there and other than us. He is loving and powerful - both. He has reasons.

2. He is gracious and kind - he is merciful. In the age of entitlement, we think that God owes us a life of ease and prosperity. We only deserve his just wrath. But thankfully, God is merciful to sinners. Does he care? Yes, the cross proves this (Romans 8:32). The President is powerful but not personal with capacity to walk me through my daily needs. God is both.

Context: What was going on when written?	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
The sojourner has arrived in the city, has beheld the temple, and now is reflecting on the bloody journey to get there and how he is perceived by others.	I bring my lament to God. I look wide. I am part of a community that laments, and we look to his word and wait. I beg for mercy for healing.	Servants = completely dependent upon God Contempt defined: the feeling that a person or a thing is beneath consideration, worthless, or deserving scorn; to treat with contempt: belittle, play down, repudiate, discount, disregard, rebuff, reject, brush aside (Oxford Dictionary, Thesaurus.com) Implied Promise: God has mercy on his own.		-V1: God rules the universe alone. -V2: God is worthy to wait upon, and he freely gives mercy. -Christ says he is Yahweh in the NT (?) so we get this mercy from him? -Christ experienced the same scorn.
Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, positive/negative, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verses say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY are they weary of soul? V3 contempt from the successful, prospering proud. Two reasons WHY we look to God in weariness (see sermon notes above).	WHAT does the psalmist experience? Neediness v1-2, weariness v3-4.	HOW do we get comfort from God in contempt? Look WIDE - he rules the heavens (v1); Look FOCUSED - hang on his every word and wait for him; Look at his MERCY - he is merciful in his name. Raw prayers are safe and desired from God.	Christians are not exempt from brokenness and weariness and contempt. We confess we go to technology and other places for mercy and restoration than first to this God.	God who rules the universe, we praise you for your power and condescending to hear my raw prayer. I confess I need to run to you first. Thank you that you overflow with mercy. Please bring healing from the deep wounds of contempt.

Commentary / Notes: Kidner p 472-473	Passage: Psalm 124
<p>Four vivid images used here to describe the peril David and Israel and the church finds itself:</p> <p>1. It is like a large monster for instant disaster in one gulp v3.</p> <p>2. It's a raging torrent. It is doubly apt since God broke through like a "bursting flood" in 2 Sam 5:20 - see inset.</p>	<p>[1] If it had not been the LORD who was on our side— let Israel now say—</p> <p>[2] if it had not been the LORD who was on our side when people rose up against us,</p> <p>[3] then they would have swallowed us up alive, when their anger was kindled against us;</p> <p>[4] then the flood would have swept us away, the torrent would have gone over us;</p> <p>[5] then over us would have gone the raging waters.</p>
<p>3. It's slow death. These jaws we feel the slower agonies of defeat, like the tearing and grinding of the prey v6.</p> <p>4. It is an already captured bird in a net. It is a captive released like a bird already in a snare - picturing the looming Philistine army already in a position of imminent win. It is freeing the bird whose own struggles would have merely entangled him the more v7.</p>	<p>[6] Blessed be the LORD, who has not given us as prey to their teeth!</p> <p>[7] We have escaped like a bird from the snare of the fowlers; the snare is broken, and we have escaped!</p>
<p>The invisible aid is shown to be more real and more potent than the most advanced equipment of the day (Kidner 473). Psalm 20:7</p>	<p>[8] Our help is in the name of the LORD, who made heaven and earth.</p>

Psalm 124: Caterpillars, Plums, and the Centrality of God

HEADLINE SENTENCE: GOD IS FOR HIS OWN AND PROVIDES ULTIMATE PROTECTION.

Sermon 7/11/21 - Pastor Ryan Miller. Intro: The Hungry Caterpillar was a children's book he grew up with. There is one idea in this book: the hungry caterpillar eats a ton then he metamorphosis it is not about plums. The Bible is a book about God not first us.

1. The content: A. God is for his people. We tend to think God is our adversary or always putting up with us. This is not the right vision of who God is for his own. He is not our parole officer waiting for us to trip up. Rather, he is actively working for our good and on our behalf. The good he is working for is to make us more like his son for his glory and our joy. (Rom 8:29). B. God protects his people from disaster. God's providence and common grace protects us and his sovereign love protects us from final ruin. C. God gives help to his people. Our help is in the character of God not mainly his deeds first. It is the true help that we need.

2. The connection: What do the three truths in this Psalm teach in light of the entire Bible? A. We know God is for us because he sent Christ to die and gave us the Holy Spirit to help us (Romans 8). B. In 2 Tim 4:18 Paul reminds us "the Lord will rescue me from

every evil attach and deliver me safely to his kingdom.” The worst disaster for any of us is God’s judgment landing on us, and in Christ we are protected. C. God doesn’t just offer the concept of help but takes the initiative to get us what we actually need. He helps through his Spirit and the entire Trinity (Romans 8:14)

3. The application: How do we respond to these three truths? Verse 6 we respond with glory and praise to his name for which he is due. We certainly will have more poise in trial given the Rock of our true joy, but this is first about worship. Gratefully bless him!

Context in which the Psalm was written: 2 Samuel 5:[17] When the Philistines heard that David had been anointed king over Israel, all the Philistines went up to search for David. But David heard of it and went down to the stronghold. [18] Now the Philistines had come and spread out in the Valley of Rephaim. [19] And David inquired of the LORD, “Shall I go up against the Philistines? Will you give them into my hand?” And the LORD said to David, “Go up, for I will certainly give the Philistines into your hand.” [20] And David came to Baal-perazim, and David defeated them there. And he said, “The LORD has broken through my enemies before me like a breaking flood.” Therefore the name of that place is called Baal-perazim. [21] And the Philistines left their idols there, and David and his men carried them away.” David writes a Psalm on this event in Psalm 20 as well: verse 7 says, “Some trust in chariots and some in horses, / but we trust in the name of the LORD our God.”

Context: What was going on when written?	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
This is a Psalm of David, giving rare insight to his early peril as king about to be overrun by the Philistines (2 Sam 5:17).	God has been for us. Four images of how God walks with us through others’ anger towards us. A call to worship God who is able.	The metaphors tie to anger: animals bear their teeth and fight in anger; the angry set traps like a fowler for their enemy (that as Proverbs say they fall into); waters out of control rage.	P - God is for us P - Go protects his own from ultimate and real lasting disaster P - God helps his own	Jesus was utterly forsaken by God on the cross experiencing the drowning floods to death spiritually so that we never would be separated from God
Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, positive/negative, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verses say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY would they despair? If God had NOT been for them and with them and helping them. WHY does the Psalmist have worship and peace? We have a big God.	WHAT is our help (WHO)? “He created a universe into order and beauty, and he is involved in the troubles of quite ordinary people. This is the link to the big God who created heaven and earth to the personal God who is our help” (Petersen).		We are helpless to win or stay alive on our own just like David. We are ensnared, finite. We have anger directed towards us.	Blessed is and be the LORD. We are helpless and in over our resources. You are our only hope. Thank you that you are FOR us and proved it in Christ. Help us wait expectantly for your rescue.

Commentary / Notes: Kidner p473-474	Passage: Psalm 125
We trust in God AND he is a personal God where our intimacy with him abides forever.	[1] Those who trust in the LORD are like Mount Zion, which cannot be moved, but abides forever.
“The hills and the holy city, much in the view and much in the mind to the pilgrims, make their presence felt again; and once more the thoughts they arouse are searching and fundamental, piercing to the realities behind these impressive sights” (Kidner p473). What is behind the beauty we see in the geography of place we have come to love?	[2] As the mountains surround Jerusalem, so the LORD surrounds his people, from this time forth and forevermore.
The problem: evil from within and/or without is not held at bay. Ties to what Jesus says about the End: Matthew 24:[12] And because lawlessness will be increased, the love of many will grow cold.	[3] For the scepter of wickedness shall not rest on the land allotted to the righteous, lest the righteous stretch out their hands to do wrong.
The Answer: evil cannot be shamed into stopping. God is the deliverer. The ultimate path to peace is not compromising with evil but in righteousness there IS peace.	[4] Do good, O LORD, to those who are good, and to those who are upright in their hearts! [5] But those who turn aside to their crooked ways the LORD will lead away with evildoers! Peace be upon Israel!

Psalm 125: Immovable Mountains, Unshakeable Trust

HEADLINE SENTENCE: THE LORD MAKES HIS OWN UNSHAKABLE IN RIGHTEOUS PEACE. HE IS THE GUARDIAN OF THE RIGHT.

Sermon 7/18/21 - Pastor Ryan Miller. Intro: Ultimate trust and confidence should be placed in only One person. GPS can take us down the wrong road, for example, and none can sustain our trust like Christ.

1. The content: Trust the Lord is right and good, but to actually do it in the midst of the broken world is way more difficult. V1 is the anchor of the passage.

2. The lessons - Why can we trust him?

A. The Lord surrounds his people v2. This gives us confidence, comfort, safety, and peace. God's protection does not mean we get to avoid all brokenness - it means ultimately we are healed to be with Him, AND he is with us on the way to that new heaven and earth. He surrounds us from this time forth and forevermore v2. It is not just a onetime event, and he does not fall asleep or be distracted.

B. One day he will make things right v3. Though it seems the wicked prosper and disease wins, vs3 reminds us that this will not always be the case. Eventually he will make all things right. This is not next year or even your lifetime. It will be done eternally.

3. The applications: HOW can we trust God in the broken world like this.

A. Actively fight against putting our trust in something other than God. Where is our functional hope? Our functional trust? Politics? Money? Our own talents? It is not those who trust in themselves that are like Mount Zion. It is those who trust Him. This is the fight against idols.

B. Instead of focusing mainly on our circumstances, focus on the character of God by seeing him in Christ in his Word as his Word. Paul was danger everywhere - 2 Tim 1:5-12. I know Whom I have believed, and he will keep what is entrusted.

C. We demonstrate our trust in him by confident declaration in prayer. We tend to pray for things mainly we are not confident about - health, healing, guidance, etc. We will pray with both urgency and confidence if we demonstrate we are trusting him.

Conclusion: He demonstrated his compassion by having Christ die, and he demonstrated his power by raising him from the dead. That is in Whom we trust. Trust him by knowing him and praying to him urgently and confidently.

Context: What was going on when written?	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
The pilgrim is in Jerusalem: "This is like Psalm 122, in that it stresses the ideal of what the city should be (and the faithful will do their part to make it live up to the ideal)" (ESV Study notes).	Statement of trust. Hope in promise of future righteous kingdom. Ending in urgent, confident prayer.	V5 Crooked ways: Judges 5:6 "In the days of Shamgar, son of Anath, in the days of Jael, the highways were abandoned, and travelers kept to the byways." Devious men blocked straight road in their own evil path to peace (Kidner p 474).	P - v1: trusting the Lord makes us immovable because v2 God surrounds his own. P - v3: wickedness will not reign forever P - v5: God takes the disobedient and leads away with evildoers.	V1-God makes his own immovable and lasting like Mt. Zion V2-In compassion God surrounds his own powerfully and lastingly. V3-God ends evil. V4-God blesses the upright. V5-God is the judge and is peace.
Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, positive/negative, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verses say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY is it important that evil not rule and reign? V3 Lest the righteous enter into evil. Leadership matters. WHY immovable v1? V2 - God surrounds his own now and forever.	WHAT do the mountains conjure up? See Kidner quote next to V2. WHAT is the problem being addressed here? V3 Evil from within / without.	HOW do we get peace? V5 God is the only one to remove evil and his way of righteousness IS peace.	We confess that trusting you is easier to say than actually do. We naturally run to other things functionally than God for our peace and protection. We do not like seeing the wicked prosper.	God almighty, stable and protecting like a mountain, we trust in you and become stable. We confess we trust in other things. Thank you that you the lasting God make your people lastingly stand. Please lead us in your peace.

Commentary / Notes: Kidner p475-476	Passage: Psalm 126
<p>Joy re-lived: There is delirious happiness and relief put into the mood in vs 1-3. Why? The Pilgrim recalls in vivid detail just how great the Lord has done great things for us. We were overjoyed.</p> <p>This sets the tone and scope of the confident intercession in vs 4-6.</p>	<p>[1] When the LORD restored the fortunes of Zion, we were like those who dream.</p> <p>[2] Then our mouth was filled with laughter, and our tongue with shouts of joy; then they said among the nations, “The LORD has done great things for them.”</p> <p>[3] The LORD has done great things for us; we are glad.</p>
<p>Joy re-claimed: This memory, so far from slipping into nostalgia, now gives the impetus to hope.</p> <p>There are two images of renewal:</p> <p>1. All suddenness, a sheer gift from heaven. The arid Negeb desert fills with flower overnight in one downpour. V4</p> <p>2. Slow and arduous, with man allotted a crucial part to play in it. V5-6 the psalmist is as sure of this harvest - God’s blessing of seed sown, and his visiting of his people- as are the apostles.</p>	<p>[4] Restore our fortunes, O LORD, like streams in the Negeb!</p> <p>[5] Those who sow in tears shall reap with shouts of joy!</p> <p>[6] He who goes out weeping, bearing the seed for sowing, shall come home with shouts of joy, bringing his sheaves with him.</p>

Psalm 126: Like Those Who Dream

HEADLINE SENTENCE: RELIVING DEEP JOY GIVES IMPETUS TO HOPE DEEPLY TODAY.

Sermon 7/25/21 - Pastor Adam Marshall. Intro: See the big ideas in this psalm just like when he flies he can see the 30,000 foot view of this whole region of Nebraska.

1. The content: This psalm is a song and a memory that leads to raw, hopeful, shouting, patient, expectant prayer. The nations even saw this goodness of God over Israel. When was the last time we saw the goodness of God as if we are waking up from a great dream?
2. The applications: Pray your broken tears in hope that God will do again what he has already done.

Other notes: Expect your tears, Invest your tears v5-6, Pray your tears: Invest your tears - do not stuff seed or dump seed but plant regularly. In Psalm 30 we see tears giving way to joy, but this passage show us something else also true: tears are seed that harvests joy. In the same sowing event the harvest is ready now not 6 months later. That is joy in sorrow - the rock under your feet - not joy after sorrow. 2 Cor 4:17 says affliction produces and eternal weight of glory. It is true, deep peaceful-joy - not happiness - while the tears are regulatory sown in raw prayer to God (Keller, Tears).

“So the psalm, speaking first to its own times, speaks still. Miracles of the past it bids us treat as measures of the future; dry places as potential rivers; hard toil and good seed as the certain prelude to harvest” (Kidner p476).

Context: What was going on when written?	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
<p>The pilgrim's lament: "This is a community lament that recalls a previous time of God's mercy on his people (v. 1) and asks for a fresh show of that mercy (v. 4). The psalm does not specify which particular mercy or crisis is in view (see note on v. 1), and it is well-suited to a wide variety of comparable situations" (ESV Study Bible).</p> <p>Flow: Re-live joy that gives way to re-claimed joy today in hopeful deliverance.</p>		<p>Pairs to tie each of the two sections together: "Restored fortunes" and "Shouts of joy"</p> <p>Joy can include loud laughter as well as quiet contentment.</p>	<p>P-v5 (repeated in v6): sow your tears to God continually, and it is a weird harvest to come right home with today - deep joy concurrent with real tears.</p> <p>C-v5-6: Farmer, sow - Christian, pray</p>	<p>V1 - he restores fortunes and one day will restore all things in the new heavens and earth in real wealth</p> <p>V2-laughter's source</p> <p>V3-gladness' source</p> <p>V4-6 he is ultimate counselor hearing raw prayers giving joy</p>
Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, positive/negative, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these versess say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
<p>WHY does the pilgrim have confidence to pray raw prayers? V1-3 he has seen the goodness of the Lord in the land of the living, he has relived that in detail, and he has confidence God will act again.</p>	<p>WHAT is the result of the Lord restoring fortunes? V2 laughter and shouts of joy, v2 nations praising God, v3 glad pilgrims</p>	<p>HOW do we worship God? V1-3 we are glad in Him, we laugh with great creativity, we are loud joyfully before him, and v4-6 we pray tearfully with expectant hope in faith we bring sheaves with us home now.</p>	<p>We don't want to sow our tears but stuff them (not sow) or tell others (dump the seed). There is a gospel-third way to pray our tears to God.</p> <p>We are slow to believe God will set all things right</p>	<p>O Sovereign Lord who restores all things, we laugh in loud gladness in worship of you! Forgive us for not sowing our tears always to you first. Thank you that you will restore all things through Jesus to yourself. Help us to grow in gladness in you while we wait.</p>

Commentary / Notes: Kidner 476-479	Passage: Psalm 127 - In Vain?
<p>Fruitless efforts? Building, security, raising a family - three universal preoccupations, what do they amount to, and to whom do we owe them?</p> <p>Two options not three: either it will be the Lord's doing or it will be pointless.</p> <p>Vain: the house and the city may survive, but were they worth building?</p> <p>Contrast: "between the fruitless strain of self-effort and the relaxed but not slothful fruitfulness of the godly...Is there a parallel to this <i>seemingly</i> escapist outlook, in the incident of the sleeping Christ in the storm (Kidner p478-479)?</p>	<p>[1] Unless the LORD builds the house, those who build it labor in vain. Unless the LORD watches over the city, the watchman stays awake in vain.</p> <p>[2] It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep.</p>
<p>Living Assets: this Psalm parallels neatly Genesis 11 which begins with building the Tower of Babel which is a fiasco and ends with God quietly giving Terah a son whose blessings have proliferated ever since (based on Kidner p477).</p> <p>An upstanding family is wealth enough and honor enough.</p> <p>"It is not untypical of God's gifts that first they are liabilities, or at least responsibilities, before they become obvious assets. The greater their promise, the more likely that these sons will be a handful before they are a quiver full" (Kidner p478).</p>	<p>[3] Behold, children are a heritage from the LORD, the fruit of the womb a reward.</p> <p>[4] Like arrows in the hand of a warrior are the children of one's youth.</p> <p>[5] Blessed is the man who fills his quiver with them! He shall not be put to shame when he speaks with his enemies in the gate.</p>

Psalm 127: Unless the Lord Builds the House

HEADLINE SENTENCE: LASTING WORK AND TRUE SAFETY IS IN GOD WHO IS OUR REST.

Sermon 8/1/21 while we are at Okoboji - Pastor Ryan Miller. Intro: He told the story of early in his career being invited to speak at a Christian school. He was all prepared on the outside but when he got there the kids would not listen. Utter dependency upon the Lord is our prayer, and that he would remind us that self-sufficiency does not work.

Section 1: Without the Lord, our labor is in vain. Shelter and protection and profit are all from the hand of God, and if it is not done being dependent upon him, it will not stand the test of time for eternity.

Section 2: Our dependence upon God includes all of our good gifts being from him. The point of this section is that it is God who gives good gifts and one of those good gifts is children. However, in our culture with the birth rates declining significantly, our culture believes children are mainly a hindrance to our freedom and are a nuisance most of the time. Arrows are for protection. The city gate in verse 5 was the place where the legal

battles were won and lost. Having children then was a safety measure that they would come to your defense when you argue with your enemies at the gate. They would speak well of your character and facts. It is more this visual than shooting them out on their own strategically, though that is certainly true. Since all good gifts come from the Lord, we are dependent upon him for all things.

How do we respond? A. We repent of our self sufficiency. We literally bring nothing to the table except our sin. Repentance of self-sufficiency is not just merely a one time act at salvation but a daily reminder that these are his gifts and his spirit animates them loudly for his glory and my joy. Anxiety he is a sign of not depending well upon the Lord but mixing in high amounts of self-sufficiency.

B. Be quick to give thanks to God for his blessings. One of the greatest antidotes that we have against anxiety and self-sufficiency is the gift of thankfulness.

Notes: “The Sabbath commandment (Ex. 20:8–11) is a gift to enable God’s people to live by faith, requiring them not to work all the time, as they trust him for their future well-being” (ESV study notes). Now that is sleep and puts work in the right perspective.

Context: What was going on when written?	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
<p>Psalm of Solomon: Psalms 127–128 are wisdom poems in the Songs of Ascents. Wisdom themes are suited to worshipful pilgrims, because in the OT, faithfulness in everyday life (the emphasis of wisdom) and vitality in worship go together (ESV Study Notes).</p> <p>Flow: Two poems - two almost the same Hebrew words separated by one letter: vs1-2 House, vs3-4 children/sons.</p>		<p>Build/labor Watch Arrows/quiver</p> <p>diligence is neither greed nor restless anxiety</p>	<p>P-v2: he gives sleep to his people, peace and rest and contentment.</p> <p>P-v5: he will not be put to shame in talking to his enemies at the gate because of his children (?)</p>	<p>The Lord builds, watches, gives work/rest.</p> <p>V3-Children are God’s idea.</p> <p>V1-2: lasting work and true safety are in God.</p>
Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, positive/negative, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do theses verse say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
<p>WHY do we not have to eat the bread of anxious toil? God established his work / vocation in us. We have reason to rest and he is our rest from our work under the work, we get deep sleep from him.</p>	<p>WHAT are children? A heritage from God, offensive tools, blessings, honor not shame in conflict.</p>	<p>HOW are we to build, get security, and raise a family? In acknowledgment of God at the center, for his glory not mine, for my joy in him, waiting on him for unless he builds these three we labor in vain.</p>	<p>I can build things including career, and work for security, and build a family and leave God out. It will not satisfy or last or provide purpose or meaning.</p> <p>I can look for meaning in my work or family not in God.</p>	<p>God, praise you for you being the ultimate watchman who delivers true safety for your own. Forgive us for building like Adam apart from you. Thank you for work and true rest. Help us find our satisfaction in you and our rest.</p>

Commentary / Notes: Kidner p479-450	Passage: Psalm 128
<p>A man before God: The word “blessed” is “happy”, and there are three markers on this path: right relationship with God, obedience, and hard work. Contrast these seemingly modest blessings with Satan’s lies in Genesis 3, you shall be gods and do your own will.</p>	<p>[1] Blessed is everyone who fears the LORD, who walks in his ways!</p> <p>[2] You shall eat the fruit of the labor of your hands; you shall be blessed, and it shall be well with you.</p>
<p>The family circle: “The strong word for within (cf. NEB, ‘in the heart of your house’), which refers to the wife directly, not to the vine, is in marked contrast to what is said of the promiscuous wife in Proverbs 7:11, as Keet points out: ‘She is loud and wayward, her feet do not stay at home.’ In the psalm the attractiveness of this wife is wholly matched by her faithfulness” (Kidner)</p>	<p>[3] Your wife will be like a fruitful vine within your house; your children will be like olive shoots around your table.</p> <p>[4] Behold, thus shall the man be blessed who fears the LORD.</p>
<p>The wider horizon: “If piety can be too individualistic, and a family too self-contained, the final strophe takes care of both these dangers. Zion, where the faithful gather, is where ‘you’ (singular) can expect to find blessing (cf. Heb. 12:22ff.); and your family’s future is bound up in Zion’s welfare and that of Israel. There is perhaps a New Testament echo of the last exclamation, Peace be upon Israel! in Galatians 6:16. It is no empty phrase there: it sums up the urgent concern of Paul that God’s people should not put up barriers against each other, but show themselves true citizens of ‘the Jerusalem above’ (Gal. 4:26), our common metropolis. It is still a prayer to echo” (Kidner).</p>	<p>[5] The LORD bless you from Zion! May you see the prosperity of Jerusalem all the days of your life!</p> <p>[6] May you see your children’s children! Peace be upon Israel!</p>

Psalm 128: The Blessing of Fear

HEADLINE SENTENCE: THE PATH OF HAPPINESS IS IN FEARING GOD.

Sermon 8/8/21 - Pastor Ryan Miller. Intro: Knowing the WHY behind we need to change our furnace filters is similar to knowing the WHY behind living in obedience in the Christian life. WHY? Obedience is the path of blessing and blessing on those around you.

1. The content: Our culture values being true to yourself. That is where happiness is found, namely, in doing what you want to do. That is exactly opposite of what this passage says. Fearing God is not running from him in terror like a rattlesnake but finding him beautiful, seeing him as other than we finite people are, and his ways as better.
2. Why do we fear God? A. It leads to personal blessing. This wisdom genre is usually how life works. This is not a prosperity gospel for an easy life. It is in pattern with the



Olive shoots around an olive tree: Photo source: <https://priyanthiv.wordpress.com/2017/04/02/olive-shoots/> Accessed 8/8/21

way God designed the world, and his design is good. God does not give us commands to jump through hoops. He designs this for human flourishing. It does not lead to salvation or the favor of God. It is the joy of walking in accord with his design in obedience. B. It leads to corporate blessing - others around us flourish as well. We see how our sin affects others, but the reverse is true as well. The tidal wave of blessing comes most notably around the home and also community. “Joy for the world” is from inside us abiding in the Spirit to the world. This ripple effect extends to the believing community, the city, and the nation.

3. The applications: A. Pause and reflect more regularly on who God is. That is where this tidal wave of blessing starts and ends. B. Repent of the sin you are holding or harboring. For the sake of your own joy, turn back. Agree with God you are wrong. C. Joyfully pursue obedience. It is not merely avoiding sin, it is running to Him and pursuing righteousness, kindness, justice, steadfast love, which in these things he delights.

Notes: “The quiet blessings of an ordered life are traced from the center outwards in this psalm, as the eye travels from the godly man to his family and finally to Israel. Here is simple piety with its proper fruit of stability and peace” (Kidner p479).

Context: What was going on when written?	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
<p>Psalm of Solomon: Psalms 127–128 are wisdom poems in the Songs of Ascents. Wisdom themes are suited to worshipful pilgrims, because in the OT, faithfulness in everyday life (the emphasis of wisdom) and vitality in worship go together (ESV Study Notes).</p> <p>Flow: a thriving person before God is obedient and blessed. The immediate circle of family for him experiences blessing. The blessing extends to the community as thriving as well.</p>		<p>children... around your table are the hope and promise of the future... 'arrows' of 127:4 show two aspects or stages of youth, as tender growth to be nurtured and as the embodiment of fiery zeal, make a complementary pair (Kidner).</p>	<p>Pv1: There is great blessing in finding God as beautiful in obeying him.</p> <p>Pv2-6: this blessing extends to wife and kids and community as a general principle on how life works.</p>	<p>V2: he has ways that are perfect.</p> <p>V2-3: he blesses us with good things</p> <p>V5-6. He cares about and has designed community and society and nations.</p>
Implied WHY question(s): ground, inference, action/ purpose, action/result	Implied WHAT question(s): idea/ explain, question/ answer, positive/ negative, series	Implied HOW question(s): action/ manner, idea/explain	Confession: What do these versess say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
<p>Three reasons WHY we should obey: 1. Personal joy in him. 2. Family to thrive. 3. Nation and community to prosper.</p>	<p>WHAT does it mean to fear the Lord v1? In Hebrew parallelism in their poetry the second line expands the first: to fear God means to obey him, to walk in his ways, to image back his likeness.</p>	<p>HOW do you find happiness v1? We fear the Lord. We walk in his ways. We study what his ways are. We seek to know God through the face of Jesus. We learn how Christ acted and meditate on his character. Then we work our vocation.</p>	<p>We can use wisdom literature as karma: “God, I obeyed you, why is my family and/or community not blessed and thriving? If this is what I get for obeying, I am out.” The reality is this world is broken, and God walks with us.</p>	<p>Holy and Perfect God, all your ways are right and pure. Forgive us for using you for blessing. Thank you that godliness with contentment is great gain. We love knowing you. Help us to obey and build family, community.</p>

Commentary / Notes: Kidner p480-481	Passage: Psalm 129
<p>The Scarred Survivor: Many nations celebrate what they accomplished, but here Israel celebrates God preserving them to survival.</p> <p>Youth is a term in context that always starts with Egypt and the slavery and the Exodus of God's people.</p> <p>The Servant Songs in Isaiah move this further from suffering Israel to the willing Sufferer who redeems - Jesus (Isaiah 53:5 by his stripes we are healed).</p>	<p>[1] "Greatly have they afflicted me from my youth"— let Israel now say—</p> <p>[2] "Greatly have they afflicted me from my youth, yet they have not prevailed against me.</p> <p>[3] The plowers plowed upon my back; they made long their furrows."</p> <p>[4] The LORD is righteous; he has cut the cords of the wicked.</p>
<p>The Price of Hatred: Zion is not just a normal city but the mother city of all cities, the City of God.</p> <p>There is a contrast to wilting grass - those who hate God and his people - and the joy like Ruth of participating in the harvest - those who wait on their Preserver God.</p> <p>"...leaving metaphors aside, they are not only choosing the way of hate, which is soul-destroying, but setting themselves against God, which is suicide" (Kidner 481).</p>	<p>[5] May all who hate Zion be put to shame and turned backward!</p> <p>[6] Let them be like the grass on the housetops, which withers before it grows up,</p> <p>[7] with which the reaper does not fill his hand nor the binder of sheaves his arms,</p> <p>[8] nor do those who pass by say, "The blessing of the LORD be upon you! We bless you in the name of the LORD!"</p>

Psalm 129: Bitter Affliction, Precious Hope

HEADLINE SENTENCE: FOLLOWING GOD OFTEN COMES WITH AFFLICTION, BUT IT ALWAYS COMES WITH STEADY HOPE.

Sermon 8/15/21 (In Wisconsin for Das Fest) - Pastor Ryan Miller. Intro: Vacuum salesman don't always tell you how the product could go bad but tend to overpromise. In contrast, the Scriptures are very clear that there will be brokenness in his life.

1. Affliction and opposition are real for the people of God. 2 Timothy 3:12, every person that desires to live godly will be persecuted. This is the scene throughout Scripture. Don't be surprised by your affliction and thereby add to your pain that you are in more pain that it is painful.

2. In the end wickedness will be punished. The lament of verses 5-8 have the bedrock confidence that the Lord will cause his people to be triumphant in the end. The gates of

hell will not prevail against the church. The verse has a clear contrast with the word “yet.” The wicked may flourish for a little while, but they do not have the roots for long-standing perseverance like the grass on the roof tops, and they do not have the blessing of God upon them. The end result is already certain, yes, God will prevail.

How should we respond to this psalm?

A. Just like the Psalmist responds, hold both of these truths to be true and equal. If he were to forget the second truth and only focus on the first one, he would be tempted to despair and giving up. Likewise focusing only on the second truth does not give truth to the reality of just how broken this world is and acknowledging that. To lament is to bring your raw disappointments and complaints before God while trusting in his plan and purpose and love.

B. After the Psalmist brings his lament to God and not others or to the wind, he can rest in God. The psalm ends with rest in God. Rest in the character of God and the certainty of his final victories and his deep concern and care and friendship for his own.

Context: What was going on when written?	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
This Ascent is “a community thanksgiving, which celebrates God’s sustaining presence, or a community lament, asking that God continue to sustain his people against those who would harm them” (ESV notes).	-God has been faithful to preserve Israel even back from destruction in Egypt. -Jesus is the willing sufferer who redeems Israel through these scares. -The wicked are thwarted and won’t thrive in joy.	Youth: the Exodus period mainly as well as times of God’s judgment for their disobedience. he has cut the cords (which bound Israel to be subjects) (ESV Notes)	Pv2: God will not abandon us in our struggle. He will continue to preserve us. Pv4: The Lord will judge the wicked. Implied command: bring your lament to God for those who have plowed you.	V2 God is sustaining of his own. V4 God is righteous V4: God has cut the chords of the wicked. V5: he has a city and kingdom. V6-8: he is against the wicked V8: blessings are from Him; he has a great name.
Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, positive/negative, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verses say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY can Israel pray in hope in the broken world? God sustains through expected brokenness of this world, he is righteous keeping his promises. He judges. He hears their lament.	WHAT is their complaint? They have experienced the brokenness of slavery in Egypt. They have been used and hurt. They have been subjects of evil nations. Their God has been mistreated and disrespected.	HOW do they process this hurt? They know the world is broken; they know God righteously keeps his promises; they know the judge will act; they know evil is joyless and suicide to be against God.	We forget that God keeps preserving his own. We think that his promises will be filled a long time from now and not a present help.	Faithful God who has a city and a kingdom, we worship you. Forgive our slowness to believe your promises. Thank you that the Suffering Servant lost all so I could be preserved. Help us lament well.

Commentary / Notes: Kidner p482-483	Passage: Psalm 130
“Depths” is near despair, floundering and terror. “...self-help is no answer to the depths of distress, however useful it may be in the shallows of self-pity” (Kidner p482).	[1] Out of the depths I cry to you, O LORD! [2] O Lord, hear my voice! Let your ears be attentive to the voice of my pleas for mercy!
The depths in this Psalm are from the guilt of sin. “Servile fear would have been diminished, not increased, by forgiveness...strange outcome of forgiveness (Kidner p482). The fact of forgiveness is not in question in the OT, and Paul could have used this in Romans 4:7 along with Psalm 32:1 to prove unmerited pardon.	[3] If you, O LORD, should mark iniquities, O Lord, who could stand? [4] But with you there is forgiveness, that you may be feared.
“The above understanding of [the right] fear [of God] is clinched by these verses (5-6). It is the Lord himself, not simply escape from punishment, that the writer longs for” (Kidner p483).	[5] I wait for the LORD, my soul waits, and in his word I hope; [6] my soul waits for the Lord more than watchmen for the morning, more than watchmen for the morning.
Plenteous redemption is a stark contrast from the depths in vs1. Free from himself, the Psalmist writes for others to enjoy this hope and close relationship with the forgiving God as well.	[7] O Israel, hope in the LORD! For with the LORD there is steadfast love, and with him is plentiful redemption. [8] And he will redeem Israel from all his iniquities.

Psalm 130-131: Who We Are, Who He Is, and Why We Have Hope

HEADLINE SENTENCE: WE ARE GREAT SINNERS, AND WE HAVE A GREAT SAVIOR.

Sermon 8/22/21 - Pastor Ryan Miller. Intro: We often make things more complex than we need to, like Ryan did with his taxes early on in his working career. The gospel, really, is simple, as is this message: we are sinners with a great God.

1. Who are we? The Psalmist admits his inadequacy, 130:1. He acknowledges his own weakness, and he is aware of his own sin. The assumed answer in vs 3 is NO ONE can stand before God regardless of the good we have done. We cannot proclaim, “I am innocent.” He has seen the holiness of God and feels the depth of his helplessness in his sin and just condemnation. In 131:1 the Psalmist is not filled with pride for the same reasons. He is finite. We are finite, helpless sinners. In the New Testament this theme is confirmed.

2. Who is God? 130 he is holy, worthy to be feared, he redeems his own out of his mercy and forgives them. How can he be holy AND forgive sin? Answer: Jesus - Romans 3:21-28, God is just AND the Justifier. He is just and punishes sin, and he is the one who punished my sin in Christ and gave me his earned righteousness that I may be justified.

3. How do we relate to him?

a. We come to him in humility. 130:1,3 I cry to you not to me - who can stand? Instead we often approach God as if he owes us something. It is the height of arrogance to walk into an operating room where your cousin works as a brain surgeon and barge in giving instructions from no informed basis. It is certain that God knows more than us. That is also one of the logical reasons for God's existence as well.

b. We come to him in patience. It will also produce patience - that is how we relate to God. 130:5-6 I wait more than watchman. 131:2-3 I am content. The picture in 130 is patient trust filled with urgency and longing and expectation for the morning to come when attacks would not be coming. In 131 the picture is quietly waiting in peace not turmoil. 130:5 we wait by hoping in his word not groundlessly waiting. Morning is coming, and things will be set right. Hang on. Wait. Wait in hope.

c. We come with confidence. 130:7-8, there is plentiful redemption. We do not get the picture in Scripture that God is aloof, distant, grudge-keeping, etc. Exodus 32 says the name of God - who he is - is compassionate and gracious, slow to anger and abounding in steadfast love. Our hope in that God will never be misplaced.

Context: What was going on when written?	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
"This is an individual lament, expressing penitence and trust in God's mercy.. [we are] forgiven people, whose only right to enter God's presence lies in his mercy." (ESV Study Notes).	The four sections from Jodi's notes... 1. Misery over sin 2. Confession over sin and forgiveness 3. Hope 4. Assurance & proclamation	The depths: helpless, in way over your head, think Jonah, no way to come up for air.	Pv5: his word contains truth and promises that sustain the weight of our hope. Pv7-8: three reasons for solid hope (see WHY section below)	V2: he is intently listening to cries for mercy V3: his is holy V4: forgiveness brings awe and wonder and relationship V5-6: he has logical reasons for us to hope
Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, positive/negative, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verses say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY hope in the Lord? V7-8: a. There is steadfast love, b. Plentiful redemption, c. Redemptive forgiveness.	WHAT is waiting characterized? V6 Alert, hopeful, morning is coming when the risks of invasion is over as a watchman, and things will be set right. Hang on.	HOW do we wait? V5 we study and know and understand his words to us.	We are reluctant to call out to God and instead rely on ourselves and others in our deepest depths. We are slow to wait.	Lord, who can stand before your holiness and in that we worship you. Forgive us of not admitting our deep need for mercy. Thank you for steadfast love, plentiful redemption, and restoring forgiveness. Help us wait well in real hope knowing your word.

Psalm 130-131: Who We Are, Who He Is, and Why We Have Hope (Continued)

Commentary / Notes: Kidner p483-484	Passage: Psalm 131 - The Childlike Spirit
<p>The sin of 1a is pride, undervaluing other people including using them.</p> <p>The sin in 1b it is presumption or audacity, thinking you know as much as God. Deut. 29:29 “The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.</p>	<p>[1a] O LORD, my heart is not lifted up; my eyes are not raised too high;</p> <p>[1b] I do not occupy myself with things too great and too marvelous for me.</p>
<p>This is a picture of a young child who is no longer being breast fed. Instead of the frantic “is my mom is going to feed me” to the quieted, “I know how to feast alongside my mom on a good steak.” This is freedom from the bondage of pride in 1a and knowing how to experience contentment in God.</p>	<p>[2] But I have calmed and quieted my soul, like a weaned child with its mother; like a weaned child is my soul within me.</p>
<p>This verse keeps us from “being just like David” but rather be like his greater Son: my food is to do the will of my father (John 4:34). Here is David pointing us to Christ not himself.</p>	<p>[3] O Israel, hope in the LORD from this time forth and forevermore.</p>

Context: What was going on when written?	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
David wrote this Psalm of Ascent.	<p>-There are two sins that drive discontentment.</p> <p>-David find rest in God.</p> <p>-He bids us to find that through Jesus.</p>	<p>Lifted up, high, too great marvelous</p> <p>Vs.</p> <p>Calmed and quieted Hope in the LORD</p>	<p>P-v2: there is quiet contentment in God. Now.</p> <p>P-v3: implied that Hope is God is lasting and solid</p>	This anticipates Matt. 18 where Jesus answers who is the greatest in the kingdom, namely, childlike trust like this (Kidner p483).
Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, positive/negative, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verses say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY do I not abuse people or think I know as much as God? V2 I have been quieted in all God is for me in Christ in hope.	WHAT sin is in mind in vs 1a and 1b? Pride and presumption.	HOW fight both sins in 1a-1b? Phil 2 honor others as if more valuable, 1 Cor 2 the mysteries of God savored and given away.	We are prone to frantic, non-trusting anxiety showing pride and presumption. We want to hope in the present not God.	We worship you Lord the only one to satisfy. Forgive our anxious futilities. Thank you for satisfying us in you. Enlarge my hope.

Commentary / Notes: Kidner p485-486	Passage: Psalm 132
<p>David's oath to God: David wanted to move the ark to a permanent temple in Jerusalem not for political statement but worship (2 Sam 6). Vs 2 is a quote from Genesis 49:24 as Jacob prophesies the destinies of the twelve tribes.</p> <p>These hardships to accomplish this perhaps includes the shock of Uzzah (2 Sam 6:6) and David learning to obey how God was to have to ark treated, namely, led by Levites.</p>	<p>[1] Remember, O LORD, in David's favor, all the hardships he endured, [2] how he swore to the LORD and vowed to the Mighty One of Jacob, [3] "I will not enter my house or get into my bed, [4] I will not give sleep to my eyes or slumber to my eyelids, [5] until I find a place for the LORD, a dwelling place for the Mighty One of Jacob."</p>
<p>The procession to Zion: Vs 6 references cities where the ark went forgotten and Israel had strayed from the Lord under Saul (1 Sam 7:1).</p> <p>This section is sung by the reigning king who is singing the Psalm in Procession. "He seeks admission on David's account rather than his own, to the city which is God's rather than his" (Kidner p487).</p>	<p>[6] Behold, we heard of it in Ephrathah; we found it in the fields of Jaar. [7] "Let us go to his dwelling place; let us worship at his footstool!" [8] Arise, O LORD, and go to your resting place, you and the ark of your might. [9] Let your priests be clothed with righteousness, and let your saints shout for joy. [10] For the sake of your servant David, do not turn away the face of your anointed one.</p>
<p>God's oath to David: "It was a typically divine response to a well-meaning gesture, to refuse a perishable house and bestow an imperishable one" (Kidner p487). These promises further flower into the Messianic hope.</p>	<p>[11] The LORD swore to David a sure oath from which he will not turn back: "One of the sons of your body I will set on your throne. [12] If your sons keep my covenant and my testimonies that I shall teach them, their sons also forever shall sit on your throne."</p>

Commentary / Notes:	Passage: Psalm 132 continued
<p>His presence in Zion: “The three terms, horn, lamp, and crown, scarcely need comment, with their evident implications of strength, clarity, and royal dignity. But know that the word used for crown (the same as for the high priest’s miter) draws attention to the fact that is symbolized the king’s hallowing. [Meaning] not power alone, but holiness [of the priest] is the King’s – our King’s – glory...”</p> <p>[There is] victory and radiance in the promised king” (Kidner p488).</p> <p>The powerful AND holy king - that is glory and unique.</p>	<p>[13] For the LORD has chosen Zion; he has desired it for his dwelling place:</p> <p>[14] “This is my resting place forever; here I will dwell, for I have desired it.</p> <p>[15] I will abundantly bless her provisions; I will satisfy her poor with bread.</p> <p>[16] Her priests I will clothe with salvation, and her saints will shout for joy.</p> <p>[17] There I will make a horn to sprout for David; I have prepared a lamp for my anointed.</p> <p>[18] His enemies I will clothe with shame, but on him his crown will shine.”</p>

Psalm 132: Read My Lips: God Keeps His Promises

HEADLINE SENTENCE: WE HAVE GREAT REASON TO DELIGHT IN THE GOD WHO MAKES AND KEEPS PROMISES.

Sermon 8/29/21 - Pastor Ryan Miller. Intro: Even though George Bush ended up having taxes raised on his watch, read God’s lips, He does keep his promises.

1. What is going on in this Psalm? God keeps his promises to David, a king will descend from his line to reign forever. In 2 Samuel 7, God makes this promise, and David wants to build the temple for God which Solomon would eventually be allowed to fulfill. The psalter here wants God to remember David’s zeal to worship in Jerusalem and also build God’s house and instead the covenant God made with David to have a king. The New Testament repeatedly picks up on this theme that this is Jesus descending from David’s line (Luke 1–2, Matt. 1, etc.). He is the one on whom the crown will shine.

2. How do we respond to his promise keeping nature?

a. We cling to the promises of God. This is evident to how the writer of this Psalm prays in expectant hope throughout this Psalm. Instead, we cling to sea foam instead of the last piece of large driftwood to keep us from drowning. Popularity, achievements, money, etc. will not save you in your day of brokenness and trouble and ultimately the day of judgment. If you are in Christ, these are not lawnmower-loop-hole-warranty promises. They are guaranteed.

b. We delight in the promises of God. They are to be cherished in our hearts. V13-16 the Lord will dwell with his people because he desires it. Look at the words here of abundance, joy, giving us pictures of overflowing and thriving. These are not stale bumper stickers. The promises of God are meant for delight and hope and thriving and

joy. We can delight that the Creator God HAS forever forgiven his own. We delight that he delights over us and is not begrudgingly giving us inheritance.

c. We trust in his sovereign plan. In v1-5 David was right to want to build a temporary temple, but v14-18 is far better than what David could have asked for - the forever king in his line brining peace with God to mankind in his body the true temple. God's promises are always better than our plans. Will you trust him when your plans go astray? Because he is good, and because he keeps his promises, we can trust him. As much as we want to be an integral part in the planning process, his plan is better. His promises are better than our plans. His trustworthiness is a breath of fresh air.

Notes & Quotes: "Our pleasure and our duty, / Though opposite before; / Since we have seen his beauty, / Are joined to part no more.

It is our highest pleasure, / No less than duty's call; / To love him beyond measure, /And serve him with our all." - John Newton *We Were Once as You Are, Hymn 3*

Context: What was going on when written?	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
This Psalm remembers the journey of centuries from Sinai climaxing with moving the temple to the newly captured Jerusalem city by David.	Part 1: vs 1-10 David is passionate about moving the ark to a permanent home in glory, prominence, and worship. Part 2: vs 11-18 God is more passionate about making a covenant for bringing Christ.	V18 crown - same word for priestly head gear saying that Christ will be priest and king offices in one. He is the holy and powerful ruler. V17-18 Horn, lamp, crown = strength, clarity, royal dignity	Cv7: Go worship the Lord. Cv9: shout in joy for his righteousness P11-12: God promised Jesus to rule from his line. P15: He abundantly blesses his own with exactly what they need for their real needs.	V5 He dwells with his people. V6-12 He is worshipped, mighty, makes promises to David for us, is righteous, gives his servants reasons for joy. V13-18 He chooses, has a city, executes his will, blesses, satisfies, grants salvation, has a king.
Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, positive/negative, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verses say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY do we have hope? The sovereign God makes promises which are kept, he has a city, he has a reign, he rules over all, he is for us, his King is holy and powerful and we are safe in him.	WHAT does the king sing during this ascent? V9-10 this is God's city and reign, not mine. For the sake of your promise to David we long for your true and ultimate King - Jesus.	HOW are we to respond to God's promises? They are not just logical and real but to be delighted in and consumed with joy - v13-16 words of passion, abundance, joy, contentment.	We want to do things our way - like David moving the ark his way not God's way as holy through the Levites. He is to be obeyed fully. We want the kingdom now and both have it and wait.	God, worship your King, our Lord. We want to see this kingdom now fully. Thank you for keeping your promises to us. Help us to obey you in joy and delight from strong hope in your promises and King.

Commentary / Notes: Kidner p488-489	Passage: Psalm 133-134
<p>Brothers is a wide definition of God's people: "All Israelites, including even debtors, slaves, and offenders (Deut. 15:3, 12; 25:3) were brothers in God's sight" (Kidner p488)</p> <p>The blessing of God through his word and presence to his people was not meant only for the Levites to enjoy, but through the Levites bless the nation.</p>	<p>[1] Behold, how good and pleasant it is when brothers dwell in unity!</p> <p>[2] It is like the precious oil on the head, running down on the beard, on the beard of Aaron, running down on the collar of his robes!</p> <p>[3] It is like the dew of Hermon, which falls on the mountains of Zion!</p> <p>For there the LORD has commanded the blessing, life forevermore.</p>
	Psalm 134
<p>The first Psalm of Assent starts in a desolate, dangerous land and moves to this final place, the worship of God with his people in the temple area. Songs of praise and worship flowed and were commanded.</p>	<p>[1] Come, bless the LORD, all you servants of the LORD, who stand by night in the house of the LORD!</p> <p>[2] Lift up your hands to the holy place and bless the LORD!</p>
<p>God is as close and real and near to us as a pilgrim can walk up Mount Zion: "Deuteronomy 30:14 But the word is very near you. It is in your mouth and in your heart, so that you can do it."</p>	<p>[3] May the LORD bless you from Zion, he who made heaven and earth!</p>

Psalm 133-134: The Good and Pleasant Blessing of Unity in a Divided World

HEADLINE SENTENCE: THE UNITY AMONG THE PEOPLE OF GOD IS GOOD AND PLEASANT.

Sermon 9/5/21 - Pastor Ryan Miller. Eric & Turner at West Fest in West, TX and St Alban's Episcopal Church, Waco, TX

1. What is going on in this Psalm? Things can be good but not pleasant like having surgery to remove cancer. And things can be pleasant but not good like the passing pleasures of sins.

A. Unity for the people of God gives them a ministry. Simile number one is the anointing, expensive oil to consecrate Aaron and his family for valuable work in the temple that minister to others and the world. Our being set apart in unity is not just helpful but excessively helpful like excessive amounts of oil running onto the rest of the clothes.

B. It gives refreshment, and it gives life. This is the second simile. The refreshments of the morning dew of Mount Herman to sustain life on the mountain.

Punchline Summary: It gives us the ability to minister to nonbelievers and refresh and strengthen each of us together as believers.

2. How do we respond to this because philosophically nobody is going to disagree with this?

A. We must maintain a laser like focus of what unites us. The context that this is written in is for the pilgrimage to Jerusalem with fellow worshipers. Psalm 133 goes further to say that these worshipers are led in worship. What unites them is not political unity but the worship of the true God and his word. Unity is not uniformity.

B. We need to pray regularly and constantly for unity. Unity is a blessing and a gift far more than it is achievement, and it is given to us from above.

C. And as far it is up to you, be at peace with all men. Pursue this and take active steps. It is worth it.

Context: What was going on when written?	Flow: Summarize the flow in a few short sentences	Repeated, Key Words, Key Pronouns	Promises & Commands	What do we learn about God? How does Jesus fulfill this?
Psalm 133 of David - this is before his house falls apart by sword between one another, and before the irony of v3b that from this place where unity is to flow from God, David's kingdom falls apart in strife.	Psalm 133: Unity is both good and pleasant. Psalm 134: the Ascents start in journey and danger and end in close, enjoyable, meaningful worship of God.	Down is used 3x in Psalm 133: v2a, 2B, and 3a showing that this blessing of unity comes down from God so pray for it and thank him for it.	P - 133:3 God provides unity C - 134:1 worship the Lord you his servants	133:1 There is unity in the Trinity that is wonderful, Christ prays for us to experience this (John17). V2: God anoints V3: God refreshes and blesses and gives real life 134:2 he is worshipped in holiness
Implied WHY question(s): ground, inference, action/purpose, action/result	Implied WHAT question(s): idea/explain, question/answer, positive/negative, series	Implied HOW question(s): action/manner, idea/explain	Confession: What do these verses say about my need or about me?	ACTS: Pray the verses back to God (Adore, Confess, Thank, Supplicate or Ask).
WHY is unity important? V3b God has commanded this blessing and it is indicative of what we will experience in the new heavens and earth.	WHAT blessing for us? 134:3 - V1-2 is Godward blessing, now God turns this blessing on his people: "to bless man, God must make of him what he is not, and give him what he has not" (Kidner p490). HOW do we get unity? See Ryan's 2nd point above. Worship the same God, pray for it, pursue it practically to be at peace with one another.		We confess that we often prefer being right than being reconciled in this brotherly unity. We get stuck and do not obey the command to worship which is for our good and his glory.	Bless the LORD, you are near like Zion. Forgive us for sowing strife or being neutral. Thank you that unity is in you and from you. Please grant this closeness and unity to grow in our body of Christ here and abroad.



Eric Blick, Fremont Evangelical Free Church - Summer sermon series 2021, Pastors Ryan Miller & Jim Moore

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