

# Study on Psalms

PSALMS  
BY DAVID & ETHAN (2)  
BY ASAPH & MOSES (3)  
BY OTHERS (49)

HYMNBOOK

BOOK OF PSALMS

# PSALMS



HOW LONG,  
O LORD?

## LAMENT

- PRAYERS OF PAIN, CONFESSION, & ANGER
- DRAW ATTENTION TO WHAT'S WRONG IN THE WORLD
- ASK GOD TO DO SOMETHING

## PRAISE

- PRAYERS OF JOY & CELEBRATION
- DRAW ATTENTION TO WHAT'S GOOD IN THE WORLD
- RETELL THE STORY & THANK GOD



GIVE THANKS  
TO THE LORD,  
FOR HE IS GOOD

## BOOK 2

42-72

12-13



HOPE FOR A  
FUTURE RETURN  
TO THE TEMPLE IN ZION

72 FUTURE  
REIGN  
OF THE  
MESSIANIC  
KING

## BOOK 3

73-89

89



PROMISE OF A  
MESSIANIC KINGDOM  
VERSUS  
EXILE & DOWNFALL  
OF DAVID'S KINGDOM

about the nature of prayer. As we hoped  
for the Messianic Kingdom, as the book

## BOOK 4

90-106

90  
MOSES




HAVE MERCY ON  
YOUR SERVANTS!

93-97  
THE LORD REIGNS  
AS KING

## BOOK 5

107-145

107-110  
THE  
MESSIANIC  
KING  
DEFEATS EVIL &  
BRINGS GOD'S KINGDOM



113-118 THE HALLEL

118  
MESSIANIC KINGDOM

SUSTAIN HOPE  
IN A FUTURE  
EXODUS WHEN  
GOD REDEEMS  
HIS PEOPLE

PSALM 119  
TORAH

GOD HAS RAISED UP A  
HORN FOR HIS PEOPLE  
(118-119)



HALLELU-YAH  
146  
HALLELU-YAH

HALLELU-YAH  
147  
HALLELU-YAH

HALLELU-YAH  
148  
HALLELU-YAH

HALLELU-YAH  
149

## Author and Date

Individual psalms come from diverse periods of Israel's history, but at every stage they served as the songbook of God's people.

**David wrote about half of the Psalms.** His role as king was more than that of a ruler. He was to represent and even embody the people, and their well-being was tied to his faithfulness.

David, then, writes as a representative, and the *readers must discern whether the **emphasis of a psalm is more on his role** as ruler or more on his role as ideal Israelite, in which he is an example for all.*

The historical occasions mentioned in the psalm titles help the reader see how faith applies to **real-life situations**.



## Key Themes:

The Psalter is fundamentally the hymnbook of God's people. It takes the **basic themes of OT theology** and turns them into song:

**Monotheism.** The one God, Maker and Ruler of all, will vindicate his goodness and justice in his own time. Everyone must know and love this God, whose purity, power, wisdom, faithfulness, and unceasing love are breathtakingly beautiful.

**Creation and fall.** Though God made man with dignity and purpose, all people since the fall are beset with sins and weaknesses that only God's grace can heal.

**Election and covenant.** The one true God chose a people for himself and bound himself to them by his covenant. This covenant expressed God's intention to save his people, and through them to bring light to the world.

## Key Themes:

**Covenant membership.** In His covenant, God offers grace to his people: forgiveness of their sins, the shaping of their lives to reflect his own glory, and a part to play as light to the Gentiles. Each member of God's people is responsible to believe God's promises and to grow in obeying his commands. Those who do this enjoy the full benefits of God's love and find delight in knowing him. The well-being of God's people as a whole affects the well-being of each member. Each one shares the joys and sorrows of the others. When believers suffer, they should not seek revenge but should pray. They can be confident that God will make all things right in his own time.

**Eschatology.** The story of God's people is headed toward a glorious future, in which all kinds of people will come to know the Lord. The personal faithfulness of God's people contributes to his ultimate purpose. The Messiah, the ultimate heir of David, will lead his people in the great task of bringing light to the Gentiles.

## Types of Psalms:

The Psalms can be identified according to some basic categories:

**Laments**, which lay a troubled situation before the Lord, asking him for help.

There are community ([Psalm 12](#)) and individual ([Psalm 13](#)) laments. This category is the largest by far, including up to a third of all Psalms.

**Hymns of praise**, which call God's people to admire his great attributes and deeds. Examples include [Psalms 8; 93; and 145](#).

**Hymns of thanksgiving**. As with laments, there are community ([Psalm 9](#)) and individual ([Psalm 30](#)) thanksgiving psalms.

**Hymns celebrating God's law** ([Psalm 119](#)).

**Wisdom psalms** ([Psalms 1; 37](#)), which reflect themes from the Wisdom Books (Job, [Proverbs](#), [Ecclesiastes](#), [Song of Solomon](#)).

**Songs of confidence**, which enable worshipers to deepen their trust in God amid difficult circumstances ([Psalm 23](#)).

## Types of Psalms:

**Royal psalms**, which present the Davidic monarchy as the vehicle of blessing for God's people. Some of these are prayers ([Psalm 20](#)), some are thanksgivings ([Psalm 21](#)). All relate to the Messiah, the ultimate heir of David, either by setting a pattern ([Psalms 20–21](#)) or by portraying the king's reign in such a way that only the Messiah can completely fulfill it ([Psalms 2; 72](#)), or by focusing on the future ([Psalm 110](#)).

**Historical psalms**, which take lessons from the history of God's dealings with his people ([Psalm 78](#)).

**Prophetic hymns**, which echo the Prophets, calling people to covenant faithfulness ([Psalm 81](#)).

# Structure:

<https://www.esv.org/resources/esv-global-study-bible/introduction-to-the-psalms/>

Book 1	Ps 1-41	<b>Psalms 1-2</b> provide an <b><u>introduction to the Psalms as a whole</u></b> . Except for <a href="#">Psalms 10 and 33</a> , the remaining psalms of Book 1 are psalms of David. <b>Most of them are prayers of distress</b> . Others are statements of confidence in the God who alone can save (e.g., 9; 11; 16; 18), striking the note that concludes the book ( <a href="#">40–41</a> ). Reflections on ethics and worship are found in <a href="#">Psalms 1; 14–15; 19; 24; and 26</a> .
Book 2	Ps 42-72	Book 2 introduces the first group of psalms by the <b>“sons of Korah”</b> ( <a href="#">42; 44–49; 50</a> ). There are also more <b>psalms of David</b> ( <a href="#">51–65; 68–69</a> ), including most of the “historical” psalms ( <a href="#">51–52; 54; 56–57; 59–60; 63</a> ). Once again, <b>lament and distress dominate these prayers</b> , which now also include a communal voice (e.g., 44; compare 67; 68). The lone psalm attributed to Solomon concludes Book 2 with a look at God’s ideal for Israel’s kings—ultimately pointing to Christ as the final great King of God’s people.
Book 3	Ps 73-89	<b>The tone darkens</b> further in Book 3. The opening <a href="#">Psalm 73</a> starkly questions the justice of God before seeing light in God’s presence. That light has almost escaped the psalmist in <a href="#">Psalm 88</a> , the bleakest of all psalms. Book 2 ended with the high point of royal aspirations; Book 3 concludes in <a href="#">Psalm 89</a> with these expectations badly threatened. Sharp rays of hope occasionally pierce the darkness (e.g., 75; 85; 87). The brief third book contains <b>most of the psalms of Asaph</b> ( <a href="#">73–83</a> ), as well as another set of Korah psalms ( <a href="#">84–85; 87–88</a> ).
Book 4	Ps 90-106	<a href="#">Psalm 90</a> opens the fourth book of the psalms. It may be seen as the first response to the problems raised by Book 3. <a href="#">Psalm 90</a> , attributed to Moses, reminds the worshiper that God was active on Israel’s behalf long before David. This theme is taken up in <a href="#">Psalms 103–106</a> , which summarize God’s dealings with his people before any kings reigned. In between there is a group of psalms ( <a href="#">93–100</a> ) characterized by the refrain “The LORD reigns.” <b><u>This truth refutes the doubts of Psalm 89.</u></b>
Book 5	Ps 107-150	The structure of Book 5 reflects the <b>closing petition of Book 4</b> in <a href="#">106:47</a> . It declares that God does answer prayer ( <a href="#">107</a> ) and concludes with <b>five Hallelujah psalms</b> ( <a href="#">146–150</a> ). In between there are several psalms affirming the validity of the promises to David ( <a href="#">110; 132; 144</a> ), two collections of Davidic psalms ( <a href="#">108–110; 138–145</a> ); the longest psalm, celebrating the value of God’s law ( <a href="#">119</a> ); and 15 psalms of ascent for use by pilgrims to Jerusalem ( <a href="#">120–134</a> ).



# THE BOOK OF PSALMS

*The happiness of the godly*

*12 Blessed is the man that walketh  
with the Lord in the way of his commandments,  
that he may bring forth the fruit of his  
labours, and his seed shall be multiplied,  
and he shall be happy.*

12 Kiss the Son, lest he be angry,  
from the way, when his wrath is kindled  
Blessed are all they that put their trust

*The security of God's promise*

3 LORD, how are they increased,  
many are they that rise up  
Many there be which say

# Purpose of “Reading Psalms with CSL”

- **Develop**

- a consistent reading habit.
- a system of reading habit. Ie OIA
- a Theo-centric view of scripture.
- a prayer habit (COVID-19)

- **Expectation:**

- Read and Engage/Participate
- Active reading vs Passive reading
- Mark and reflect and journal

# Purpose of “Reading Psalms with CSL”

- **Understanding Psalms**

- Different poetry style
- Song and not mere didactic text
- Need to catch the mood and feeling

PROSE	POETRY
Doesn't pay attention to rhyme or rhythm.	Pays attention to rhyme and rhythm.
No word limit.	Use limited number of words.
Ideas are written in sentences; sentences are grouped into paragraphs.	Ideas are written in lines; lines are grouped into stanzas.
Natural and Grammatical.	Figurative and rhythmical.
Can be understood by reading.	More reading maybe needed to understand the meaning.

# Purpose of “Reading Psalms with CSL”

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- Different poetry style
- Song and not mere didactic text
- Need to catch the mood and feeling

PROSE	POETRY	Hebrew Poetry
Doesn't pay attention to rhyme or rhythm.	Pays attention to rhyme and rhythm.	<b>Focus on IDEAS. Not rhyme and rhythm.</b>  <b>Ideas are communicated differently.</b>  <b>Pictorial in nature.</b>
No word limit.	Use limited number of words.	
Ideas are written in sentences; sentences are grouped into paragraphs.	Ideas are written in lines; lines are grouped into stanzas.	
Natural and Grammatical.	Figurative and rhythmical.	
Can be understood by reading.	More reading maybe needed to understand the meaning.	

# Purpose of “Reading Psalms with CSL”

- **Choice of Psalms:**

- 100321 = Book 1 = Ps 1 & 2 = Opening Psalms
- 170321 = Book 1 = Ps 22, 23, 24 = Most Popular Psalm (23)
- 240321 = Book 2 = Ps 42 = Depressive Psalm
- 310321 = Book 3 = Ps 88 = Most Saddest Psalm
- 070421 = Book 4 = Ps 94, 104 = Pray & Praise Psalm
- 140421 = Book 5 = Ps 117, 119 = Shortest & Longest Psalms
- 210421 = Book 5 = Ps 136, 145, 150 = Most Happy Psalms



# Parallelism in Hebrew Poetry

- Bible poetry's greatest technique is not to rhyme sounds, as in much English poetry, but to **“rhyme” ideas** -- that is, to put two or more lines together that somehow **match** each other ie the thought of the second line is **parallel** to the thought of the first line.
  - **SYNONYMOUS PARALLELISM**
  - **ANTITHETIC PARALLELISM**
  - **SYNTHETIC PARALLELISM**

# Synonymous Parallelism

- In this form of parallelism, the thought of the first line is **repeated** in different words in the next line(s).

*Lord, how they have increased who trouble me!  
Many are they who rise up against me (Ps. 3:1).*

**CAN YOU SEE?**

- Also see Genesis 4:23-24; Psalm 49:1; 103:3; Proverbs 11:7,25; 12:28.

# Synonymous Parallelism

- Genesis 4:23-24;
  - 23 Lamech said to his wives,  
“Adah and Zillah, Listen to my voice,  
You wives of Lamech, Give heed to my speech,  
For I have killed a man for wounding me;  
And a boy for striking me;  
24 If Cain is avenged sevenfold,  
Then Lamech seventy-sevenfold.”

**CAN YOU SEE?**  
**X 2**

# Synonymous Parallelism

- Psalm 49:1;

Hear this, all peoples;

Give ear, all inhabitants of the world,

.

- 103:3;

Who pardons all your iniquities,

Who heals all your diseases;

- Proverbs 11:7,25; 12:28.

# Antithetic Parallelism

- In this case, the thought of the first line is sharply **contrasted** in the next line(s).

*A soft answer turns away wrath,  
But a harsh word stirs up anger (Prov. 15:1).*

**CAN YOU SEE?**

- Also see Psalm 1:6; Proverbs 10:1; 15:2,4-9,13-15,18-22; 27:6.



# Antithetic Parallelism

- Proverbs 10:1;

A wise son makes a father glad,

But a foolish son is a grief to his mother.

- 15:2,4-9,

The tongue of the wise makes knowledge acceptable,

But the mouth of fools spouts folly.

# Antithetic Parallelism

- 15:4-9,

A soothing tongue is a tree of life,  
But perversion in it crushes the spirit.

5 A fool rejects his father's discipline,  
But he who regards reproof is sensible.

6 Great wealth is in the house of the righteous,  
But trouble is in the income of the wicked.

7 The lips of the wise spread knowledge,  
But the hearts of fools are not so.

8 The sacrifice of the wicked is an abomination to the Lord,  
But the prayer of the upright is His delight.

9 The way of the wicked is an abomination to the Lord,  
But He loves one who pursues righteousness.

# Synthetic Parallelism

- The thought of the first line is added to or **developed** in the next line(s).

**Blessed is the man** who walks not in the counsel of the ungodly,  
Nor stands in the path of sinners,  
Nor sits in the seat of the scornful (Ps. 1:1).

**CAN YOU SEE?**

- Also see Psalm 1:2; 19:7-8; Proverbs 4:23; Isaiah 55:6-7.
- Also see the rest of Psalm 29.

# Synthetic Parallelism

- Psalm 19:7- 8;

The law of the Lord is perfect, restoring the soul;

The testimony of the Lord is sure, making wise the simple.

8 The precepts of the Lord are right, rejoicing the heart;

The commandment of the Lord is pure, enlightening the eyes.

# Synthetic Parallelism

- Proverbs 4:23;  
**Watch over your heart** with all diligence,  
For from it flow the springs of life.
- Isaiah 55:6-7.  
6 **Seek the Lord** while He may be found;  
Call upon Him while He is near.  
7 Let the wicked forsake his way  
And the unrighteous man his thoughts;  
And let him return to the Lord,  
And He will have compassion on him,  
And to our God, For He will abundantly pardon.



# Practice

Ps 1

Psalm 1:     <sup>1</sup>How **blessed** is the man who does not walk  
in the counsel of the **wicked**, Nor stand in the path of  
sinners, Nor sit in the seat of scoffers!

*Synthetic Parallelism*

<sup>2</sup>But his delight is in the **law** of the LORD, And in His **law**  
he meditates day and night.

*Synonymous Parallelism*

<sup>3</sup>He will be like a tree firmly planted by streams of  
water, Which yields its fruit in its season And its leaf  
does not wither; And in whatever he does, he prospers

*Synthetic Parallelism*

<sup>4</sup>**The wicked are not so**, But they are like chaff which  
the wind drives away.

<sup>5</sup>Therefore the **wicked** will not stand in the judgment, Nor  
sinners in the assembly of the **righteous**.

*Synonymous Parallelism*

<sup>6</sup>For the LORD knows the **way** of the **righteous**, But the  
**way** of the **wicked** will perish.

*Antithetic Parallelism*



1	3	4	6
The godly blessed		The ungodly	
For separating from the ways of the world		For saturating in their wicked ways	
<b>Theo-centric</b> : God approves the way of the righteous!			

**what can i learn about God?**

Contrast of the godly and the ungodly.

Key verse – v 6

Key word – ways

**Interpretation** - How to be approved by God?

- be separated from the ways of the world
- be saturated by the word of God

**Application**

**– Word before Meals!**

## Reflection:

Do not be separated physically from the worldly people.  
Otherwise, we should be in the mountains.

Rather, this Psalm reminds us to be separated from the ways of the world. Their ways will only lead us to destruction before God.

To be approved by God, we need to be saturated by the Living Word. This would be proved by our fruitfulness and prosperity.

## **Reflection:**

Saturated means more than mere cognitive knowledge. It means we are so full of the word that it flows out of our lives.

Such reality is proved by our fruit and fruitfulness.



## Reflection:

My motivation to be saturated with the Word cannot be for self centred gain eg fruitful, prosperous, etc

Rather I should focus on **pleasing Him who I love.**

# A Tree Near Water

He is like a tree  
planted near streams of water,  
that yields its fruit in season;  
Its leaves never wither;  
whatever he does prospers.



# A Tree Near Water

He is like a tree  
planted near streams of water,  
that yields its fruit in season;  
Its leaves never wither;  
whatever he does prospers.

*Am I like a tree planted near the water?*

*What or Where is the water?*

*How fruitful have I been?*

*In what ways have I been prospering?*

## Types of Reflection leading towards application:

1. **Mirror** – Where am I now?
2. **Bino** – What is the big picture God is showing me?
3. **Micro** – What is the specific area I need to focus?
4. **Cognitive** – What is something new He is showing me?
5. **Psycho-motor** – How to apply this?
6. **Affective** – What belief system/value I need to change?

# Types of Reflection leading towards application: Ps 1

1. **Mirror** – How is my Word life?
2. **Bino** – How is my life pleasing God?
3. **Micro** – Any path of sinner within me? Any wicked counsel?  
Any scoffing?
4. **Cognitive** – What areas am I guilty too?
5. **Psycho-motor** – How to meditate?
6. **Affective** – What evident reveals that I value the approval of  
God > Man?

LET US ADORE





2 Why are the nations in an uproar?

And the peoples devising a vain thing?

2 The kings of the earth take their stand

And the rulers take counsel together

Against the Lord and against His Anointed, saying,

3 “Let us tear their fetters apart

And cast away their cords from us!”

4 He who sits in the heavens laughs,

The Lord scoffs at them.

5 Then He will speak to them in His anger

And terrify them in His fury, saying,

6 “But as for Me, I have installed My King

Upon Zion, My holy mountain.”

7 “I will surely tell of the decree of the Lord:  
He said to Me, ‘You are My Son,  
Today I have begotten You.

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

9 ‘You shall break them with a rod of iron,  
You shall shatter them like earthenware.’”

10 Now therefore, O kings, show discernment;  
Take warning, O judges of the earth.

11 Worship the Lord with reverence. And rejoice with trembling.

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

For His wrath may soon be kindled.

How blessed are all who take refuge in Him!

**How many speakers,  
“Actors”, are here?**



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

2 The **Voices of the Apostate nations**  
And the rulers take counsel together  
Against the Lord and against His Anointed,  
saying,

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

4 He who sits in the heavens laughs,  
The Lord scoffs at them.

5 Then He **Voice of the Almighty God**  
And terrify them in His fury, saying,

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

7 “I will surely tell of the decree of the Lord:  
He said to Me, ‘You are My Son,  
Today I have begotten You.

8 ‘Ask of Me, and I will surely give the  
nations as Your inheritance,  
And **Voice of the Anointed** earth as Your  
possession.

9 ‘You shall break them with a rod of iron,  
You shall shatter them like earthenware.’”

10 Now therefore, O kings, show  
discernment;  
Take warning, O judges of the earth.

11 Worship the Lord with reverence  
And **Voice of the Author/Advice**

12 Do homage to the Son, that He not  
become angry, and you perish in the way,  
For His wrath may soon be kindled.  
How blessed are all who take refuge in Him!

2 Why are the nations in an uproar?

And the peoples devising a vain thing?

2 The kings of the earth take their stand

And the rulers take counsel together

Against the Lord and against His Anointed, saying,

Acts 4: 25 who by the Holy Spirit, through the mouth  
of our father David Your servant, said,

**‘Why did the Gentiles rage,**

**And the peoples devise futile things?**

**26 ‘The kings of the earth took their stand,**

**And the rulers were gathered together**

**Against the Lord and against His Christ.’**

6 “But as for Me, I have installed My King

Upon Zion, My holy mountain.”

This was quoted in NT.

Do you know?



## 2 **Why are the nations in an uproar?**

And the peoples devising a vain thing?

2 The kings of the earth take their stand

And the rulers take counsel together

**Against the Lord and against His Anointed**, saying,

3 “Let us tear their fetters apart

And cast away their cords from us!”

4 **He who sits in the heavens** laughs,

The Lord scoffs at them.

5 Then He will speak to them in His anger

And terrify them in His fury, saying,

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Upon Zion, My holy mountain.”

### **THE APOSTATES**

(2:1–3):

The earth’s rulers  
plan to rebel  
against the Lord’s  
anointed one.

### **THE ALMIGHTY**

(2:4-6):

V4 Response

V5-6 Rebuke

7 **"I will** surely tell of the decree of the Lord:  
He said to **Me**, 'You are My **Son**, Today I have  
**begotten You**. 8 'Ask of Me, and I will surely give the  
nations as **Your** inheritance, And the very ends of the  
earth as **Your** possession. 9 'You shall break them  
with a rod of iron, You shall shatter them like  
earthenware.'"

This is repeated in:  
2 Sam 7:14  
Acts 13:33  
Heb1:5, 5:5

"You are My son" = from the Davidic Covenant (2 Sam. 7:14), is  
appropriated here by the king to show his legitimate right to rule.  
"Today" then refers to the coronation day, and the expression "I have  
begotten you" refers not to physical birth but is an extended metaphor  
describing his becoming God's "son." = *Messianic Intent (CSL)*

7 **"I will** surely tell of the decree of the Lord:  
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earth as **Your** possession. 9 'You shall break them  
with a rod of iron, You shall shatter them like  
earthenware.'"

**THE ANOINTED**  
(2:7-9):

V7 Affirm Sonship

V8-9 Affirm

Sovereign Reign

10 **Now therefore**, O kings, **show discernment**;  
**Take warning**, O judges of the earth. 11 **Worship the**  
**Lord with reverence. And rejoice with trembling. 12**  
**Do homage to the Son**, that He not become angry,  
and you perish in the way, For His wrath may soon be  
kindled. How blessed are all who take refuge in Him!

**THE ADVICE**  
(2:10-12):

V10 Warning

V11 Worship

V12 Wrath

reminded

2 Why are the nations in an uproar  
And the peoples devising a vain thing?  
2 The kings of the earth take their stand  
And the rulers take counsel together  
Against the Lord and against His Anointed,  
saying,

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

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For His wrath may soon be kindled.  
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**WHAT CAN YOU LEARN ABOUT GOD?**



2 Why are the nations in an uproar  
And the peoples devising a vain thing?  
2 The kings of the earth take their stand

And the rulers take counsel  
Against the Lord and against  
saying,

3 "Let us tear their fetters apart  
And cast away their cords from us!"

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**JESUS IS THE REIGNING KING!  
WORSHIP HIM**

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Today I have begotten You.

8 'Ask of Me, and I will surely give the

## REFLECTIONS: JESUS IS THE REIGNING KING!

There are and will always be noises around us.

To mock or deny the reign and rule of God

eg Covid 19 – *where is your God?*

Don't doubt.

12 Do homage to the Son, that He not  
become angry, and you perish in the way,  
For His wrath may soon be kindled.  
How blessed are all who take refuge in Him!



2 Why are the nations in an uproar

8 'Ask of Me, and I will surely give the

And

## **REFLECTIONS: JESUS IS THE REIGNING KING!**

2 Th

And

Agai

saying

3 "L

And

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The Lord scoffs at them.

5 Then He will speak to them in His anger

And terrify them in His fury, saying,

6 "But as for Me, I have installed My King.  
Upon Zion, My holy mountain."

7 "I will surely tell of the decree of the Lord:  
He said to Me, 'You are My Son,  
Today I have begotten You.

11 Worship the Lord with reverence  
And rejoice with trembling.

12 Do homage to the Son, that He not  
become angry, and you perish in the way,  
For His wrath may soon be kindled.  
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2 Why are the nations in an uproar

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**REFLECTIONS: JESUS IS THE REIGNING KING!**

Hence, I must continue to worship Him.

I must learn to bow down as His royal subject.

There is true safety in His presence – my refuge.

And cast away their cords from us:

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5 Th  
*What kind of reflection is this?*

The Lord scolds at them

*BINO = Big Picture*

And terrify them in His fury, saying,

6 "But as for Me, I have installed My King.  
Upon Zion, My holy mountain."

7 "I will surely tell of the decree of the Lord:  
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LET US ADORE

