



The Sweet Psalmist of Israel

2 Samuel 23:1

Psalm 1

* Psalm 1

* Psalm 2

* Psalm 19

* Psalm 51

* Psalm 84

* Psalm 103

- * Blessed—The Hebrew expression here seems to be that of “O the happiness of the man!” And there are three things that cause such overwhelming happiness.
- * Counsel of the ungodly—Micah 6:8
- * Way of sinners—Matthew 23:5; 6:1
- * Seat of the scornful—2 Peter 3:3-4

- * Delight—Nehemiah 8:10, 2 Corinthians 7:4, Galatians 5:22; Philippians 4:4
- * Law of the LORD—*torah*—meaning basically “instruction,” or “precept,” the collected body or revelation of God’s will
- * The mind that dwells much on the revealed will of God to man will become strong in the truth. Those who read and study with an earnest desire for divine light, whether they are ministers or not, will soon discover in the Scriptures a beauty and harmony which will captivate their attention, elevate their thoughts, and give them an inspiration and an energy of argument that will be powerful to convict and convert souls.... (*LHU* 188.2)

The great military commander conquers nations and shakes the armies of half the world, but he dies of disappointment and in exile. The philosopher who ranges through the universe, everywhere tracing the manifestations of God's power and delighting in their harmony, often fails to behold in these marvelous wonders the Hand that formed them all. "Man that is in honor, and understandeth not, is like the beasts that perish."

No hope of glorious immortality lights up the future of the enemies of God. But those heroes of faith have the promise of an inheritance of greater value than any earthly riches—an inheritance that will satisfy the longings of the soul. They may be unknown and unacknowledged of the world, but they are enrolled as **citizens** in the record books **of heaven**. An exalted greatness, an enduring, eternal weight of glory, will be the final reward of those whom God has made heirs of all things. (4T 526.1)

The souls who love God, who believe in Christ, and who eagerly grasp every ray of light, will see light, and rejoice in the truth. They will communicate the light. They will grow in holiness. Those who receive the Holy Spirit will feel the chilling atmosphere that surrounds the souls of others by whom these great and solemn realities are unappreciated and spoken against. They feel that they are in the council of the ungodly, of men who stand in the way of sinners, and sit in the seat of the scornful.

(TM 90.1)

It is by beholding that we become changed. (*GC 478*)

The man who loves God meditates on the law of God day and night. He is instant in season and out of season. He bears the fruit of a branch vitally connected with the Vine. As he has opportunity, he does good; and everywhere, at all times and in all places, he finds opportunity to work for God. He is one of the Lord's evergreen trees; and he carries fragrance with him wherever he goes. A wholesome atmosphere surrounds his soul. The beauty of his well-ordered life and godly conversation inspires faith and hope and courage in others. This is Christianity in practice. Seek to be an evergreen tree. Wear the ornament of a meek and quiet spirit, which is in the sight of God of great price. Cherish the grace of love, joy, peace, longsuffering, gentleness. This is the fruit of the Christian tree. Planted by the rivers of water, it always brings forth its fruit in due season. (*ML 50*)

The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. **Those who have step by step yielded to worldly demands and conformed to worldly customs** will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness. (5T 81.1)

- * The book of Psalms is associated with David, for he wrote most of them, about seventy-three to over one hundred, many as songs to be sung to the accompaniment of stringed instruments.
- * Other authors of the psalms are noted in the superscriptions—Asaph, Solomon, and even Moses, who wrote the prayer of Psalm 90.

But David's life has more importance than the psalms. Though he was a warrior, he was a man after God's own heart (1 Samuel 13:14). He had sinned but was repentant.

He was devoted to God. He brought the ark to Jerusalem, tried to establish a religious life for the people, and he made preparation for the construction of the temple.

Perhaps the greatest significance was the connection of his kingship with the Lord. From him we learn of a son of David who would also be the Son of God, and of an everlasting kingdom. In other places in Scripture we read of the stem, the branch, the rod, and the root of Jesse and of the righteous branch of David.

- * Relationship of David to Jesus—2 Samuel 7:12–16; 1 Chronicles 17:11–15; Ezekiel 34:23, 24; Hosea 3:5; Jeremiah 30:9
- * Stem, rod, branch, root of Jesse—Isaiah 11:1, 10
- * The righteous branch of David—Jeremiah 23:5; 33:15
- * Son of David—Matthew 1:1; 9:27; 21:9; Revelation 22:16; Mark 12:35

Psalm 110:1; Matthew 22:41-46; Mark 12:35-37; Luke 20:40-44

How is he his son? King David said “the LORD (Yahweh) said to my Lord (*adon*—lord or master)” and in this phrase David was saying that his Lord was living at the time he wrote and was older than himself, for he called him his ruler and master. David obeys him, he submits to him, he looks up to him. He is his Lord. Psalm 110:1 is a messianic verse prophesying the messiah to come, but the scribes were saying Christ was the son of David. In other words, David was the father of Christ and thus David was older than Christ. How can this be, Jesus asked. How can Christ literally be younger than David, because he is called his son, and at the same time be his lord and master and thus older than himself? It is a puzzle that can only be understood if the one who comes as Messiah comes genealogically as the son of David but at the same time existed prior to this as David’s Lord and Master. The Jewish leaders were not willing to agree to this at all because the next step would be to admit that Jesus of Nazareth, a human descendent of David, was the Son of God as he claimed and as his miracles gave evidence.

* The focus of the book of Psalms centers around man's troubles and God's responses. In the many cries for help in Psalms, we hear the cries resonant to men in all times. In its miraculous offers of help, we see God's response to all men also. For many, many centuries the Psalms have provided comfort and direction not only to individuals in their study but also in their public worship, Hebrews and Christians alike.

- * “The psalms of David pass through the whole range of experience, from deep conscious guilt and self-condemnation to the lofty faith and the most exalted communing with God” (*PP* 754).
- * They speak of sickness, of sin, of sorrow, and of weakness. At the same time they offer comfort, forgiveness, and strength. They cover the gamut of despair to joy and peril to safety. They are a perfect collection of sacred songs, for they are able to reach every heart in some way on every day.
- * We have favorite psalms. There are classic, beautifully written psalms, and many psalms have been put to music today.

- * In the psalms, God is the solution for all of our problems. He is our confidence and our strength.
- * He is the Messiah who brings redemption and righteousness. Christ is throughout the psalms. In them we read of his deity (Psalm 45:6; 110:1), his Sonship (Psalm 2:7), his incarnation (Psalm 40:6, 7), his priesthood (Psalm 110:4), the betrayal shown him (Psalm 41:9), his rejection (Psalm 118:22), his resurrection (Psalm 16:9, 10), and his ascension (Psalm 68:18).

- * We read that God is the creator and ruler of the universe and that he is our loving father and our shepherd.
- * In the psalms we are taught that prayer and praise are partners. When the psalmist petitions God about an issue, he also praises him for his blessings and thanks him for the answer as if it were already received.

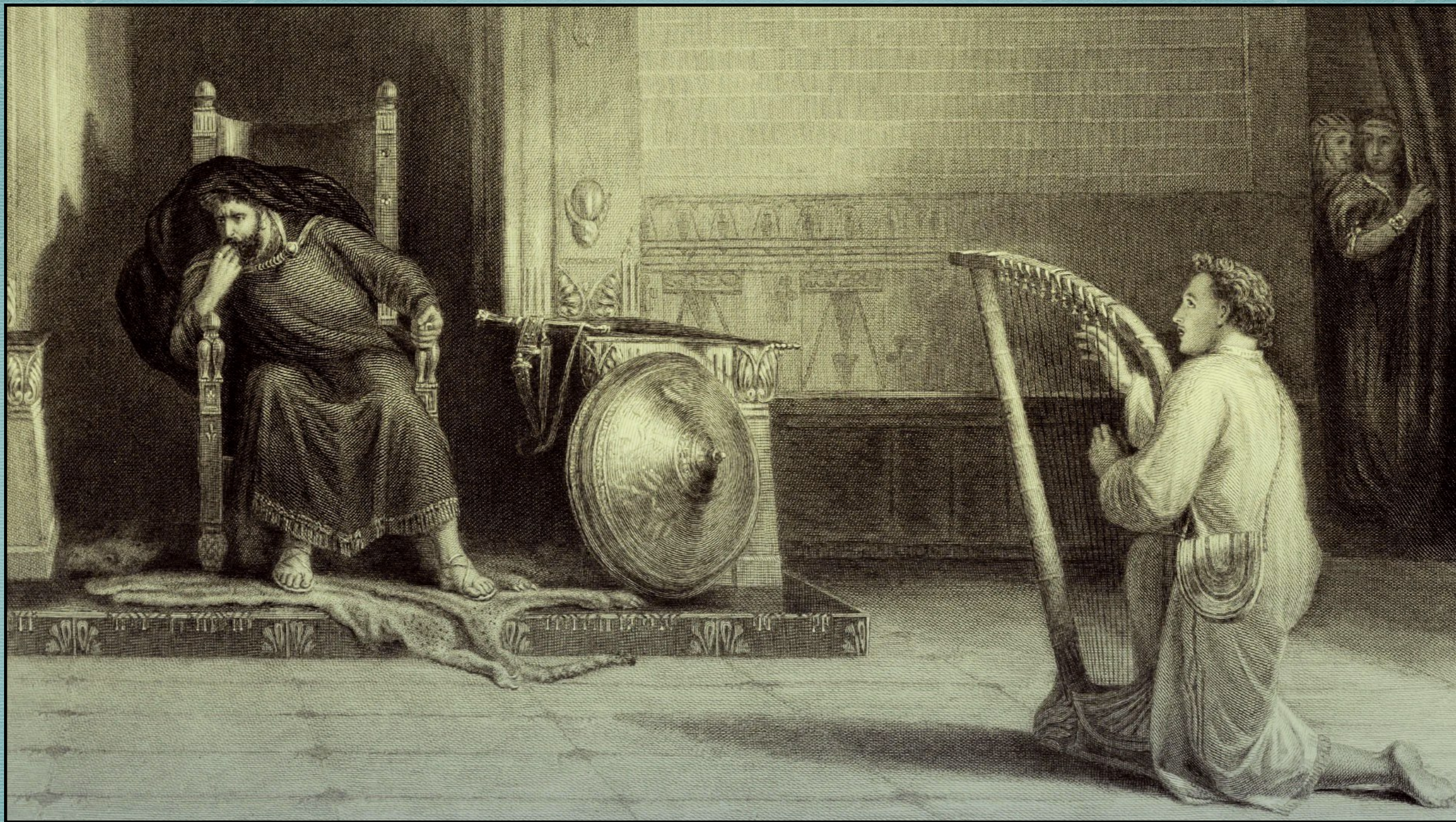
- ❖ AI says Ellen White quoted from Psalms most, over 15,000 times, but she also quoted from
- ❖ Matthew over 14,000 times,
- ❖ Isaiah approximately 10,000 times,
- ❖ John over 9,000 times.

Now let's consider David
and his music.



King Saul and Samuel

I Samuel 15:13-23



King Saul and David

1 Samuel 16:14:-23

When King Saul realized that he had been rejected by God, and when he felt the force of the words of denunciation that had been addressed to him by the prophet, he was filled with bitter rebellion and despair. It was not true repentance that had bowed the proud head of the king. He had no clear perception of the offensive character of his sin, and did not arouse to the work of reforming his life, but brooded over what he thought was the injustice of God in depriving him of the throne of Israel and in taking the succession away from his posterity. He was ever occupied in anticipating the ruin that had been brought upon his house. He felt that the valor which he had displayed in encountering his enemies should offset his sin of disobedience. (*PP* 643)

He did not accept with meekness the chastisement of God; but his haughty spirit became desperate, until he was on the verge of losing his reason. His counselors advised him to seek for the services of a skillful musician, in the hope that the soothing notes of a sweet instrument might calm his troubled spirit. In the providence of God, David, as a skillful performer upon the harp, was brought before the king. His lofty and heaven-inspired strains had the desired effect. The brooding melancholy that had settled like a dark cloud over the mind of Saul was charmed away. (*PP* 643)

When his services were not required at the court of Saul, David returned to his flocks among the hills and continued to maintain his simplicity of spirit and demeanor. Whenever it was necessary, he was recalled to minister before the king, to soothe the mind of the troubled monarch till the evil spirit should depart from him. But although Saul expressed delight in David and his music, the young shepherd went from the king's house to the fields and hills of his pasture with a sense of relief and gladness. (*PP* 643)

- * Psalm—*mizmor*—Psalm 11—a song to be sung to the accompaniment of stringed instruments. It occurs in the superscriptions of 57 psalms.
- * Song—*shir*. Psalm 46. This word appears in the superscription of 29 psalms. Sung, played on an instrument, or both.
- * *Michtam*—Psalm 16—Possibly something written like a poem, but meaning is uncertain.
- * *Maschil*—Psalm 44—*Maschil* may indicate an instructive psalm or a contemplative poem, uncertain musical term, a memory passage? Or wisdom song performed to music?
- * *Sheminith*—Psalm 12—means eighth but is an unknown musical term

Psalm 62:5-8

My soul, wait thou only upon God; for my expectation *is* from him. He only *is* my rock and my salvation: *he is* my defence; I shall not be moved. In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God. Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah. (Psalm 62:5–8)

It is at the time of greatest weakness that Satan assails the soul with the fiercest temptations. It was thus that he hoped to prevail over the Son of God; for by this policy he had gained many victories over man. When the will power weakened and faith failed, then those who had stood long and valiantly for the right yielded to temptation. Moses, wearied with forty years of wandering and unbelief, lost for a moment his hold on Infinite Power. He failed just on the borders of the Promised Land. So with Elijah. He who had maintained his trust in Jehovah during the years of drought and famine, he who had stood undaunted before Ahab, he who throughout that trying day on Carmel had stood before the whole nation of Israel the sole witness to the true God, in a moment of weariness allowed **the fear of death** to overcome his faith in God. (*PK 174.1*)

Despondency may shake the most heroic faith and weaken the most steadfast will. But God understands, and He still pities and loves. He reads the motives and the purposes of the heart. To wait patiently, to trust when everything looks dark, is the lesson that the leaders in God's work need to learn. Heaven will not fail them in their day of adversity. Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on God. (*PK 174.3*)

Not alone for men in positions of large responsibility is the lesson of Elijah's experience in learning anew how to trust God in the hour of trial. He who was Elijah's strength is strong to uphold every struggling child of His, no matter how weak. Of everyone He expects loyalty, and to everyone He grants power according to the need. In his own strength man is strengthless; but in the might of God he may be strong to overcome evil and to help others to overcome. Satan can never gain advantage of him who makes God his defense. "Surely, shall one say, in the Lord have I righteousness and strength." Isaiah 45:24. (*PK 175.1*)

He who slumbers not, who is continually at work for the accomplishment of His designs, will carry forward His work. He will thwart the purposes of wicked men and will bring to confusion the counsels of those who plot mischief against His people. He who is the King, the Lord of hosts, sitteth between the cherubim, and amidst the strife and tumult of nations He guards His children still. When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of His enemies, His people will be safe in His hands. (*PK 176.1*)

Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have “gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.”

With the Lamb upon Mount Zion, “having the harps of God,” they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, “the voice of harpers harping with their harps.” And they sing “a new song” before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience—an experience such as no other company have ever had. “These are they which follow the Lamb whithersoever He goeth.”

These, having been translated from the earth, from among the living, are counted as “**the first fruits** unto God and to the Lamb.” Revelation

15:2, 3; 14:1–5. (GC 648.3)

“These are they which came out of great tribulation;” they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob’s trouble; they have stood without an intercessor through the final outpouring of God’s judgments. But they have been delivered, for they have “washed their robes, and made them white in the blood of the Lamb.” “In their mouth was found no guile: for they are without fault” before God. “Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.” They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But “they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” Revelation 7:14–17. (GC 648.3)

* I Chronicles 13:8

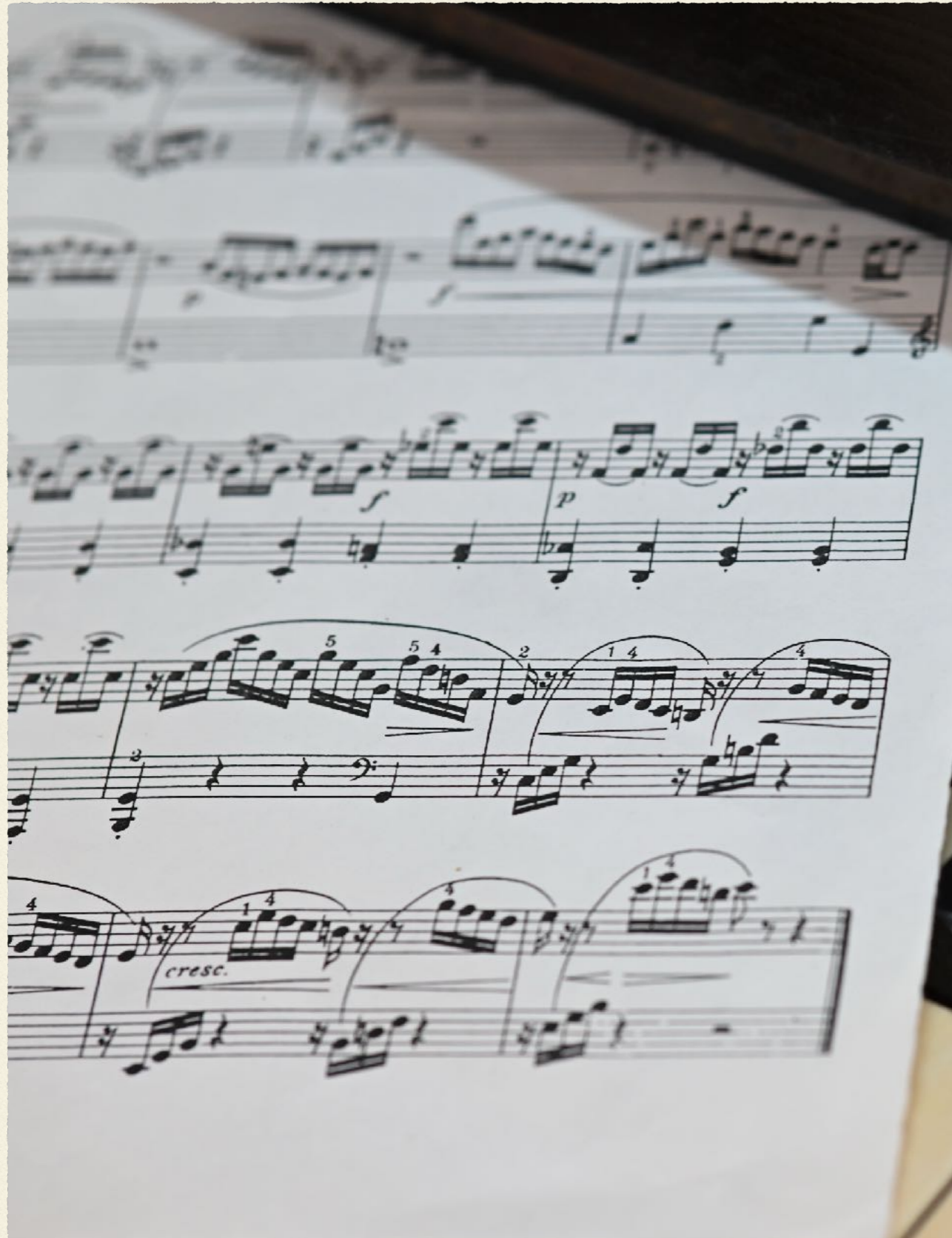
* I Chronicles 15:16

* I Chronicles 25:1-7

* Amos 6:5

* Psalm 57:7-9

* Psalm 144:9













The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in **this antitypical Day of Atonement** that we understand the work of our High Priest and know what duties are required of us. (GC 430.3)

Christ took upon Him human nature, that He might be able to sympathize with all hearts.... His spirit was never so full of worldly cares that He had no time or thought for the heavenly. He could give evidence of His cheerfulness by singing psalms and heavenly songs. The people of Nazareth often heard His voice raised in praise and thanksgiving to God. He often held communion with heaven in song, and all who were associated with Him, who often complained of their weariness of labor, were cheered by the sweet melody that fell from His lips. His praises seemed to drive away the evil angels and, as incense, filled the room with sweet fragrance. (C*Tr* 244.3)

The house of God may be very humble in comparison with the temple of Solomon, but it is no less acknowledged by God. To those who worship there it is the gate of heaven, if they worship God in spirit and in truth, and in the beauty of holiness. As songs of praise are sung, as earnest fervent prayers arise to heaven, as lessons are repeated of the wondrous works of God, as the heart's gratitude is expressed in prayer and song, angels from heaven take up the strain and unite in praise and thanksgiving to God. (C*Tr* 244.4)

These exercises drive back the power of Satan. They expel murmuring and complaints, and Satan loses ground. God teaches us that we should assemble in His house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions Christ has gone to prepare for them that love Him. Then they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftier strains of song, in thanksgiving and praise to Him who sitteth upon the throne, and to the Lamb forever and ever. (*CTr* 244.5)

Speaking to yourselves in psalms and hymns and
spiritual songs, singing and making melody in
your heart to the Lord (Ephesians 5:19)