



The Sweet Psalmist of Israel

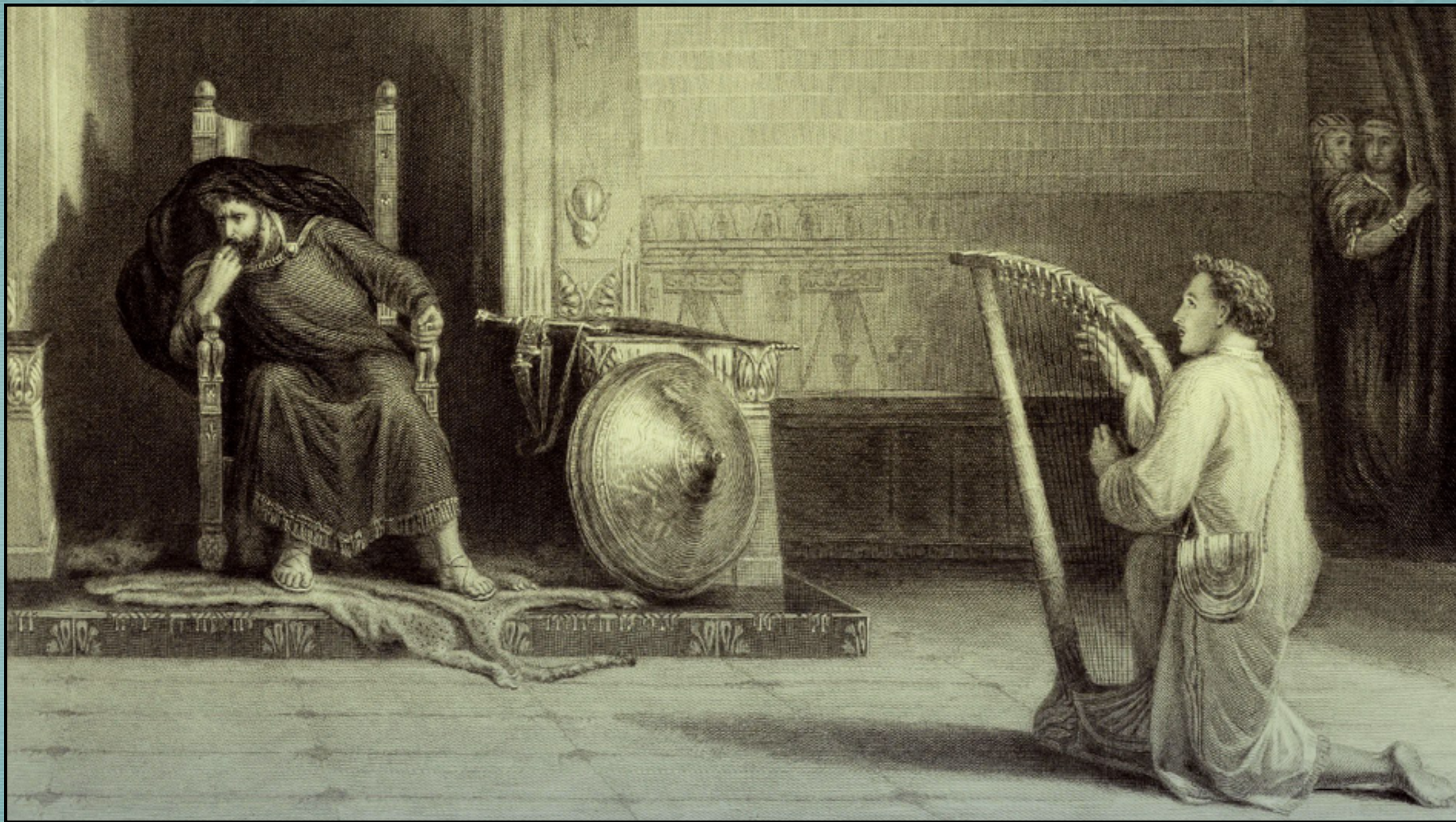
Psalm 2

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

* 1 Chronicles 13:8

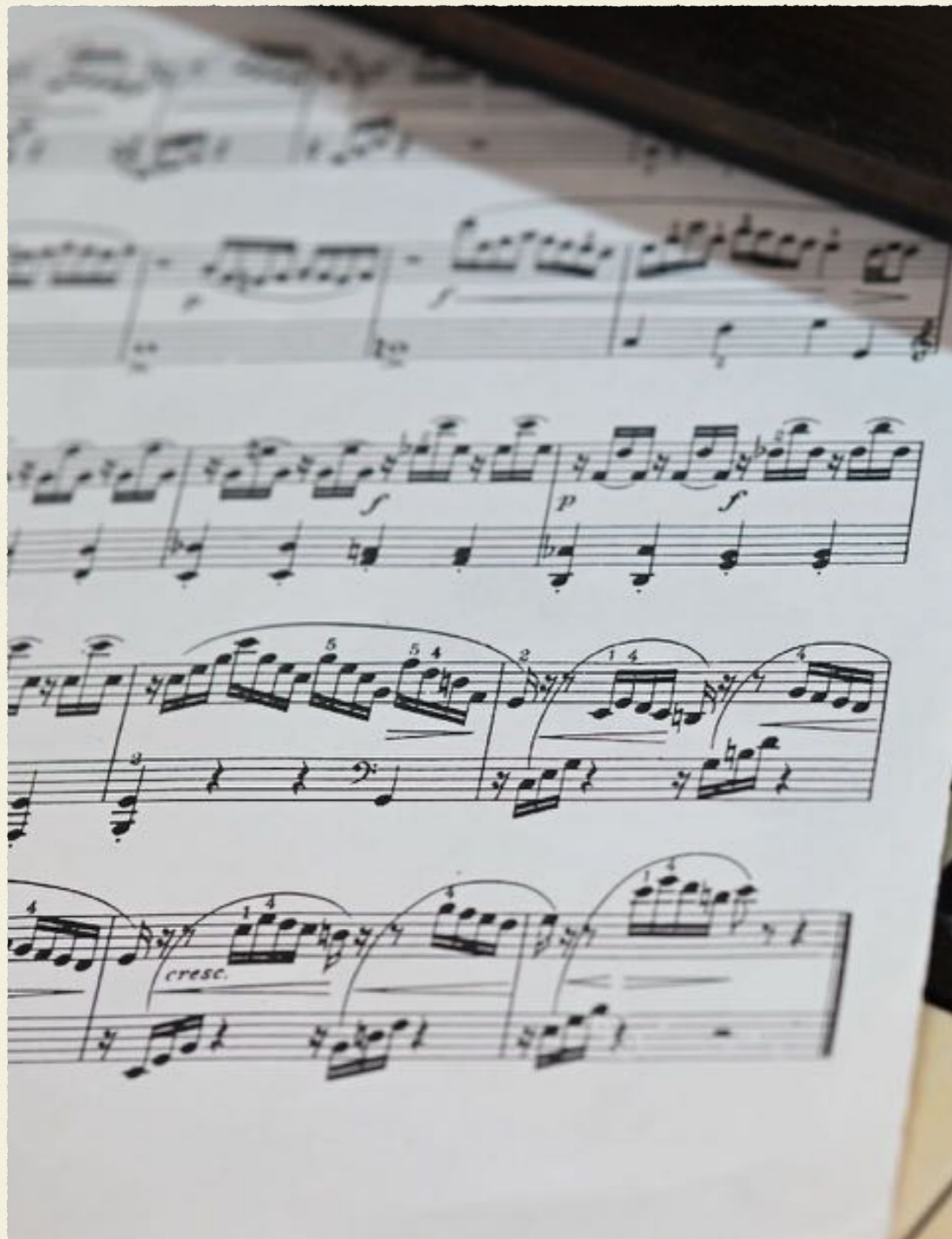
* 1 Chronicles 15:16

* 1 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. (*CTr* 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)

Messianic Psalms

- * Psalm 2, 22, 45, 72, 110; occasional verses, such as Psalm 69:21
- * Psalm 2—The first of the Messiah Psalms. Psalm 1 and 2 have a complementary relationship. As Psalm 1 celebrates the blessedness of the good man's life of meditation on God's law and the ultimate failure of the wicked, so Psalm 2 shows the futility of universal rebellion against the Lord and the blessedness of peoples that put their trust in the Son of God. Psalm 1 describes the two ways for individuals; Psalm 2, the two ways for peoples. That Psalm 2 has Messianic import is attested in Acts 4:25–27. (*SDA BC*)

Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

(Acts 4:25-27)

* Acts 2:14

* Psalm 16:10

* Psalm 132:11

* Psalm 110:1

* Acts 2:38, 41

* Acts 3:1, 19; 4:4, 25-31, Psalm 2:2

* Acts 13:33; 30-37

- * Heathen—nations
- * Rage—make a tumult
- * Imagine—same as in 1:2
- * Vain—empty
- * Set themselves—determined resistance
- * Set my king—installed, anointed
- * Anointed—*māšîah*—messiah
- * Laugh—amuse, merry, scorn, deride

- * Begotten—*yālad*, bring forth, beget
- * Begotten NT—*monogenēs*; the term “only begotten” is from the Greek word, μονογενής (*monogenēs*). This is a compound word from two Greek words. The first word, μόνος (*monos*), means *one* or *only one*, and the second word, γένος (*genos*), means *kindred* or *offspring*. Together they mean *only born*.
- * Rod of iron—Revelation 12:5; Revelation 19:5

- * Rod of iron—Revelation 12:5; Revelation 19:15
- * Kiss the Son—The word for “kiss,” *nashaq*, also means “to join” (Ezekiel 3:13, where *nashaq* is translated “touched”). Instead of “kiss” several versions read “do homage,” an interpretive rendering of the word for “kiss.”
- * Genesis 41:40

They could rest little upon the Sabbath. Though they would not step over a Gentile's threshold for fear of defilement, yet they held a council concerning the body of Christ.

Death and the grave must hold Him whom they had crucified. "The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again.

Command therefore that the sepulcher be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can." Matthew 27:62-65. (*DA* 777.3)

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*)

Houses and lands will be of no use to the
saints in the time of trouble, for they will
then have to flee before infuriated mobs . . .

(EW 56.3)

As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for “the munitions of rocks.” Isaiah 33:16. But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help. (GC 626.1)

Though enemies may thrust them into prison, yet
dungeon walls cannot cut off the communication
between their souls and Christ. One who sees their every
weakness, who is acquainted with every trial, is above all
earthly powers; and angels will come to them in lonely
cells, bringing light and peace from heaven. The prison
will be as a palace; for the rich in faith dwell there, and
the gloomy walls will be lighted up with heavenly light as
when Paul and Silas prayed and sang praises at midnight
in the Philippian dungeon. (*GC 627.1*)

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)

The priests gave directions for securing the sepulcher. A great stone had been placed before the opening. Across this stone they placed cords, securing the ends to the solid rock, and sealing them with the Roman seal. The stone could not be moved without breaking the seal. A guard of one hundred soldiers was then stationed around the sepulcher to prevent it from being tampered with. The priests did all they could to keep Christ's body where it had been laid. He was sealed as securely in His tomb as if He were to remain there through all time. (*DA* 778.1)

So weak men counseled and planned. Little did these murderers realize the uselessness of their efforts. But by their action God was glorified. The very efforts made to prevent Christ's resurrection are the most convincing arguments in its proof. The greater the number of soldiers placed around the tomb, the stronger would be the testimony that He had risen. Hundreds of years before the death of Christ, the Holy Spirit had declared through the psalmist, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed.... He that sitteth in the heavens shall **laugh**: the Lord shall have them in derision." Psalm 2:1-4. Roman guards and Roman arms were powerless to confine the Lord of life within the tomb. The hour of His release was near. (*DA* 778.2)