

The most widely known and best-loved American poet of his lifetime, Henry Wadsworth Longfellow achieved a level of national and international prominence previously unequaled in the literary history of the United States.

Some Thoughts on Psalm 1 Its Place as First in the Psalter The various Psalms which now comprise the book of Psalms were written over a period of years by various authors. It seems that there is some evidence from both Jewish and Christian sources to indicate that Psalm 1 and 2, though distinct compositions in their own right, were at some time in the past joined together, and stood as the first psalm of the Psalter. Psalm 1, a wisdom psalm, demonstrates that the way to happiness is through a life well lived according to the guidelines set down by the Lord, and the way to destruction is to lead an evil, lawless life—a life in disregard of Torah. King David was the perfect example of the righteous person envisioned in Psalm 1. So Psalm 1 focuses on obedience no matter what is happening all around one a wisdom approach to life , and Psalm 2 focuses on trusting God to fulfill his promises of justice on the earth some day by installing his king a prophetic approach to life. Christ is the ultimate example, par excellence, of what this psalm envisions cf. Its Structure The psalm can be broken down into three distinct yet related parts: Further, the final verse seems to be structured chiasmatically as well: The Way of the Righteous 1: The psalmist says that a person is blessed if he does not do one kind of thing, but instead does another. The person who wants to be blessed must not walk the road of those who rebel against God, have no fear of him, and constantly consider themselves above Him and his Law. No, instead a person who wants to be blessed must live wisely in his relationship with YHWH, delighting in and meditating on the Torah i. It is always used in connection with people and not God. They are happy, not as the result of feeling a certain feeling which may refer more to contentment , but because they have lived life well, that is, according to Biblical truth. The reference to does not walk, does not stand, and does not sit is probably not a reference to increasing sinfulness, per se, since the lines are synonymously parallel, but is intended instead to cover some of the various possible scenarios in life wherein one can be tempted to follow sinful people in their attitudes and actions. The psalmist now gets to the positive quality and action of one who is blessed. This person delights in the Torah and meditates on it day and night. At a later time it came to refer to the entire Old Testament. It is a law that has certain demands, i. The term delight occurs some times in the Old Testament with several slightly different nuances. It can indicate something as precious or valuable, as for example in the case of the stones for the walls of the future Zion predicted by Isaiah The land of Israel is said to be a delightful land as a result of the rich and exorbitant blessing of God in Malachi 3: David is giving his last words before his death and he contrasts himself with wicked men. He says that God has made an everlasting covenant with him which He will fulfill in every detail, but wicked men will be set aside. He says that God will bring to fruition his salvation and grant him his every desire. This is not so much something that the psalmist feels he has to do as much as it is something he loves to do. The term meditates in our culture often conjures up the idea, associated with eastern mysticism, of some kind of dreamy revelry or incantation. It is hard thinking about God and his ways and what he desires of us. It may well involve the process of reciting the portion being meditated upon until one knows it by heart so as not to forget it. A good illustration of the principle of meditation can be seen in Joshua 1: God says to Joshua to meditate same Hebrew word as used in Psalm 1 on the book of the Law so that he might be careful to do everything written in it cf. Meditation, the writer says, is to be done day and night. That is, it is never to cease. The sect of the Jews living at Qumran felt that incessant meditation on Torah was very important, as the following words make plain: And let the Many watch in common for a third of the all the nights of the year, to read the Book and study the law 8 and bless in common 6 1QS 6: It is difficult, but here are a few suggestions: All that he does prospers. Jeremiah used a similar expression in his discussion of the blessed man see Jeremiah The streams of water probably refers to artificial irrigation channels which secured a continuous source of water for vegetation. A tree deliberately placed near this water source would as a matter of course produce fruit. It is inevitable that it should prosper. As Craigie correctly points out, the simile of the tree and the righteous man makes clear that the blessing on the righteous is not a reward, but is part and parcel of living a life within the revealed will of

God. The blessing in their experience is evidenced not necessarily monetarily or externally, but by the strong character of their lives and the presence of God. The point of the simile, then, is to give a picture of the blessedness of the person who turns away from ungodly counsel and lifestyles and turns instead to a life with God based on the Torah. All that he does prospers in the sense that God blesses his life as a life directed by Torah. The Way of the Wicked 1: In contrast to the blessed state and strong character of the righteous stands the character and plight of the wicked. The Hebrew term for wicked here, *myuvr* probably refers to those who live their lives outside of covenant relationship with YHWH and evidence this in their animosity toward God and his people e. It involves the distinction between those who serve God and those who think that such a lot in life is futile: God, speaking through Malachi, says: The wicked are like chaff that the wind blows away. The psalmist has in mind the practice of winnowing grain which is tossed into the air; the chaff is blown away in the evening wind and the grain is left to fall to the threshing floor and gathered. Chaff pictures the light and useless character of the wicked and the fact that God will deal with them easily. We must be careful to think seriously about the nature of wickedness and wicked people and what their outcome will be. This will be a theme developed at length in the rest of the Psalter and one that deserves serious consideration. One of the biggest interpretive problems in this verse concerns the meaning of judgment. Others, such as A. But it is a judgment that YHWH has already begun, for the psalmist can already see God separating the wicked from the righteous like chaff from wheat v. God is in the process of separating between the righteous and the wicked now and will some day completely judge all the wicked and remove them from among the righteous. There is only one way to be a part of the righteous community of Messiah and that is by attaching oneself to Messiah. The New Testament writers unequivocally referred to Jesus as the promised Messiah and that there is salvation in him and no one else see John Have you trusted Christ as your Savior? The Contrast Completed 6 1: The answer is because he knows the way of the righteous, but the way of sinners will perish. How is it that the psalmist can say that God knows the way of the righteous and seem to imply, at the same time, that he does not know the way of the wicked? Obviously, for the psalmist, God knows everything, so that what he means by knowing entails more than just mental assent to a fact. In that case he knows both the way of the righteous and the wicked. What the psalmist means, however, is that God is involved in caring for the righteous and enabling them to obey him and bear fruit. We saw that in the case of the tree in verse 3 which was deliberately transplanted and placed near a fresh water source. In a similar way, Jesus said God was a gardener who helped his children bear fruit So God knows the way of the righteous in that he promotes their lives in accordance with his revealed will. This he does not do for the wicked. Concerning the wicked, Anderson says: First, the psalmist says that there is a place where one can live where there is blessing. We do not all have to live without the sense of spiritual well being in our lives. Unfortunately, most of us do not really believe this to be true. Either we demand more from God than he has promised us in the present life we want heaven now, immediately or we ask him for nothing, believing all the time that our lot in life is to endure this present existence. But, if we sought to obey him we would find a sense of his presence hitherto unknown in our experience cf. Second, there is a place of blessing and spiritual vitality, but it does not come without a cost. If Jesus had to pay a cost to walk with God in this world, then so will we cf. The cross was an instrument of suffering and death. The cost in this psalm involves turning from sin and those who lure us into it. This may lead to our being ridiculed at some level, whether it be only mild on the one hand, or sometimes even intense on the other. Persecution may result, but it is the price of blessing and walking with God according to his revealed will. There is also the cost of not doing what we want, but when there is a conflict, doing what He commands instead. While there is a sense in which his commands are not burdensome for those with the Holy Spirit 1 John 5: We do this in emulation of our savior who did not come to be served but to serve and to give his life as a ransom for many Mark Third, as Christians we need to be meditating on the truth of God as often as we can, day and night if you will cf. Again, scripture memory is exceedingly helpful in this regard. The less we do so, the less we enjoy it. We are not just referring here to knowing a lot about the Bible. Such a goal is rather easy to accomplish. We are, instead, talking about thinking hard about the truth of God and how it applies to my life. The goal of meditation is to know God better and to apply his word to our lives. This reaches well beyond just knowing facts about the Bible. It calls us to trust the God of the Bible. Fourth,

growth in character and righteousness takes time. The psalmist says that the tree will bear fruit in its season, perhaps not right away. We have to be patient and continue to maintain an honest and pure heart as well as commit ourselves to doing what is right.

Chapter 2 : The Power of Psalm 23 in Your Life - calendrierdelascience.com

A Psalm Of Life by Henry Wadsworth calendrierdelascience.com me not in mournful numbers Life is but an empty dream For the soul is dead that slumbers And things are not what they seem.

God in Pop Culture 1 Comment views 0 Everybody wants to be happy. No one wants to be sad. The pursuit of happiness can be found everywhere, from the American Dream to the Declaration of Independence. The film portrays each emotion fighting for control over how Riley perceives the world and which emotion colors her memories. The strongest, most central relationship in the story is between Joy and Sadness. Joy is optimistic, hopeful, cheerful, commanding, and a little too Type-A. In the film, Sadness is the polar opposite of Joy. However, when Riley makes the rash decision to run away from home after a difficult move to San Francisco, Sadness surprisingly plays a central role in convincing Riley to return to her parents. It might be true that everybody wants to be happy, but often we neglect the fact that sometimes being sad is okay. While joy is a key component of Christianity, it can easily become a veneer for underlying emotional frustration, and herein lies the emotional tension of the Christian life. The beautiful story of the Gospel brings incredible hope to this broken world, and we should all respond to this good news with rejoicing and gladness. At the same time, we still live in a deeply broken world where death and violence reign supreme. Sometimes, all we can do is cry. Jesus understood this well: Even though he knew he had the power to resurrect Lazarus from the dead, Jesus was first overwhelmed with sadness and grief for his loss. Christians hope for the future of when God will restore this broken world, but, in the meantime, they grieve for the death and injustice around us. Christ illustrates this principle through the spiritual discipline of fasting. They cannot, so long as they have him with them. Jesus is teaching that the purpose of fasting is a sort of mourning or yearning for his return as the bridegroom. When he leaves, fasting takes on meaning. Since Christ has left us, we should feel a sense of loss while awaiting his return. Subduing our sadness in the face of terrible injustice would be inauthentic and harmful. The Book of Psalms paints a complete picture of the emotional life of a Christian, and helps us frame our grief and sadness so it points us back to God. The Psalms contain a wide variety of emotional expression; for every song laced with praise and rejoicing, there is a lyric seeped in sorrow and despair. The Christian life itself is no different. For every season of blessing, there is a season of hardship; for every set of green pastures and still waters, there is a valley of the shadow of death. The authenticity of psalms of lament and sorrow demonstrate that while the Christian life involves plenty of joy, it also leaves room for doubt and discouragement. God welcomes our cries of frustration and sadness, and offers His comfort. These endings do not discount the legitimacy of heavy emotions, but give our burdened hearts eternal perspective. A given moment of life might be very painful, and the Psalms model crying out to God and unloading our emotions on Him. But, more importantly, the Psalms offer a path to recovery. Their unique songs of expression rather than sermons of teaching train our hearts to reorient us back to God during hardship. God gives us an authentic collection of human expressions that meets us in our messiness and points us towards the hope of a restored future. Jesus Christ reaches down into the complicated mess of the human condition, suffers with us in our broken world, and saves us from ourselves by leading us back to God. Sometimes, the right way to respond to life is with Sadness. Jesus also understood that sometimes the best one can do is weep. He even instructs his followers to incorporate grief into their spiritual lives as they await his return. While Inside Out teaches us not to suppress our undesirable emotions, the Psalms and the story of Christ teach this on a much deeper, more human level. They tell the beautiful story of how God steps into our entangling web of emotions, dwells with us in our brokenness, and brings us back to Himself. The Psalms and the Gospel give us something better than simple happiness: Visited 1, times, 1 visits today.

A Psalm of Life - Tell me not, in mournful numbers, What the Heart of the Young Man Said to the Psalmist. Tell me not, in mournful numbers, "Life is but an empty dream!"

His mother, Zilpah Wadsworth, was the daughter of a Revolutionary War hero. His father, Stephen Longfellow, was a prominent Portland lawyer and later a member of Congress. Henry was a dreamy boy who loved to read. He heard sailors speaking Spanish, French and German in the Portland streets and liked stories set in foreign places: After graduating from Bowdoin College, Longfellow studied modern languages in Europe for three years, then returned to Bowdoin to teach them. In he married Mary Storer Potter of Portland, a former classmate, and soon published his first book, a description of his travels called *Outre Mer* "Overseas". The young teacher spent a grief-stricken year in Germany and Switzerland. Longfellow took a position at Harvard in Three years later, at the age of thirty-two, he published his first collection of poems, *Voices of the Night*, followed in by *Ballads and Other Poems*. Many of these poems "A Psalm of Life," for example showed people triumphing over adversity, and in a struggling young nation that theme was inspiring. In addition, Frances Appleton, a young woman from Boston, had refused his proposal of marriage. The couple had six children, five of whom lived to adulthood, and the marriage gave him new confidence. In , he published *Evangeline*, a book-length poem about what would now be called "ethnic cleansing. In , Longfellow decided to quit teaching to devote all his time to poetry. Both books were immensely successful, but Longfellow was now preoccupied with national events. A few months after the war began in , Frances Longfellow was sealing an envelope with wax when her dress caught fire. Profoundly saddened, Longfellow published nothing for the next two years. Later, he produced its first American translation. When the Civil War ended in , the poet was fifty-eight. His most important work was finished, but his fame kept growing. In London alone, twenty-four different companies were publishing his work. His poems were popular throughout the English-speaking world, and they were widely translated, making him the most famous American of his day. From to , Longfellow published seven more books of poetry, and his seventy-fifth birthday in was celebrated across the country. But his health was failing, and he died the following month, on March

Chapter 4 : The Book of Psalms - Life, Hope & Truth

In "A Psalm of Life," the speaker addresses the psalmist who claims that life is an empty dream. He implores readers to live in the present, let go of the past, and enjoy life in the awareness.

Jan 24, Passage: There are almost three thousand biographical portraits in the Bible. In fact, the Bible is the single greatest source of biographical information from antiquity. Most of the lives recorded in the Bible are only mentioned by name, but some are very clearly examined and analyzed by God. Those deeply explained lives give us great reasons to pause and listen to what God may have to say about them. After all He took the time and went to all the effort to capture these portraits for us and then delivered them to us in a forever settled in Heaven book—the Bible. Noticed by God So, whose life is considered important to God? Well, who did God chose to write more about than any other single person in the whole history of the world? The answer is the young man we are going to meet this morning. Please open to Acts That is a profound truth. And we know about all that from God Himself, and from His perspective. We also know one very important thing for sure—it is God Himself who tells us about David. David was serving God as a servant of the Lord for life. David had a simple life when we see the world of three thousand years ago; and he had a small world by our modern view; but it was also a very hard and lonely world. Through his godly responses in trials, the Lord was giving Divine Truth to help us learn how to overcome our own loneliness. In fact, the Holy Spirit inspired David to write over thirty psalms that captured how the Lord was his refuge during his greatest struggles. David often suffered from intense loneliness. David spent an immense amount of time alone in the wilderness. Then from his army days fighting for Saul, David was often on the battlefield, again, a lonely place. Then, the years of running from Saul, hiding for his own safety from so many dangers, and the constant threat of traitors, spies, and enemies produced another long era of loneliness. Most of this period alternates between deserts, wildernesses, and caves, all are lonely places. Then from his years as King there are many more lonely days. Leadership in itself is often a lonely position. But add to that the pressures of a multi-wife family, struggles with strong-willed children, the constant drumbeat of wars, and then the searing pain of his adultery and all that followed made for even more loneliness. They were simple habits. When he was afraid he trusted in God. When he was at the end of himself he turned to God. When he felt alone he confessed that he could escape the Spirit of God. David was a life-long seeker and finder of the Lord he loved. And all of that is what we find captured in the Scriptures and vividly portrayed in the Psalms. Join me in this look at the Life of David in I Samuel You may even want to jot a note on paper or in your Bible as we see the setting for each of these Psalms. When the pages of the Scriptures open to his life, the first scene is sad at best, and bordering on abusive by modern standards. David was overlooked, ignored, and disliked by his family 1 Samuel But from that lonely time when he could have gotten embittered, David chose to seek the One who never ignored, overlooked, or disliked him. David used a simple instrument, a harp as a tool to offer his praises and worship to God. Instead of wasting his hours of monotonous work, he used them to seek the Lord. He so sharpened the skills God had given him, others learned and heard of his skills in singing I Samuel From the Lonely days of his youth Psalms 8, 19, 23, , From his hours out in the wilderness watching sheep and the long nights guarding them under the stars as a young shepherd boy, David was inspired after the Spirit came upon him in I Samuel Pleasing God, not pleasing myself. Either we please God or we in one way or another are seeking to please ourselves. David wanted God to be pleased. It started way back in his youth as we can see in Psalm To the Chief Musician. A Psalm of David. In them He has set a tabernacle for the sun, 5 Which is like a bridegroom coming out of his chamber, And rejoices like a strong man to run its race. Cleanse me from secret faults. Then I shall be blameless, And I shall be innocent of great transgression. David broke with the crowd, stopped getting and seeking approval from his peers and went straight to the top. He wanted God and God alone to be his goal. And that was still his desire. Following the Good Shepherd for all my Life. David had watched many sheep for much of his life I Samuel

Chapter 5 : How to Apply Psalm 23 to Your Life - Bible Study

A Psalm of Life: About the Poem "A Psalm of Life" is an inspiring poem written by the American poet Henry Wadsworth Longfellow. The poem was first published in the October issue of The Knickerbocker or New-York Monthly Magazine, a magazine published in the New York City.

Related Media General Introduction to the Psalms The Psalms have a wonderful capacity to capture the reality of our human experience. They express the emotions, personal feelings, attitudes, gratitude, and interests of the average individual. One reason people love the Psalms is that we can each usually identify the Psalms with our own experiences. Unlike English poetry, which emphasizes rhyme and meter, Hebrew poetry relies on other characteristics for its impact like parallelism and figures of speech. Parallelism English verse manipulates sound, and emphasizes rhyme and meter. Hebrew poetry repeats and rearranges thoughts rather than sounds. There are several types of parallel arrangement of thoughts, with the first three listed below being the most basic. Figures of Speech Like the Hebrew language itself, Hebrew poetry uses vivid images, similes, and metaphors to communicate thoughts and feelings. Types of Psalms While praise and prayer characterize the Psalms as a whole, they may be categorized as: Praise 33, , , Historical 68, 78, , , Relational 8, 16, 20, 23, 55 , Imprecatory 35, 69, , , Penitential 6, 32, 51, , , , and Messianic 2, 8, 16, 22, 40, 45, 69, 72, 89, , Introduction to Psalm 1 This first Psalm stands as a kind of introduction to the rest of the Psalms. Its subject matter is very general and basic, but it touches on two subjects that continually occur throughout the Psalms. It declares the blessedness of the righteous and the misery and future of the wicked. Above all else, it summarizes all that is to follow in the rest of the Psalms, and, for that matter, in the rest of Scripture. It presents two ways of life: Two great thrusts flow out of this: Note how this Psalm drives home its truth by the use of contrasts. Here is a contrast between character and destiny. Psalm one is a wisdom Psalm. There are praise Psalms, lament Psalms, and enthronement Psalms and all contain wisdom, of course, but as an introduction and door to the rest of the Psalms, this Psalm declares in just a few words some of the most basic but profound truths and propositions of the Bible. In essence, God says there are two ways of life open to us: The choice is ours. Blessedness is a choice, but to be blessed, one must by faith obey the conditions; he must pursue the way of blessedness as described in this Psalm. The Way of the Godly 1: Blessing comes from growth in the plan of God through fellowship with Him and through the Word of God. While believers have a heavenly position and an eternal inheritance secured by the work of Jesus Christ, the experience of their blessings, the increase of their capacity to appreciate the Lord, and their capacity for happiness is directly proportional to their knowledge and application of the Word. This must not be understood in the sense of legalistic obedience to a set of rules and principles, like a prescription or a formula, but in the sense of an obedience of faith that such a life brings to the one who believes the concepts of this passage. This is a beatitude. A beatitude pronounces blessing upon a certain group of people. It is not, however, an unconditional pronouncement, nor a pronouncement of bliss or a life without problems. It is conditional and this is strongly stressed. Blessing is pronounced, but only on those who comply with certain divine demands or spiritual qualities. But what are these in general? The passage is not speaking about complying with a system of works or self-righteous pharisaism, nor complying with a special formula so one may then experience blessedness. Instead, a beatitude promises blessing to those whose lives are characterized by certain qualities as the outcome of faith and relationship with God. The principle is that certain things corrupt, they tear down and destroy. Other things build, develop, make fruitful, and give the capacity and means for happiness through trust and fellowship with God. This is the message of this Psalm. Now, what are those things? Things to Avoid 1: We never stand still! It warns us how man is prone to turn aside little by little and become more and more entangled in the web of sin. He is easily influenced by the way of the world in its attitudes and actions, for actions follow attitudes. This is the kind of counsel that we must avoid. First, it means to be loose with reference to morals. It means immoral and without godly restraint or controls. It also means ungodly, godless, or negative toward God, loose from God, without Him as an anchor or controlling factor. It refers to those who are guided and controlled by their own desires, emotions, impulses of the mind and flesh rather than by the

Word and the Holy Spirit. It connotes movement toward the formation of habits or patterns. Here we see patterns forming and becoming entrenched. From thinking like the world we begin to act like the world. Sin is the transgression of the Law. It is whatever misses the will of God for man doctrinally or morally. We are all sinners. We all miss the mark, and none of us are perfect nor will we ever be perfect in this life. This is why Christ had to die for our sin so we might have His righteousness. Past Gallop poles which compared the church and unchurched showed there was basically no difference in the way they lived their lives. Many people in the church today are comfortable with their religion; they are merely playing at church. They are not advancing in their life with Christ, but are materialistic, earthly-oriented, living as earthdwellers and not sojourners. You are viewed as in a confederacy with them. It refers to one who is actively engaged in putting down the things of God and His Word. But please note that scoffing can occur by declaration of words or by declaration of a way of life that scorns the moral absolutes of Scripture and its way of life. From this retrogressive process, it is easy to see that people simply do not remain passive about God. Passivity toward God and His Word leads to activity in sin and finally to overt activity against God. That is a law of life. How do people scoff at the Word of God? But there are other ways. We think we have better things to do with our time. In essence we scoff at the Word when we fail to obey it and order our lives accordingly cf. These verses pose a warning to us. They teach us how little by little we can step out of the place of blessedness and into the place of misery and cursing with horrible consequences. First, we can begin to think with the viewpoint of the wicked. Compare Lot in Genesis He chose according to the viewpoint of the wicked. Then we can quite naturally begin to behave like sinners, acting more and more like the world. Again compare Lot in Genesis Note how these three verses in Ephesians parallel Psalm 1: Nor sit in the seat of scoffers! So, how can we avoid this? I would emphasize how remarkable this is. Psalm 1 is an introductory Psalm, a kind of gateway to the rest, where all kinds of qualities are mentioned. Yet, this is the one quality which is of single importance. Because here is the root, everything else is the fruit, i. This emphasis is borne out throughout Scripture cf. The church is not a social club, a welfare organization, a religious or a ritualistic institution. According to Scripture, everything in the church is to flow from and around this emphasis and activity. Its organization, its fellowship, its works, testimony, witness, and giving. This does not deny the ministry and work of the Holy Spirit or other valid functions of the church like music, but central to everything is the Word Jam. The Key to Blessedness 1: But it may also be taken as a strong contrast, i. The Theological Word Book of the Old Testament points out this word may be used for that which a person wishes strongly to do or have. The Hebrew verb form of this noun is used several times of a man taking pleasure or finding delight in the woman he loves. The law, of course, refers to the Word of God. This draws our attention to the doctrine of bibliology or the doctrines of revelation, inspiration, preservation, collection and canonization of the Bible, and illumination 2 Tim. If you are interested there is a thorough study on this subject entitled, Bibliology: One of the reasons Scripture is a delight, like honey in the honey comb, is because it is truth. It is accurate, reliable and actively powerful Ps. It is on his mind and in his heart at all times in every situation and area of life 2 Cor. It involves thinking about what Scripture means and how, when, and where it should be applied.

Chapter 6 : How to Live the Psalm 15 Life - Kenneth Copeland Ministries Blog

Psalm 15 offers a plan to becoming like a palm tree—“one who can “daily dwell in the life of the Holy Spirit” (verse 1, TPT) and will “never be moved” (verse 5, ESV). It is the path to a flourishing, blessed and unshakable life.

The Power of Psalm 23 in Your Life blog to help followers revjgw yahoo. It brings comfort to those who are suffering. It brings peace to lives in turmoil. But it gives us so much more! I have to admit my first memory of this psalm is not very flattering. The Lord is my shepherd; I shall not want. What does it mean? When the Lord shepherds us, we have no wants. We have everything we need and more. Continuing with the shepherd-sheep analogy: He makes me lie down in green pastures for nourishment and rest. The good shepherd leads me beside still waters so my thirst is satisfied. He restores my soul so my emotional and spiritual needs are met. But it all goes back to the first words of the psalm: What does this mean? In order to have the Lord as our shepherd, we must give ourselves wholly to him. What he does He leads us — his leadership is perfect, flawless, never failing, always best. The Lord guides us — with correction, with more information, with greater revelation and with insight and discernment. He provides all our needs — We all have physical needs like food, shelter and clothing. As we follow Jesus, he promises that these needs will be supplied. But seek first the kingdom of God and his righteousness and all these things will be added to you. No one is better equipped and more willing to meet those needs than Jesus. He demonstrated that love through his life. He accepted anyone as they were and showed keen insight into their lives. His death for the sin of mankind was the ultimate expression of love. We also have personal needs like purpose, significance and meaning. The good shepherd invites us to participate with him in the eternal work of the kingdom of God! He provides all our needs because he created us. Therefore, he knows us thoroughly. He knows what we need. When someone develops an app, the developer knows everything that the app will do. But there are lots of end users, like me, who only know the basics of that app. The app creator can optimize the app for us. The good shepherd alone can optimize our lives! What we must do Trust him. No matter what is happening, we must continue to trust. Just like the wedding vows we are so familiar with: When we are present with him we can count on him. We follow his lead through prayer, worship, Bible reading and fellowship with other followers. When we are following, he will do active work in our lives. This is where he leads us. To honor and exalt his name. People see our lives and glorify God. Our lives can reflect two realities: Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. Of course, we can only live fearlessly in the presence of something that inspires fear! Living fearlessly means we are extra sensitive to the rod and staff of the shepherd. He uses these tools to remind us of his presence, to correct us and keep us on a safe path. So they bring comfort. You prepare a table before me in the presence of my enemies. When we have a good shepherd it means we enjoy special blessing in the face of opposition. He desires to anoint you with the Holy Spirit. Anointing also implies a commission to a special task. The goodness of God is with you all the time. He gives you his mercy or steadfast love. We have the blessing of the eternal presence of God. These things do not fail. Your Turn We can and should celebrate all these things. I encourage you to read the psalm slowly and thank your good shepherd for all he has done for you. And pass these words of encouragement on to someone else!

Chapter 7 : Introduction Commentary - Life of David in the Psalms

I Tell me not, in mournful numbers, Life is but an empty dream! For the soul is dead that slumbers, And things are not what they seem. // Life is real—life is earnest—

Kindle Edition Verified Purchase The book answers some questions about the place, importance, appeal, reputation of the psalms. Even the time and authorship of them. Their composition took along time and many people contributed to their existence. The molds were taken from the Caananites and other surrounding neighbors and remodeled to fit the monotheistic views of the Jewish people. Of course, there is a tremendous difference between the modern way of speaking and the way people expressed themselves in bygone eras. We are used to prose and not to poetry. Now, think in the reverse. For them it the past it was easier to come forth in poetry. So, the book has to be faced from a poetical side. It is the songs of a people who had a experience with God and with reality in a special way and they wrote down what they felt in a concise and profound way.. The book is divided in five divisions to parallel the five books of Moses, but there is no continuity within the divisions. It is a very important approach: Because they consider that David wrote over a hundred psalms. In a sense, then, there are the same blessings in reading the psalms as in reading the Torah. How did they come about? In the historical interplay of the Jewish people and a guiding God who was very present at times in their history and sometimes seemed very far away.. So, probably, they were used in the temple celebrations, specially. The content of the books. They validate the whole range of human emotions. Very seldom do we learn how to express the emotions. Reality is mostly about thoughts. And when somebody cries or feels abandoned we might easily say that person has a nervous breakdown. Not so with the psalms. And here is where the psalms are most useful to the modern man: Other people have gone through that before and they have done their crying and screaming and vented their disgust and dismay at their lot and condition. Go ahead and cry! That is the power of the psalms. You are no less of a human being because you feel disgraced, unappreciated. Bjut there is comfort in knowing that God cares. He listens, even if sometimes He takes a long time to answer. You are not alone in the world. God created you and cares. You matter to him. He will lift you up in due time.

Chapter 8 : How to Apply a Psalm to Your Life

Bringing the Psalms to Life is a book built on a wonderful concept but one that does not live up to its promise. It builds appreciation for the Psalms by identifying common threads of human experiences that are found in the Psalms - e.g. reversal of fortune, anger, abandonment etc.

Psalms Book 4. Psalms Book 5. David is listed in the superscription of 73 psalms. This does not necessarily mean that David wrote all of them, as the designation may mean simply that the psalm is about David. Moses is listed as the author of Psalm 90, and Solomon is listed as the author of Psalms 72 and Other authors listed in the psalm titles include Asaph 12 psalms , descendants of Korah 11 psalms , Heman the Ezrahite Psalm 88 and Ethan the Ezrahite Psalm Hymns and Hebrew poetry There are some very interesting things to note about the construction and style of the Psalms. The root meaning of the title of the book in both Hebrew and Greek is to play instrumental music and to sing to musical accompaniment. There is another feature of the construction of the book of Psalms that makes it stand out from the rest of the Bible. The book of Psalms is actually what we might call Hebrew poetry. However, it is unlike the English poetry many of us are familiar with, in that there is no rhyme and almost no meter or cadence in the writing. The outstanding feature of Hebrew poetry is the use of parallelism, meaning there is a balance within one or more sentences of similar phrases or clauses that have the same grammatical construction. Here are a few examples that illustrate this point: Who may dwell in Your holy hill? This construction is important to remember so we can understand what the words are saying. A word or phrase on one line may be clarified and explained by what is said on the next line. The key to fully understanding the message of a particular psalm is to make sure we read the entire section or psalm. The Psalms tend to place thoughts, concepts and ideas concerning doctrine together. The greatest benefits of Psalms The psalms are much more than beautiful literary compositions. The greatest benefits to the seeker of truth from the book of Psalms are not found in its construction or musical origins, but the timeless and uplifting truths it offers to people of every nation and age. Eternal truths are written in a form that challenges the human intellect and touches the human heart. The words, phrases, lines and sentences with their recurring thoughts are able to teach us and reach us in ways that few things can. How to remain godly in the face of great trials. Questions about the injustices of the world. Dealing with depression and despair. Facing our own mortality at the end of our lives. Why God allows suffering. Repentance, forgiveness, mercy and the reconciliation of the whole world to God. The glory and grandeur of God. Overall themes There are certain overall themes that appear many times in the Psalms. In various commentaries on the Psalms, these themes are noted as always standing out. God was not just a doctrinal issue to people, but Someone who was interested in everything they did. We see this principle continued in the New Testament in what Jesus taught His disciples: Third, the Psalms speak often of Israel and Zion. Peter said in the book of Acts that God is no respecter of persons Acts A note of salvation for all the nations of the world is deeply embedded in some of the psalms. Commenting on verse 5 in Psalm 87, Dr. The book of Psalms is certainly a section of the Holy Scriptures that has much to offer any student of the Word of God. In its messages there is encouragement, instruction, inspiration, truth and solutions to the great issues facing mankind. The needs of the human heart and mind are cared for in this unique book. Why not take the time to study the psalms more closely and benefit from the great source of godly inspiration they provide?

Chapter 9 : A Psalm of Life - Longfellow

The answer lies in the life-giving power of God's word. The opening verse (verse 25) consists of both a confession and a prayer: "my soul clings to the dust" (confession), "give me life according to your word" (prayer).

How to Live the Psalm 15 Life May 2, Do you want to live a life that is unshakable—one so filled with blessing that no circumstance can steal from you? Psalm 15 has the secret to your success! With winds reaching up to mph, a hurricane is a powerful and destructive storm system—its brute force has the potential to destroy nearly everything in its path. With lashing winds, flying waves and torrents of rain, it has the ability to tear down even the strongest structures. It seems nothing can withstand its torrential force. Except one thing—the palm tree. Even the mighty oak tree is uprooted and torn apart with hurricane force. Yet, palm trees stand their ground—they are not moved. Quite often, a palm tree is the last thing standing after a great storm—a symbol of resistance in the face of overwhelming adversity. Even before Jesus came to earth, the palm branch was a symbol of triumph and victory. So it is no surprise that God uses the palm tree to paint a picture of how we, as believers, are to live. How do we become spiritual palm trees? It is the path to a flourishing, blessed and unshakable life. Would you like to live that kind of life? You can get there! Below are five ways you can build and live a Psalm 15 life. Its roots go deep beneath the surface. When we are rooted and grounded in God and His commands abiding in Him as He abides in us, we will be like the palm tree in our daily lives. We will have strong roots and walk uprightly. What does it mean to walk uprightly? To put it even more simply—put the good in, keep the bad out. Those who walk uprightly are uncompromising and humble, keep their eyes and ears from unclean things, avoid sin, deal honestly, have unwavering faith, and walk in love toward others. They are not hypocrites—speaking one way but living another. They walk uprightly in public and in private—speaking truth in their hearts. To walk uprightly brings countless blessings. Aside from being unshakable and immovable, the upright are pleasing to God. Nothing will be impossible for those who purpose to keep His commandments and stay out of sin. Over time, the disease will eat away at the roots until one day it topples over, falling to the ground. Psalm 15 tells us how to get strong and stay strong—by protecting ourselves from the disease of speaking against others. Speaking against others is in direct disobedience to the commandment to love one another John It weakens our roots and opens the door for Satan to access our lives. A person who cannot be moved is a person who refuses to speak against others in any way. Gossip is serious sin. So, when gossips accuse and slander others, they are acting like the original accuser! Many times, the tales they pass on may even be true but certainly not pure, lovely or good reports Philippians 4: One of the things God hates most is for someone to sow discord among fellow believers Proverbs 6: So, stay clear of one who gossips, who accuses others and spreads strife. There are so many people in the world who are ready to tear others down and criticize. Purpose in your heart to respect, love and consider others before you consider yourself Philippians 2: Then you will have success, and be one who cannot be shaken. If you struggle in that area—speaking harshly to people—repent and turn around. Look up 1 Corinthians 13 about the love of God, and put it in your eyes and heart until it becomes a checklist for you. Put strife aside and determine to succeed in becoming a flourishing palm tree. It looks adversity in the face and refuses to be moved. As you obey the Word of God and walk in love, it will become easier for you to fulfill the requirement to speak passionately against evil—it will be a natural response from your heart. There is a temptation among Christians today to avoid controversial issues for fear of becoming involved in an uncomfortable confrontation. But Jesus did not advocate this, nor did He demonstrate it in His own life. Want to get notified the next time we upload videos like the one above? This includes abortion, same-sex marriage and the opposition to Israel, to name a few. They are not silent or passive. They stand for what is right. Further, the righteous will not elevate those who do evil simply because they are admired in the public eye or happen to be popular celebrities. Uncompromising Christians are just that—unwilling to move with the winds of change in the world around us. In other words, the righteous will align themselves with the right people and avoid the wrong ones. While we oppose evil, living the Psalm 15 life means recognizing and honoring those who are faithful to the Lord and His ways. To honor is to respect, and not criticize or tear down, Christian

leaders and ministers, as well as our fellow believers. Did Jesus say everyone will know we are Christians because we go to church? Or because we tell them we are? He said they will know we are Christians because we love one another John People respect and honor you because they know you keep your word no matter what it costs. Make a decision that your say-so is something people can always count on. Be faithful and reliable. When He speaks, He means what He says. No, the righteous will never crush others with exploitation or abuse. Those who live the Psalm 15 life are those who can never be bought with a bribe against the innocent. There are 84 verses in the Bible about bribery, all with the same messageâ€”it is wicked, and those who participate in it will be ruined and will not prosper. One verse is Proverbs God Himself has given us grace and forgiveness, and we are expected to give and love in that same way. Those who cannot be shaken are those who love and serve, whether there is a profit involved or not. They put God and people before money. Their priorities are straight. In conclusion, when you live the Psalm 15 life and walk uprightly, refuse to speak against others, stand against evil, keep your word, and keep integrity in the way you handle money, you will become like a palm treeâ€”immovable, unshakable and fruitful. No matter what comes your wayâ€”you will stand firm and prosper!