**The Book of Psalms—Study Guide (Psalms 107-112)**

The Bible always takes precedence in our study of God’s Word (2 Timothy 3:16-17; 2 Peter 1:20-21). This guide is just a “help” compiled from the Soncino commentary, Ambassador College notes, & personal study.

**BOOK FIVE: (Psalms 107-150)**

**Psalm 107:** Soncino titles this Psalm: “Divine Providence.” The theme is closely linked to the preceding Psalms (105 and 106) and is regarded as a continuation in the series.

1-3: The Psalm begins with the same words as does Psalm 106. The following verses are a description of future events. The redeemed of the Lord (Isaiah 62:11-12) will be gathered out of the lands, from the east, west, north and south. Notice Isaiah 43:5-6; 49:12-13.

4-6: They wandered (aimlessly) in the wilderness in a desolate way (there were no marked trails). They found no city and were exhausted, hungry and thirsty. Then they cried to the Lord, and He delivered them.

7-9: God then led them forth by the right way (straight and direct) that they may go to a city for a dwelling place (Jerusalem or Israel). Oh, that men would give thanks to the Lord for His goodness, and for His wonderful works; for He satisfies the longing soul and fills the hungry soul with goodness. See Jeremiah 31:23-25.

10-12: Those sitting in darkness and in the shadow of death were bound in irons. This happened because they rebelled against God’s words and despised His counsel. Therefore, He brought down their heart with labor.

13-14: Then they cried out to the Lord in their trouble. He saved them out of their distresses and brought them out of darkness and the shadow of death and broke their chains in pieces. See Isaiah 42:6-7.

15-16: Oh, that men would give thanks to the Lord for His goodness and for His wonderful works to the children of men! He has broken the gates of bronze and cut the bars of iron in two. (This was a prophecy concerning what Cyrus would do against Babylon—see Isaiah 45:1-2).

17-18: Fools were afflicted because of their transgression and their iniquities. (They despise wisdom—Proverbs 1:7). Their souls abhorred all manner of food and they drew near to the gates of death. See Job 33:19-22.

19-20: Then they cried out to the Lord in their trouble and He saved them out of their distresses. He sent His word and healed them (see an example of this in Matthew 8:8), and delivered them from their destructions.

21-22: Oh, that men would give thanks to the Lord for His goodness, and for His wonderful works. Let them sacrifice the sacrifices of thanksgiving (Psalm 116:17), and declare His works with rejoicing (Hebrews 13:15).

23-27: Those who go down to the sea in ships do see the works and wonders of the Lord. God commands and raises the stormy wind which lifts up the waves. The sailors mount up high to the heavens and go down again to the depths--they melt at the trouble and reel and stagger like a drunkard and are at their wit’s end.

28-30: Then they cry out to God in their trouble, and He brings them out of their distresses. He calms the storm so that the waves are still (Psalm 89:9). God guides them to their desired haven (market towns on the shore).

31-32: Oh, that men would give thanks to the Lord for His goodness, and for His wonderful works (repeat from verse 8). Let them exalt and praise Him in the assembly of the people, and among the elders (Psalm 22:22, 25).

33-34: God turns rivers into a wilderness; water springs into a dry land; a fruitful land into barrenness; for the wickedness of those who dwell in it. (An example of this is in Jeremiah 50:38).

35-38: On the other hand, for the righteous: God turns a dry land into pools of water (Isaiah 35:5-7; 41:17-20). There He makes the hungry dwell, that they may establish a cities for dwellings with fields and vineyards that will yield a fruitful harvest. His blessings will be on them and their cattle will multiply (Deuteronomy 7:12-14).

39-40: The wicked are diminished and b rought down low through oppression and sorrow. God pours contempt upon princes, and causes them to wander in the wilderness where there is no way. See Job 12:19-21, 24-25.

41-42: Yet on the other hand, God sets the poor on high, far from affliction, and makes their families like a flock. The righteous see it and rejoice (Job 22:19-20), and all iniquity stops its mouth (Job 5:15-16).

43: Whoever is wise will observe these things, and they will understand the lovingkindness of the Lord. See Jeremiah 9:12-16, 23-24 and Hosea 14:9.

**Psalm 108: A Song. A Psalm of David.** Soncino titles this Psalm: “Thanksgiving and Prayer.” This Psalm is a compilation and repeat of Psalm 57:7-11 (verses 1-5) and Psalm 60:5-12 (verses 6-13).

1-6: David’s heart was steadfast and he wanted to sing and give praise to God with the lute and harp. He wanted to praise God among the nations. God’s mercy is great above the heavens and His truth reaches to the cloud. Be exalted above the heavens, O God, and Your glory above the earth. Save with Your right hand, and hear me.

7-9: God spoke: “I will rejoice and divide Shechem, and measure out the Valley of Succoth. Gilead and Manasseh are mine. Ephraim is the helmet for My head, and Judah is my lawgiver. Moab is my wash pot; over Edom will I cast My shoe, and I will triumph over Philistia.” (Israel will be saved and his enemies destroyed).

10-13: Who will bring me into the strong city, and into Edom? Is it not God, who cast us off? Give us help from trouble, for the help of man is useless. God is the One who shall tread down our enemies (Jeremiah 49:20-22).

**Psalm 109: To the Chief Musician. A Psalm of David.** Soncino titles this Psalm: “A cry for help.”

1-2: David asked God of his praise (given Him in the past) to intervene and not keep silent, for the mouth of the wicked and the deceitful had opened against him. They spoke against him with a lying tongue.

3-5: They surrounded him with words of hatred, and fought against him without a cause. (Jesus quoted this in reference to His own experiences in John 15:23-25). In return for David’s love, his enemies rewarded him with evil, but David would give himself to prayer.

6-7: David’s desire was to set another wicked man over him (the wicked), and let an accuser (in Hebrew: Satan, who is the accuser of the brethren—Revelation 12:10) stand at his right hand. When he is judged, let him be found guilty, and let his prayer become sin.

8: Let his days be few (the wicked), and let another take his office. This is one of the Psalms that Peter quoted from in choosing a replacement for Judas Iscariot. Notice Acts 1:20.

9-12: Let the wicked’s children become fatherless and his wife a widow. Let his children beg and seek their bread from desolate places. Let the creditor seize all that he has and let there be none to extend mercy to him.

13: Let his posterity be cut off and the generation to come be blotted out. (Soncino: “The extinction of the family was contemplated as the most terrible of calamities).

14-15: Let the iniquity of his fathers be remembered before the Lord, and not let the sin of his mother be blotted out. Let them be continually before the Lord that He may cut off the memory of them from the earth.

16: The reasons why all this heartache and pain was to be bequeathed upon the wicked: Because they did not remember to show mercy, but persecuted the poor and needy man, and even killed the broken in heart.

17-18: As he loved cursing others, so let those curses come to him. As he did not delight in blessing, so let the blessings be far from him. As he clothed himself with cursing as with a garment (as a constant habit), so let (the curses) enter his body like water and like oil into his bones.

19-20: Let his wickedness be like the garment which covers him and for a belt with which he girds himself. Let this be the Lord’s reward to my accusers and to those who speak evil against my person.

21-22: But in contrast to the prayers for the wicked, David asked God to deal with him for His name’s sake. Because God’s mercy is good, David asked for deliverance, for he was needy and his heart was wounded.

23: I am gone like a shadow when it lengthens (Psalm 102:11—refers to the end of the day, and symbolic of being swallowed up by death). I am shaken off like a locust (when a locust is cast off a garment)

24-25: My knees are weak through fasting (loss of appetite), and my flesh is feeble from lack of fatness (lack of oil). I have become a reproach (a taunt) to them—when they look at me, they shake their heads (in contempt).

26-27: Help me, O Lord my God! Save me according to Your mercy. That they may know that this is Your hand—that You, the Lord God, have done it (that it is God who will intervene).

28-29: Let them curse, but You will bless. When they arise, let them be ashamed, but let Your servant rejoice. Let my accusers be clothed with shame (confusion), and let them cover themselves with their own disgrace as with a mantle (like an outer robe—visible to all).

30-31: I will greatly praise the Lord with my mouth, and will praise Him in the multitude. God shall stand at the right hand of the poor (as a protector, not as an accuser) to save him from those who condemn him.

**Psalm 110: A Psalm of David.** Soncino titles this Psalm: “A King’s Victory.” (This Psalm is Messianic).

1: Jesus quotes this in Luke 20:42-43. David calls Him my Lord. God is prophetically telling Christ, David’s Lord, to sit at His right hand (Hebrews 1:13) “till I make Your enemies Your footstool” (1 Corinthians 15:25).

2: Again, Christ the Lord is being addressed again. His coming rule is noted: “The Lord shall send the rod of Your strength out of Zion, rule in the midst of Your enemies.” See Revelation 2:27, 19:15.

3: Your people will offer themselves freely in the day of Your power (Daniel 7:18, 27; Revelation 1:6, 2:26). In the beauties of holiness, Christ will rule (Psalm 29:2—the priests who served in the temple wore holy garments for splendor and beauty—Exodus 28:2). The dew falls at dawn and is a metaphor of beauty and freshness.

4: The Lord has sworn and will not relent: You (referring to Christ) are a priest forever according to the order of Melchizedek. See Genesis 14:18; Zechariah 6:12-13; Hebrews 5:10; 6:20-7:1-3; 21.

5-6: The Lord is at Your right hand (Mark 16:19; Acts 7:56), and He will execute (break in pieces) kings in the day of His wrath (Revelation 19:19-21). He will judge among the nations (Joel 3:12-17), and will fill the places with the dead and will execute (crush the heads) of many countries.

7: It seems that this verse still refers to the Lord who will drink by the wayside (symbolically being refreshed), and that He will lift up the head (meaning being successful in battle--see Psalm 27:6).

**Psalm 111:** Soncino titles this Psalm: “God’s Saving Acts.” (In Hebrew, “Praise the Lord” is “Hallelujah;” which means for the congregation to join in the recital of the Psalm).

1: I will praise the Lord with my whole heart (completely absorbed in praising God with desire and emotion), in the assembly of the upright and in the congregation. See Psalm 35:18.

2-3: The works (acts) of the Lord are great, studied (sought out and inquired) by all who have pleasure in them. His work (His Providence) is honorable and glorious (He is clothed in these qualities—Psalm 104:1). His righteousness endures forever (See also Psalm 145:5, 17).

4: God has made His wonderful works to be remembered—especially the miracles which God did for Israel when He brought them out of Egypt. (According to Soncino, in Hebrew liturgy, the Sabbath is called, “a remembrance of the departure from Egypt”). He is gracious and full of compassion (Exodus 34:6; Joel 2:13).

5-7: He has given food to those who fear Him. God is mindful of His covenant (with the patriarchs—Genesis 15:18). God has declared to His people the power of His works, in giving them the inheritance of the nations (in Canaan). The works of His hands are verity (truth) and justice; and His precepts are sure (see Psalm 19:7-9).

8-9: His precepts stand forever (Isaiah 40:8), and are done in truth and uprightness (Revelation 15:3). He has sent redemption to His people. He has commanded His covenant forever (See 1 Chronicles 16:15-18). Holy and awesome (awe-inspiring) is His name. (KJV: “reverend” is His name—only God is reverend—not the clergy).

10: The fear of the Lord is the beginning of wisdom (Proverbs 9:10). A good understanding have all those who do His commandments (Deuteronomy 4:6; Job 28:28). His praise endures forever.

**Psalm 112:** Soncino titles this Psalm: “The Righteous Man.” This Psalm develops the theme from the closing verses of the above Psalm and describes one who is inspired by the ideal of the “imitation of God.”

1-2: Blessed is the man who fears the Lord (Psalm 128:1), who delights greatly in His commandments (Psalm 119:143-144). His descendants will be mighty (prosperous and secure) on the earth (Psalm 102:28). The generation of the upright will be blessed (Psalm 25:12-14).

3-4: Wealth and riches will be in his house, and his righteousness endures (stands) forever (this is a further promise which will occur during the Millennium). Unto the upright, there arises light in the darkness (Psalm 97:11). He is gracious, full of compassion and righteous.

5-6: A good man deals graciously and lends. He will guide his affairs with discretion (he is scrupulous and considerate). Surely he will never be shaken. The righteous will be in everlasting remembrance. (A Jewish saying: “There is no need to set up monuments to the righteous; their acts are their memorial”).

7-8: He will not be afraid of evil news. (When it comes), his heart is steadfast (stable and quiet) because he is trusting in God. His heart is established (Proverbs 10:25). He will not be afraid until he sees his desire (God’s intervention) upon his enemies (Psalm 59:10).

9-10: He has dispersed abroad and has given to the poor. His righteousness endures forever (Verse 9 is quoted in 2 Corinthians 9:8-9). His horn (strength) will be exalted with honor. The wicked will see it and be grieved and will gnash their teeth and melt away. The desire of the wicked shall perish (See Matthew 13:41-43, 49-50).