**The Book of Psalms—Study Guide (Psalms 67-72)**

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.

**Psalm 67: To the Chief Musician. On stringed instruments. A Psalm. A Song.** (In Jewish liturgy this Psalm is recited at the termination of the Sabbath. It is a prayer for salvation not only for Israel, but for the whole world). Soncino titles this Psalm: “Universal Praise of God.”

1-2: God be merciful to us, and bless us, and cause Your face to shine upon us. (This is based on the blessing which the priests offered—See Numbers 6:23-27). God’s way will be known upon the earth, and His salvation among the nations (This is millennial).

3-4: Let all the peoples praise God. Let the nations be glad and sing for joy. For You shall righteously judge and govern the nations on the earth (see Psalm 96:13; 98:9).

5-7: (Verse 5 is a repeat of verse 3, then new material): Then the earth shall yield her increase (much produce). God, our own God (emphatic that God is our God), shall bless us. And all the ends of the earth shall fear Him.

**Psalm 68: To the Chief Musician. A Psalm of David. A Song.** Soncino titles this Psalm: “God’s Victories.” (The basic theme is the triumphant march of God through the history of Israel, giving hope for his Kingship to come over all the earth in the future. This Psalm is one of the most magnificent in its thought and language).

1-3: Let God arise. Let His enemies be scattered, and those who hate Him flee before Him (See Numbers 10:35). As smoke is driven away (Hosea 13:3) and wax melts in a fire, so let the wicked perish in God’s presence (See 2 Thessalonians 1: 6-10). But let the righteous be glad and rejoice exceedingly before God.

4-5: Sing praises to His name. Extol Him who rides on the clouds (Isaiah 19:1). His name is YAH (the Lord), and rejoice before Him. God, in His holy habitation (heaven—Deuteronomy 26:15), is a Father to the fatherless and a Defender of widows.

6: He sets the solitary in families, and brings out those who are bound into prosperity. (Soncino: God allowed Israel to be in Egypt and brought them out into the Promised Land. Egypt--the rebellious--was devastated by the plagues that came on it). There will be a second exodus of Israel and they will be blessed—Isaiah 49:8-13.

7-8: God went before His people (Exodus 13:21), when He led them through the wilderness. Selah (A pause, so the worshippers would meditate on this tremendous fact). The earth shook. The heavens dropped rain at the presence of God and Sinai itself also moved at the presence of the God of Israel (Psalm 77:16-20).

9-10: God sent a plentiful rain, whereby He confirmed His inheritance when the land was weary (See Judges 5:4-5). His congregation dwelt in it. From His goodness, God provided for the poor (afflicted).

11-12: God gave the word and great was the company of the prophets who proclaimed it. Kings of armies would flee (an example of this is in Joshua 10:16), and those who remained at home would divide the spoil.

13-14: Once the land was conquered, Israel would lie down among the sheepfolds, they would be like the wings of a dove covered with silver, and her feathers with yellow gold. When the Almighty scattered kings in the land it would be as white as the snow in Zalmon (A mountain near Shechem—Judges 9:48).

15-16: The mountain of God is the mountain of Bashan (Mt. Hermon—over 9,000 feet high). It was a mountain of many peaks. Why do you fume with envy, you mountains of many peaks? Actually, the mountain which God desires to dwell is Mt. Zion—see Psalm 132:13. The Lord will dwell in it forever.

17-18: The chariots of God are thousands of thousands. The Lord is among them as in Sinai, in the Holy Place. You (Christ) ascended on high, and led captivity captive (Ephesians 4:7-10). You have received gifts (tribute) from men, even from the rebellious. The Lord God would dwell there (in Mt. Zion as the undisputed Ruler).

19-20: We are blessed by the Lord (who gives gifts—as also seen in Ephesians 4:7-10). He daily loads us with benefits (Psalm 103:2-4). Our God is the God of salvation, and He is our deliverer from death.

21-22: God will wound the head of His enemies (Habakkuk 3:13). He will also wound the hairy scalp (enemies would not cut their hair until they were victorious). The Lord will bring back (the enemies) from Bashan and from the depths of the sea so that Israel’s feet may crush them in blood (Psalm 58:10),

23: Also, the tongues of your dogs will have their portion of the blood of their enemies. This refers to the time when Christ returns. But notice 1 Kings 21:17-19 (Ahab), and what happened to Jezebel in 2 Kings 9:36.

24-26: They have seen your procession, O God, into the sanctuary. The singers went before and the players of instruments followed, and among them were maidens playing timbrels. (These verses speak of when Jesus the King has a triumphal march into Jerusalem accompanied by Israelite leaders). Bless God in the congregations.

27: There is little Benjamin, their leader (the smallest tribe who first produced the first king—Saul). The princes of Judah and their company (the kingdom of the South ruled over by King David). The princes of Zebulun and the princes of Naphtali (represented the kingdom of the North—Israel—see Judges 4:6, 10; 5:18).

28-30: Because of Your temple at Jerusalem, kings will bring presents to You (Isaiah 60:5-7, 11). This is all millennial. The beasts of the reeds (hippopotamuses—refers to Egypt), and the herd of bulls with the calves of the people (refers to the rulers of the heathen nations around), will be rebuked till everyone submits himself.

31-32: God will also scatter those who delight in war (Isaiah 2:4). Envoys will come out of Egypt. Ethiopia will quickly stretch out her hands to God (Isaiah 18:7; Zephaniah 3:10). The kingdoms of the earth will sing to God.

33-35: To Him who rides on the heaven of heavens, which were of old. Indeed, He sends out His mighty voice. Ascribe strength to God. His excellence is over Israel. And His strength is in the clouds. O God, You are more awesome than Your holy places. The God of Israel is He who gives strength to His people. Blessed be God.

**Psalm 69: To the Chief Musician. Set to “The Lilies”** (See Psalm 45). **A Psalm of David** Soncino titles this Psalm: “Prayer of the Persecuted.” It is about a devout servant of God (David) undergoing cruel treatment and he feels that his sufferings are due to his religious loyalty. He pleads to God for relief.

1-3: David began: “Save me, O God, for the waters have come up to my neck" (symbolic of drowning in a sea of troubles). The sinking in the deep mire is something we see in Jeremiah 38:6. David was weary with crying; his throat was dry and his eyes failed while waiting for God.

4: Those who hated him without cause were more than the hairs on his head. Though he stole nothing (he was being falsely accused), he was expected by his enemies to restore it (See Exodus 22:1, 4, 9).

5-6: God knows our foolishness and our sins are not hidden from His view (Numbers 32:23). The Jewish Talmud says: “A person does not commit a transgression unless the spirit of folly enters him.” David asked that those who waited on and sought after the Lord would not be ashamed (or lose confidence) because of him.

7-8: David had borne reproach (Saul had falsely accused him) and shame covered his face. (See a similar statement in Jeremiah 15:15). He became a stranger to his brothers, and an alien to his mother’s children. (This section also refers to Christ—See Isaiah 53:1-3, and John 7:5).

9: This verse is also a prophecy referring to Christ. Zeal for God’s house had eaten Him up (See John 2:16-17). And the reproaches of those who reproached God fell on Him (See Romans 15:3).

10-12: When David wept and chastened his soul by fasting, that became his reproach (to his enemies). He made his garment to be sackcloth, and became a byword to his enemies. Those who sat in the gate spoke against him, and he was the topic of the songs of drunkards (A similar reference is in Lamentations 3:14).

13-15: David’s prayer was to God, in an acceptable (favorable) time. (See also Isaiah 49:8). He asked God, in the multitude of His mercy, to hear him in the truth of His salvation. He asked to be delivered out of the mire, and from those who hated him, and from the deep waters and the pit (the conditions described in verses 1-3).

16-18: David asked God to hear him. He believed that God’s lovingkindness is good, and he asked that God would turn to him according to the multitude of His tender mercies. He also asked that God not hide His face from him, and asked that God would speedily hear him—and would draw near to his soul and deliver him.

19-20: David knew that God could see his reproach, shame, dishonor, and his adversaries. He was full of heaviness, and looked for someone to take pity, as there were no comforters (See Job 16:2).

21: In addition to what David suffered, this is a very clear prophecy about what would happen during Jesus Christ’s crucifixion: He would be given gall for food and vinegar to drink (Matthew 27:34, 48).

22-24: David asked that his enemies’ table become a snare to them, and their well-being a trap; also that their eyes would become darkened so they couldn’t see, and that their loins would shake. He asked God to pour out His indignation upon them and for His wrathful anger to take hold of them.

25: This is a prophecy about Judas Iscariot (See Matthew 27:3-8; Mark 14:21). “Let their dwelling place be desolate” is quoted in Acts 1:20.

26-28: The wicked persecuted and added grief to those God wounded (This also happened to Christ—Isaiah 53:4). David asked God to add sin to their sins by not allowing them to enter His righteousness; to be blotted out of the book of the living (life)—not to be written with the righteous. (Exodus 32:32-33; Revelation 20:15).

29-31: Even though David was suffering, he asked that God’s salvation would set him on high. He was going to praise and magnify God with a song. Thanksgiving would please Him more than an ox or bull (See Psalm 51:16-17; Hebrews 13:15-16).

32-33: The humble would see this and be glad. Every deliverance by God gives heart and encouragement to those who see it. God hears the poor and does not despise His prisoners (this is millennial: Isaiah 49:8-9).

34-36: Let heaven and earth praise God, including the seas and all that is in them. God will save Zion, and He will build the cities of Judah, so that they may dwell there. Also, the descendants of His servants shall inherit (Zion), and those who love His name shall dwell in it. This too is millennial. See Isaiah 44:23, 26; 65:9.

**Psalm 70: To the Chief Musician.**  **A Psalm of David. To bring to remembrance** (to make memorial by praising God—see Psalm 38:1)**.**” This short Psalm is quoted from Psalm 40:13-17—with only a few minor word changes. Soncino titles it: “A Cry for Help.”

1-3: David asks God to make haste to deliver him. He also asked that those who sought his life and desired his hurt would be confounded and ashamed—that they would be turned back (or appalled) because of their shame (those who say “Aha aha,” which was a malicious exclamation of pleasure at another’s misfortune).

4-5: Let those who seek God rejoice and be glad in Him. Let those who love God’s salvation say continually, “Let God be magnified.” David again repeated: “I am poor and needy, so make haste to help me, O God. You are my help and deliverer, O Lord, do not delay.” See Psalm 141:1.

**Psalm 71:** No title or superscription. It most likely was written by David because the first three verses are based on Psalm 31:1-3, which was a Psalm of David. According to Soncino, this Psalm is titled: “Prayer in Old Age.”

1-3: David once again reiterated that he put his trust in God. He asked for deliverance and that God would incline His ear to him. God was his rock (a rock of habitation) and fortress.

4-6: This is a prayer asking to be delivered out of the hand of the cruel man. God is the One whom David put his trust in—from his youth. He acknowledged that God upheld him from birth— from out of his mother’s womb. His praise would be continually towards God.

7-8: David had become a wonder to many, but God was his strong refuge. Again he asked that his mouth be filled with God’s praise and glory all day long.

9-11: We too can ask God not to cast us off in the time of old age, nor forsake us when our strength fails. Enemies may lie in wait to take our life and take counsel together saying, “God has forsaken him, pursue and take him, for there is none to deliver him.” But God will always be there for us.

12-13: O God, do not be far from me, and make haste to help me. Let them be confounded and consumed who are the adversaries of my life. Let them be covered with reproach and dishonor who seek my hurt.

14-16: But I will hope in You continually, and will praise You yet more and more. My mouth will tell of your righteousness, and of Your salvation all the day. I will go in the strength of the Lord and I will make mention of Your righteousness, of Yours only.

17-18: O God you have taught me from my youth, and to this day I declare Your wondrous works. (Eventually all will be taught by God. See Isaiah 54:13). Now, when I’m old and gray-headed, do not forsake me until I declare Your strength to this generation, and Your power to everyone who is to come (in future as well).

19-20: The righteousness of God is very high. No god is like Him (See Exodus 15:11). God has done great things. David said that He showed him great and severe troubles, but would revive him and bring him up again from the depths of the earth (from the very gates of destruction, or the grave—Soncino).

21-22: David continued His praise of God that He would increase his greatness and comfort him on every side. David would praise His faithfulness. To the God of Israel he would sing with the harp (Psalm 144:9). Soncino says: “The Holy God has entered into covenant with Israel, and His holiness is pledged to redeem His people”).

23-24: David’s lips shall greatly rejoice when singing to God, and to his soul, which He had redeemed. His tongue shall talk of Your righteousness all the day long. For they (the enemies) are confounded, they are brought to shame who seek my hurt.

**Psalm 72: A Psalm of Solomon.** (Of or concerning Solomon). Jewish tradition also attaches a Messianic interpretation to this Psalm. Soncino titles this Psalm: “God’s Ideal King.”

1-2: Solomon’s prayer: “Give the king Your judgments, O God (Deuteronomy 1:17). And Your righteousness to the king’s Son” (1 Kings 3:9). This is millennial and refers to Christ: He will judge Your people with righteousness, and Your poor with justice. See Isaiah 9:7; 11:2-5.

3-4: The mountains will bring peace to the people, and the little hills by righteousness (See Isaiah 2:1-3; 32:16-18). He will bring justice (both as ruler and judge) to the poor of the people. He will save the children of the needy, and He will break in pieces the oppressor. See Revelation 19:11.

5-7: They shall fear You as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the grass before mowing, like showers that water the earth (see 2 Samuel 23:3-4). In His days, the righteous shall flourish (Psalm 92:12-13), and have an abundance of peace (Isaiah 2:4).

8-9: He shall have dominion from sea to sea, and from the River (Euphrates) to the ends of the earth (Zechariah 9:10). Those who dwell in the wilderness will bow before Him, and His enemies will lick the dust.

10: The kings of Tarshish (southeast Spain, and from other places along the coastline of the Mediterranean Sea) and of the isles will bring presents (Isaiah 60:9). The kings of Sheba (Southeast Arabia—a country of great wealth) and Seba (Genesis 10:7—Josephus identifies it with a city in Ethiopia) will offer gifts.

11: All the kings of the earth shall fall down before Him; all nations shall serve Him. See Isaiah 49:7, 23; 52:15. Again, this is all millennial when Christ rules over the earth.

12-14: He will deliver the needy when he cries. He will save the poor and him who has no helper, and will save the souls of the needy. He will redeem their life from oppression and violence. He will protect His people, as their blood (their lives) will be very precious to God.

15: And He shall live. And the gold of Sheba will be given Him (Isaiah 60:5-7). Prayer will be made for Him continually. And daily shall He be praised.

16: There will be an abundance of grain in the earth, (even) to the top of the mountains. Its fruit shall wave like (the cedars of) Lebanon; and those of the city shall flourish (in numbers) like the grass of the earth.

17: His name shall endure forever. His name shall continue as long as the sun (Psalm 89:36-37). Men shall be blessed in Him (Genesis 26:4-5). All nations shall call Him blessed.

18-19: Blessed be the Lord God of Israel, Who only does wondrous things. Blessed be His glorious name forever. Let the whole earth be filled with His glory. Amen and Amen. (This is a similar refrain which concluded Book One in Psalm 41:13).

20: The prayers of David the son of Jesse are ended. (This was an editorial note to separate the Psalms of David from the Psalms of Asaph, which follow in Book Three). As there are other Psalms of David later, it seems they were not written in chronological order. This Psalm may have been written just prior to David nominating Solomon as king (1 Kings 1:28-30).