

Know the God of Scripture

Volume 1

Week 26: Worthy of Our Praise - Answer Guide

Below is the answer guide for this week's lesson. By no means are the answers complete or the only possible responses to each question. They are a guide to fully understanding the intent of the questions posed.

1. A Messianic Psalm points to a future Messiah. David is pouring out his heart to a God who will save him. Psalm 69:9 is quoted by Jesus verbatim in John 2:17. The insults David encountered are strikingly similar to those made against Christ in Psalm 69:19-21. The shame and dishonor David describes parallels the feelings Jesus endured in his unfair trial and crucifixion.

2. When we meditate on coming into the presence of God “in the tabernacle,” all of life’s problems seem to disappear and the truth of reality sets in. We recall that we are simply ambassadors for Christ in a world not our own and we must do all we can to not get caught up in worldly ways or allow them to mold and shape our worldview. When we are in the tabernacle we begin to realize the true perspective in life we should adopt and live by. We must call upon Christ to mold and shape our thoughts in order to be effective purveyors of the Gospel.

3. Psalm 75 starts off with “we” and “your,” the “we” being the Jews corporately praising God. The “your” being YHWH. The 1st “I” is God who reveals that He judges on His timing and controls events on earth. The horn is a symbol of power, strength and pride. “He” is God in verses 7 and 8. The 2nd “I” is personal praise to God of Jacob. Psalm 75 starts off as a corporate Psalm with the congregation giving thanks to God. It then moves to a personal response by God which leads to a personal response from the author, Asaph. This psalm highlights the attributes of God being all-powerful and all-knowing, along with Him being the Judge of mankind and in control of everything.

4. In Psalm 76 the psalmist depicts God as a cosmic ruler who acts on behalf of the needy and those He calls Israel. Miraculous events that demonstrated God’s power of the past are recalled to encourage and strengthen the downtrodden. He is resplendent, majestic and revered by His people. The enemy soldiers fear Him for a different reason.

5. In Psalm 77 the Psalmist is struggling because he cannot see God when he calls upon Him. Day and night (bookends) he must meditate on God’s works of the past to keep him afloat in hope. He asks rhetorical questions (verses 7-9) regarding God’s absence. Then, in verses 13-15 he reveals the God of wonders whose strength is revealed in nature and mighty miracles of the past. Perhaps this is pointing us to read the Old Testament to muster up and strengthen our faith and trust in the One who performs miracles?

6. There’s an old saying, “those who fail to learn history are doomed to repeat it.” History is important because it makes us recall past events that can strengthen our faith. God intervened many times in the past signifying His capability to intervene in the future as long as obedience to His Law is observed. The author ends the psalm with David as the example of obedience and adherence to God’s commandments with “integrity of heart.” David is the model of behavior we should mirror towards God, a man after God’s own heart.

7. The divine assembly are the angelic beings (Hebrew: mal’ak) prior to creation that surrounded God’s throne (1 Kings 22:19-23; 2 Chronicles 18:18; Revelation 4). The gods mentioned are divine beings, both good and bad appointed over nations in Deuteronomy 32:8. Jesus quoted Psalm 82 in John 10:34 alluding to these angelic/spirit beings. Some theologians say the “gods” are human judges who stand at the gate and judge unjustly. God calls them “sons” because He created them, whether divine or human He is the Creator (89:7). Job 38:4-7 is another verse that refers to “sons of God” before creation of mankind.

A good resource to highlight this Psalm is Michael Heiser's *The Unseen Realm*.

8. Asaph refers back to Midian who was defeated by Gideon (Judges 7-8) and to Sisera, who was defeated by Deborah and Barak (Judges 4-5). Gideon and Deborah were faithful warriors who, even in dire overcoming circumstances, did not falter in their faith. Remember, Asaph witnessed both David's expansion and Solomon's retraction of the Kingdom of Israel.

9. In Psalm 86 God is depicted as gracious, a provider of joy, kind and ready to forgive, abundant in love, the deliverer, compassionate and gracious, slow to anger, abundant in faithful love and truth, strong, mighty, and good.

10. Augustine was a Christian apologetic who wrote many treatises in defense of Christian theology. His book, *The City of God*, was written after the fall of Rome to the Vandals. It defends against the Roman's accusations that their demise was caused by Christianity. In the 2nd half, Augustine contrasts two cities, one of earth and one of heaven and explains the way of salvation through Jesus Christ. It is a wonderful book to read.

11. Psalm 88 is considered the saddest of all psalms. Athanasius, considered to be an early church father, believed verses 7 and 8 regarded Christ in His suffering. Some theologians believe Psalm 89:38+ are Messianic in nature, describing Christ's suffering on earth.

Additional Questions:

1. Answers will vary depending on personal experience.

2. Answers will vary depending on personal experience.

3. Psalm 82, like Ephesians 6, describe heavenly bodies in conflict with God. They both remind us that there are spiritual battles ongoing in everyone's life. Ephesians 6 teaches us what armor to put on and what weapons to use to defeat the dark, spiritual forces that often influence our lives.

