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Lessons to be taken to
heart



The Acrostic Psalms

- Artistically covers the Hebrew Alphabet with the starting letter of each verse or phrase
 - Ps 9 and 10 together cover all the letters. 10 where 9 leave off and are a pair (111 112 another pair but each cover all letters)
 - Ps 25, the one emphasizing forgiveness may have some 'divine' out of ordered verses
 - Ps 145, the final Psalm of David is 3 groups of 7 and may have left off 1 to make a pattern of 777 'a perfect complete praise'
- Important lessons and themes meant to be learned by children of all ages, made easier to learn with the acrostics
- Often are boundaries between sections of the book of Psalms
 - 119 is between the Hallal Passover psalms and the Psalms of Ascent
- Occur only in
 - Book 1 (psalms 1-41) and
 - Book 5 (Psalms 107- 150)

The Acrostic Psalms

**With special order and completeness, acrostic Psalms help
open and close the Psalter**

Psalms 9-10, 25, 34, 37 four sets in book 1

Psalms 111-112, 119, 145 three sets in book 5

**Seven sets of skillfully written acrostic Psalms
all in the opening and closing books of the Psalter**

**Seven lines of thought put forth with this special emphasis
Lessons of import made easier to learn, with metronome
syllabary
to help one keep these things in mind**

First group from Book 1

Psalms opening

The blessed man will wrap book one, beginning and ending

Acrostic themed songs keep certain ideas in the forefront:

1- ...ABC... triumph over persecution, external evil, twin acrostics open (Psalms 9 and 10)

2-...DEFG... forgiveness of evil in me, internal evil (Psalm 25)

3-...HIJK... God's goodness is so good you can taste it even in interesting times (Psalm 34)

4- ...LMNO.... the meek will inherit the earth; an honor for the blessed man ending (Psalm 37)

Second group from book 5

Many other themes rise

some playing off these with melody and counter melodies

Acrostic themed songs keep certain ideas in the forefront:

5- . PQRS...the blessed God and the blessed man in union as twin acrostics open (Psalms 111 and 112)

The blessed man will wrap book one, beginning and ending of deliverance songs

6- ...TUVW...walking with the blessed man in the longest of Psalms (Psalm 119)

7- ...XYZ.... I will bless God and all Flesh will bless God David sings at his last; an honor for the blessed God ending Psalms closing (Psalm 145)

Psalm 9 and 10

A victory Psalm followed by a lament

- The section before
 - Psalm 1-8 represent the incarnation, opposition, humiliation and suffering of Jesus and the exaltation
- The section after
 - The most oft asked question of God in the Bible 'How long'
 - 'How long' before God 'delivers us from evil'
 - A bleak picture of vulnerable foundations, and mankind not seeking God

Prelude to 9 and 10

humiliation, opposition and exaltation

Seven lines of thought put forth with this special emphasis
Lessons of import made easier to learn, with metronome syllabary
to help one keep these things in mind

The blessed man introduced, opposed, humbled and exalted in
Psalms 1 through 8
In Psalm 8 God is glorified by the light coming out of stars and the
sounds coming out of babies' mouths because of God's enemies
Psalms that follow 9 and 10 are twins
and regard the defeat of those enemies
victory over evil

Psalm 9

- Terse Synapsis
 - God will have victory over evil and he sits enthroned is said three times in contrast to ungodly men who will not prevail
 - The tone is consistent with writing a victory song after an event on the order of killing Goliath
 - The title Muth-Labben portends the victory over evil in the death of the Son of God
 - The is Part 1. Psalm 9 will cover the first half of the letters acrostically, continuing in Psalm 10 Ending with a Selah 'hinges' it with Psalm 10

Psalm 9

a victory

David sings of victory of the wicked in the oddly titled 'death of a son' –
muth labben in Psalm 9

David runs his course singing in a celebration of victory,
The righteous will prevail over the wicked
Singing in acrostic form through the psalm
David runs past the first selah, then second selah
and at the last selah abruptly runs out of track... Psalm ends
David's road has ended and leaps as it were to the next Psalm and continues.

The triumph over evil is here and not yet
Making certain the listener doesn't hear a song of 'over realized eschatology',
David sings another to make that clear

Psalm 10

- Terse Synopsis
 - The tone is a lament
 - In Psalm 9 God sits in judgment but in Psalm 10 God is standing afar off, but ends with God seeing and hearing
 - Consistent in tone with a tragedy such as the death of David's son Absalom
 - God will defeat evil, but 'how long'?
 - This is Part 2. Psalm 9 will cover the first half of the letters acrostically

Psalm 10

a lament

Psalm 10 untitled, yet similar in theme to the road he ran on,

Following a final and abrupt selah in Psalm 9,

David continues his acrostic race in Psalm 10, a road similar but different

No longer a celebration of victory over the wicked..

Now a lament. that the wicked at times have apparent victory

Apparent victory at times, but not final and this will pass

He prays for mercy

Not decisive and as he prepared to break the tape in his run

David ends singing of ultimate and decisive victory

And in Jesus there is victory in 'the death of a son' which is both here and not

yet

Even the breaks from the order of acrostics may have meaning

In the next Psalm a cry of 'My God!' stands out breaking the typical acrostic

order

The other few breaks may remind the hearer of the Psalmists breaking God's

lays

Psalm 9 and 10: a 'hinge'

between what came before and will come after

- Ending Psalm 9 with a 'Selah' loosely combines Psalm 9 and 10
- The themes are different
- Psalms 1-8 present the humiliation opposition suffering and exaltation of David, portending Messiah and lead into the victorious theme in 9
- The 'how long' theme of Psalm 10 leads into Psalm 11 through 14 present the longing and waiting for deliverance and a bleak state of man who is in need and will be resolved in the work of Messiah who alone can 'ascend the hill of the Lord' on His own merits

Psalm 25

A Psalm of guidance, protection and forgiveness

- The section before
 - Who shall ascend the hill of the Lord (in 15 and 24)
 - This leads in to 22, 23, 24: the good shepherd who lays down His life for the sheep, the King
- The section after
 - A Psalm related to the dedication of the temple (psalm 30)

Psalm 25

- Terse Synapsis
 - Begins and ends with taking refuge in God
 - Forgiveness, Guidance, Protection from enemies
 - God will deal not only by defeating the sin out there but the sin in me
 - Touches on many of the themes of the Song of Moses and the Lamb: redemption, protection, guidance but as a prayer and statement of faith
 - An application Psalm in response to Psalm 22, 23, 24: The good shepherd who lays down his life for His sheep, the King

Psalm 25

A Psalm of guidance, protection and forgiveness

David sings a psalm of encouragement to others of his complete trust regarding forgiveness, redemption and deliverance

First person and thorough and ordered as a chiasm acrostic leading up to and down from the center verse

He completely trusts in a God who is completely trustworthy even for his guilt and shame even for his distress and opposition

Even in the imperfections breaking the acrostic pattern special emphasis on cries to God for forgiveness and redemption from falling short

as if the breads in the acrostic pattern represent his transgressions somehow

Psalm 25

An appeal for mercy for the best of all reasons,

At the center is the central cry.... 'For Your name's sake, O LORD, pardon my iniquity, for it is great. '

A celebration of the God who leads sinners in the way

Broad promises. Broad claims heaped on.

No one who hopes in you will ever be put to shame,

All the ways of the LORD are loving and faithful toward those who keep the demands of his covenant.

Future generations shall inherit the earth, a promise that will return more expansively in acrostic Psalm 37

Having begun and mostly sung in first person

David's song reaches and expands to include others at times and especially at the end

May integrity and uprightness protect me, because my hope, LORD, is in you.

Deliver Israel, O God, from all their troubles!

Psalm 34

Taste and see that the Lord is good

- The section preceeding
 - A Psalm related to the dedication of the temple (psalm 30)
- The section after
 - Psalms of the poor man (David portending Messiah) as he deals with being oppressed by the wicked
 - Psalms of living with the King and His benefits

Psalm 34

- Terse Synapsis
 - God is sovereign and his providential ways are good
 - Taste and see that the Lord is good
 - (even when life is crazy a lesson taken from when David had to pretend to be crazy to save his life)
 - And on the subject of taste and tounge
 - Keep your tongue from evil
 - The righteous man in the midst of trouble: ‘not even his bones will be broken’ portending Jesus at the cross
 - As the life of ‘the King’ David portends Messiah

Psalm 34

Taste and see that the Lord is good

In Psalm 34 David sings a song from an unusual time
Acrostically, to emphasize order in an apparently disordered situation
God is close to the brokenhearted
and even in the midst of stress taste and see that the Lord is good
Chaotic it may feel to be on the run from Saul, the Lord real and not pretend anointed
Stranger than fiction to work for the philistines

Now pressed to a point of crisis, David saves himself pretending to be crazy, drools on his beard
And looking back sings 'taste and see that the Lord is good'
Even in this there is order
Even in this the Lord is good
Learn from it children
And as the tongue is for taste and discernment
It is discerning to keep your tongue from evil
And your lips from speaking lies
Ordered even in apparent chaos.
The Lord is good through it all
And lessons to be had

Psalm 37

The meek shall inherit the earth

- The section before
 - Psalms of the poor man (David portending Messiah) as he deals with being oppressed by the wicked
 - Palms of living with the King and his benefits
- The section after
 - The concluding 3 Psalms in book 1
 - The Psalm for the memorial offering
 - The only Psalm in book 1 not a Psalm of David (a Psalm of Jeduthan the choir director)
 - The song of the blessed but poor man (David portending Messiah)
 - in Ps 40 and 41 110 the poor man is oppressed by a Judas figure expecting help from God
 - In Ps 36 the poor man is also oppressed by a Judas figure and in following psalms encouraged to set his hope in God
 - Like Ps 109, 110 the poor man is oppressed by a Judas figure then God is seen to be at the right hand of the poor, seating him at his right hand, making him like Melchizadek

Psalm 37

- Terse Synapsis
 - God will deal with evil within and without
 - The meek will inherit the earth
 - Forward looking like Psalms 10, 25 and 37
 - The righteous will prevail (couched in terms of inheritance, posterity, prevailing, having a future, salvation, having a stronghold...)
 - The wicked will not prevail (couched in terms of passing away, being no more, being laughed at by the Lord, harming themselves, cursed...)
 - Psalm 73 will mirror 37 but that's another story

Psalm 37

The meek shall inherit the earth

In Psalm 37, a declaration of dependent confident

Even in the face of opposition there is confidence

The meek shall inherit the earth

Those who wait on the lord

Will inherit the land

The meek shall inherit the earth

The dependence is complete and acrostic

The meek shall inherit the earth in Ps 37

In Psalm 38, the meek plead with God for things of mercies for themselves

and not anger

The blessed man, becomes poor for us and betrayed in Psalms 40 and 41

the blessed man closing, and wrapping Book 1

Book 1

David's first book of Psalms has opened

Man and his place in creation

The opening and closing of the book wrapped in psalms about the blessed man

Genesis

Book 5

The last book of Psalms opens

coming home

entering the promised land

Deuteronomy

Acrostics return

Closing book of Psalms has 4 more acrostic Psalms

Book 5: Psalms 111 - 112, 119 (authors anonymous) and 145 (final Psalm of David)

three sets

Psalm 111 and 112

The blessed God; The blessed man

- The section before
 - a chorus of The Right hand of God acting
 - A pageant of Judas and the poor man (Jesus) in Psalm 109 leading to the poor man raised to seat at the right hand of God and office like Melchizadek in Psalm 110
- The section after
 - The Passover deliverance Psalms

Psalm 111 and 112

- Terse Synapsis
 - Each leads off with Hallelujah
 - The blessed God (Psalm 111)
 - The blessed Man (Psalm 112)
 - The blessed salvation (Psalm 113) continues with this
 - Many of the themes of the blessed God carry over to the blessed man

Psalm 111 and 112

The blessed God; The blessed man

Psalms 111 and 112 are side by side twins

Parallel acrostics, same length, different subjects and interlinked

The blessed God and blessed man tied together somehow

Acrostic Songs of the blessed man stand on each side of the songs of Exodus deliverance celebration, the Hallal Psalms.

On one end, acrostic Psalms 111 and 112,

Psalm 111 about the blessed God

Psalm 112 about the blessed man

each running the gamut of all letters acrostic and complete,

tethered together by a phrase unique only to each other in the Psalms

" his righteousness endures forever." once in Psalm 111 about the blessed God

Psalm 111 and 112

The blessed God; The blessed man

**" his righteousness endures forever." twice in Psalm 112 about the blessed man
almost as if given a double portion of Elijah's Spirit
six other things enduring forever mentioned across the Blessed God and Blessed
man**

His righteousness sung in 111 thrice emphasized in 112

His charity in 111 thrice emphasized in 112

His desires met, to the wicked's chagrin sung in 111 thrice emphasized in 112

**The righteousness, mercy and successfulness of God displayed with great clarity in
the blessed man**

on the other end of the Hallal Psalms 113-118 is acrostic Psalm 119

112 expounding the blessed man as if from A to Z

119 the more expansive on the other

and 112 applied to Jesus in Corinthians, who is the blessed man from A to Z

Psalm 111 and 112

the hinge

**Psalm 111 lists various perfections of God, then ends reminding us as Proverbs begins that the fear of the Lord is the beginning of wisdom
Having run through the whole alphabet**

**Psalm 112 begins with the blessed man who fears the Lord
This Psalm is the same length as 112
And also runs through all the letters of the alphabet acrostically**

Psalm 119

A desire driven walk

- The section before
 - The Passover deliverance Psalms (Psalms 113 thru 118)
- The section after
 - Psalms of Ascent (Psalms 120 through 134)

Psalm 119

A desire driven walk

- Terse Synapsis
 - Almost every verse is about the word
 - A relentless reception of God's word
 - Almost every verse is a prayer
 - A relentless dependency on God's help

Psalm 119

A desire driven walk

Longest chapter in the Bible:

Longest acrostic in the Bible

A relentless first person reception of God's word

A relentless first person prayer to God for help keeping
God's word

An unfolding of God acting in a believer's life

Affliction and delight meet in an unexpected way

Psalm 1 has helped open the book of Psalms and now
comes back expansively

As the psalms begin to close

Psalm 145

David's last Psalm in the book
only Psalm of praise by title

- The section before
 - A bleak Psalm from Babylon 'how can we sing'
 - And David picks up his harp and sings how 'all Kings will sing'
 - The Psalm immediately prior says in the rescue of one person, the King, the nation will have well being portending the resurrection of Jesus.
- The section after
 - The final 5 praise Psalms
 - One praise for each of the five books

Psalm 145

- Terse Synapsis
 - The last of David's Psalms in the book
 - A template for praise to God
 - By the rivers of Babylon we laid down our harps and wept – how can we sing (in Psalm 137) but David picks up his harp and sings how someday 'all kings will sing of God'
 - In Psalm 145, I will sing (everyday and joyfully), the next generation will sing, everything that has breath will sing

Psalm 145

The only Psalm that is 'a praise Psalm' directly by title

Strongest acrostic psalms of victory side by side:

The meek shall inherit the earth in Psalm 37

All flesh shall bless God in Psalm 145

David sings his final song as an acrostic

All your works from A to Z will bless you

All the alls, underscored by the (almost) complete letter traversal

You, God, are my King

Yes, kings may sing to you

But you, God are my King

And this is what they will sing about

Your great acts

Your righteousness

Your goodness

Your tender mercies

How you help those who fall

How you open eyes

How your kingdom endures

I will bless you

Your saints will bless you

You open your hand

You satisfy every living thing

You are near to all who call on you

You are near to all who call on

you, in truth

There is a way to call on God in truth and no

Yes, kings will sing, indeed all flesh will join in.

Wicked gone.

All flesh will bless you

All flesh will bless your holy name

All flesh from A to Z, acrostic done

God has been completely blessed by his creation, from A to Z

All kings will sing

And we will sing

All with breath will sing

Only 21 of 22 letters used, but with 3 groups of 7 a perfect 777

Conclusion

**The books have opened
Acrostics have helped open
With special order and completeness
With special skill and fullness
Acrostics have helped close**

**The last acrostic ends
and then five Psalms of praise
One for each book in Psalms**

**Seven lines of thought put forth with this special emphasis
Lessons of import made easier to learn, with metronome syllabary
to help one keep these things in mind**



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Lessons to be taken to
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