

# LESSON 6

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## PSALMS 19—22

### PSALM 19: A MIRROR OF GOD'S MAGNIFICENCE

The golden thread running through this psalm is the glory of God. The psalm can easily be divided into three parts: the glory of God as reflected by His world (vv. 1–6), the glory of God as revealed by His Word (vv. 7–11), and the glory of God as received by His servant (vv. 12–14). W. Graham Scroggie, in his book *The Psalms*, has alliteratively pointed out, “Contemplate therefore either the Skies, or the Scriptures, or the Soul, and you are face to face with God. In the Skies is revealed His Glory; in the Scriptures, His Greatness; and in the Soul, His Grace” (p. 123).

1. What evidence is given for God's existence in verses 1 through 6?
2. What is said about the sun?
3. Name the seven characteristics of the Word of God.
4. What motivates the writer to engage in personal inventory?
5. What are presumptuous sins?

### PSALM 20: BEFORE THE BATTLE

This psalm and the one that follows it are prayers for the king. Obviously, it should be listed as a royal psalm. Apparently, it was written by David to be prayed or sung on behalf of the king as he prepared to depart with his army for battle. It may have been revised later by an inspired hand, making it address more completely the new circumstances that had arisen.

6. What attitude are we to have toward our rulers?
7. What kind of prayer is prayed for the ruler in this psalm?
8. In what should we boast?

9. What is meant by the anticipation of faith?

### **PSALM 21: PRAISING GOD FOR THE VICTORY**

A reading of this psalm reveals that it is akin in structure and content to the preceding psalm. Both of them weave back and forth from the first person to the third, both of them have the setting of a victory of the Lord, and both of them refer to the anointed king.

When a comparison is made between 20:4 and 21:1, 2, it appears that this psalm celebrates a nondescript victory that has been given. Thus the two psalms (20 and 21) are companions in that one is a petition and the other seems to be an expression of joy over an answer given. Apparently Psalm 20 was a prayer to be prayed for the king as he and his army were going off to war, while this psalm is an anthem of praise to be sung about the victory God has given the king in the battle.

10. How does this psalm relate to the previous psalm?

11. How do the people respond to the victory of God?

12. How has God been the God of abundance?

### **PSALM 22: OVERWHELMED BUT TRUSTING IN GOD**

This well-known lament psalm was quoted or alluded to at least seven times in the New Testament: verse 1 is appropriated by Jesus on the cross (Mt. 27:46; Mk. 15:34); verse 18 seems to be in the background of Matthew 27:35, Mark 15:24, Luke 23:34, and John 19:23; and verse 22 is applied to Jesus in Hebrews 2:12. Because of these prophetic indications, the psalm has been referred to as “A Passion Psalm,” one that pictures the rejection and pain of Jesus as He died for our sins. In this vein, it has long been recognized as one of the great “messianic” psalms.

As one begins reading it, however, his first impression is that David is writing in figurative language, in poetic hyperbole, about a siege of persecution he is undergoing—perhaps as he flees from the attacks of Saul. Because of the intensely personal character of the psalm, one does not immediately note that a detailed prediction of the sufferings of Christ is being given. The writer presents his deathly struggle in prayer to God in the first person.

13. How often is this psalm quoted in the New Testament?

14. How are we to interpret its prophecies?
15. Has the one pictured in the psalm received an answer to his prayers?
16. How did people view the righteous one in the psalm?
17. How has the righteous one resolved to respond to his unanswered prayers?
18. Will God answer all of our prayers?