

BACKGROUND - BOOK OF PSALMS

Introduction:

Psalms: Mizmor (Hebrew for Psalms) used 57 times, means melody, or song. In English, psalms denote songs of praise and worship; but worship covers all the moods and relations man has with God. The psalms, therefore, are varied in expression and purpose, as:

1. Memorial, historical, narrative, teaching, and parable.
2. Allegory, enlightenment, revelation, and prophetic.
3. Praise, hope, trust, faith, exaltation of God, love for God and His Word, thanksgiving, joy and longing.
4. Exultation, rejoicing, gladness, happiness, and deliverance.
5. Dedication, confession, repentance, prayer, and petition.
6. Humility, intercession, refuge, inquiry, need, and fear.
7. Lamentation, woe, sorrow, oppression, bondage, and trouble.
8. Acknowledgement of God's love and blessings, mercy, grace, truth, power, position, and love for His willing people; and their reciprocal love for their lover, bridegroom, espoused husband, king, redeemer, and Lord.

In Sum: The Psalms stand as a fountain and reservoir of life, hope, and refuge for all people, in all ages, concerning life here and hereafter; a universal oasis; a mirror of the soul; and a counter-worship in truth, against all forms of pagan, false worship.

"The Psalms": Refers to the one hundred and fifty songs under that title in the English Old Testament, sometimes called "the psalter," from the Greek psalterion, or psalmai; first used in the Greek translation and version of the Old Testament known as the Septuagint, (so called for the seventy translations from the Hebrew to the Greek) designated often as LXX, and dating from about 300-200 B.C.

Authorship of the Psalms: Authorship is often erroneously confused by the quite common expression, "the Psalms of David," meaning the entire collection in that book. At least 73 of the Psalms bear witness in themselves that they are "of David," (Mark 12:36; Acts 1:16; Acts 2:25; 4:25; Heb. 4:7; Rom. 4:6). However, the authorship of some Psalms is anonymous, while other are specifically assigned to Asaph, (Psa. 73-83); Heman, (Psa. 88); Ehtan, (Psa. 89); and Moses, (Psa. 90).

Also there are other examples of Hebrew poetic songs both before, during, and after the Babylonian exile; for example, pre-exile: Exo. 15:1-21; Deu. 32: 1-43 (song of Moses); Judges 5, Deborah's song; 1 Sam. 2:1-10, Hannah's song; 2 Sam. 22, David's song (with Psa. 18). Portions of these are found in the book of Psalms, and in the prophetic books; not copied, necessarily, but spiritually re-uttered, as a second witness and confirmation, and the context repeatedly re-told and referred to (e.g. Exo. 15:2; Isa. 12:22; Psa. 136:13-15; Psa. 118:14).

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The song of Moses and the Lamb in Rev. 15:3,4, is parallel to Psa. 90, and shows the same parallelisms as found in the Old Testament; this would be more clearly evident if the Greek were translated into Hebrew.

An example of Psalms, during or after the exile is found in Psa. 137.

Psalm compositions are also found in the prophetic books, as in Amos 5:21-24; Hos. 6:1-3; Isa. 2:2-4; 38:9-20; Jer. 14:7-9; Hab. 3:1,19. Zechariah abounds with them, as do the historic-prophetic books of Ezra and Nehemiah (Ezra 9:5-15; Neh. 9:6-38). These three are post-exilic.

While 1 Kings 4:32 tells us Solomon's songs were 1005 in number, they apparently were not psalms; not one psalm was ever attributed to him. Psa. 72 is titled "A Song for Solomon" only as a type of Christ the greater and son of David. The context refers definitely to Christ and could in no measure be applied to Solomon.

While Psa. 2 and 95 are anonymous, Acts 4:25 and Heb. 4:7 ascribe them to David which gives us reason to assume that many more may reasonably be ascribed to David; as he is called "the sweet psalmist of Israel" (2 Sam. 23:1), was himself skillful on the harp (1 Sam. 16:18-23), a maker of musical instruments (1 Chr. 15:16-24; 23:5; 2 Chr. 7:6; 29:25,26; Neh. 12:36), and himself as king, appointed some 288 Levites for singing and playing instruments of music, led by chief musicians (1 Chr. 25:6,7). (See the titles of Psa. 4 and 5.)

The Psalms are therefore not based on the experiences of David (though his experiences can be found there also), but are the experiences potential to all men, in all ages, and God's revelation and salvation by drinking freely of the waters of life, and bread of life set forth in them.

Poetry of the Psalms: All songs are poetic by their very nature, structure, and origin of inspiration, whether good or evil.

Oriental and mid-eastern songs as we have in the Psalms and songs of the Bible are not in meter and rhyme as is found in western poetry and songs of recent years past.

Older forms of poetry of the lyric type, and most recent forms also, in part, are more closely related to the Hebrew forms of the Old Testament, having much more prose, free verse and strongly lyric forms, with a balance of clauses, rather than a certain meter or number of syllables, or accent, in each line, yet maintaining a certain rhythm and definite order.

Parallelism: The distinctive feature of Hebrew poetry is spoken of as parallelism, meaning one line corresponding with the other; usually the second corresponding with the first - but in different words - after clarifying, witnessing to, enlarging upon, or adding to, the thought expressed in the corresponding line.

The understanding of this is considered by many Bible scholars to be important in determining the meaning and choice of words in translation of thought intended in the Hebrew.

Types of Parallelism:

1. Synonymous Parallelism (most common). Extremely common throughout the book of Psalms. It is used in every verse in Psa. 114. It is called synonymous because the first line of the verse is repeated exactly (in thought or meaning) but with different words in the second line (Psa. 80:13).
2. Antithetical, or contrasted parallelism. In this type the statement in the first line of the verse is affirmed, not by its repetition in the second line, but by its opposite (Psa. 1:6; 30:5; 37:21).
3. Synthetical, or constructive parallelism. Here the two members or lines of the verse do not say the same thing, but rather the statement in the first serves as the basis upon which the second rests--the relation is that of cause and effect. The second line amplifies or compliments the first (Psa. 19:7-10; 22:4; 119:121).
4. Climactic or ascending parallelism. Here the first line of the verse is often incomplete, but the second takes up some words from the first and completes it, or heightens it (Psa. 29:1; 121:1-4; 22:4,5).
5. Dimorphic parallelism (less common). Here one line is followed by two different parallelisms, as in Psa. 45:1.

Acrostic (Alphabetic) Forms of Hebrew Poetry:

There are nine alphabetic psalms in the Bible, varying greatly in their devices or structures. Psa. 25, 34, and 37 are alphabetic in structure. Psa. 25, 34, and 145 are acrostic (alphabetic) and each letter of the alphabet begins a couplet.

In Psa. 111 and 112 each line begins with a different letter of the Hebrew alphabet, but in Psa. 111 the lines are arranged in eight pairs of verse lines or couplets and in Psa. 112 the lines are arranged in two tristichs (3 line groups).

In Psa. 119 the verses are arranged in strophes (series of lines) of eight verses each, the same letter beginning every verse in the stanza (see Rotherham, Psa. 37; 111; 112; 145; 119; Prov. 31:10-31--margins).

In Psa. 119 the stanzas are in Hebrew alphabetical order; but the English words do not make it apparent.

There are twenty-two letters in the Hebrew alphabet. With eight lines to a stanza and 22 stanzas, it accounts for the 176 lines in Psa. 119.

If you are interested in further reading or study of poetry in the Old Testament and in the Psalms, see Douglas, The New Bible Dictionary, pp. 1007-1009, 1055.

Division of the Psalms:

The Psalms, or psalter, as we have it, is divided into five books, the division dating from the arrangement in the Septuagint version beginning around 300-200 B.C. Each book or division ends with a doxology (praise to God); the last one occupies the entire psalm.

It is thought that they were probably so arranged to correspond to the five books of the law, written by Moses, known also as the Pentateuch (five books).

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Five Books or Divisions:

Book 1--Psa. 1 to 41.	David 38, anonymous 3.
Book 2--Psa. 42 to 72.	David 19, Asaph 1, anonymous 11.
Book 3--Psa. 73 to 89.	David 1, Asaph 11, Ehtan 1, anonymous 3.
Book 4--Psa. 90 to 106.	David 3, Moses 1, anonymous 12.
Book 5--Psa. 107 to 150.	David 15, anonymous 29.

TITLES OF THE PSALMS

Titles: Over 100 of the 150 Psalms (2 out of 3) have titles prefixed. (116 have titles in the Hebrew Bible; 34 are "orphans.")

Mizmor: Mizmor is Hebrew for Psalms and means melody (music), or songs (words-poetry with or without music). Psa. 67, 68.

Upon: (in the titles): This usually denotes the subject (theme), the occasion, or object of attention. When it is used in this manner it means "concerning," "about," or "to the attention of" (of great concern to); but sometimes it apparently refers to the kind of instrument used, or the choral direction. I Chr. 15:21; Hab. 3:1,19; Psa. 6:46. Psa. 69 and 80 are examples of great concern. On occasions one or more of these may be simultaneously involved. Psa. 46.

Of: This refers to the author (Michtam of David; Song of Asaph).

For: The word "for" names those to whom the Psalm is especially directed for their use or attention. Psa. 72, 84.

Comments on these titles: This excerpt from Jamieson, Fausset, and Brown could hardly be improved upon:

"The authority of these inscriptions has been disputed by some writers. They say that the earliest translators, as the Greek and Syriac, evidence a disregard for their authority, by variations from a proper translation of some, altering others, and, in several instances, supplying titles to Psalms which, in Hebrew, had none. It is also alleged that the subject of a Psalm, as given in the title, is often inconsistent with its contents. But those translators have also varied from a right translation of many passages in the Bible, which all agree to be of good authority; and the alleged inconsistency may be shown, on more accurate investigation, not to exist."

"The admitted antiquity of these inscriptions, on the other hand, and even their obscurity, raise a presumption in their favour, while such prefaces to a composition accord with the usages of that age and part of the world." c.f. Isa. 38:9.

("From an ancient document," - Syriac title.)

The five books of the Psalms stand, in time and message, between the Old and New Testament people, as an heritage in common, binding the two together in the one God of Israel.

Meanings of the titles:

1. Neginoth, Psa. 4,6,54,55,61 (Neginah, 67,76. -From Hebrew root, "to touch the strings," (Greek equivalent, "to strike the strings") (making melody - psallo). Eph. 5:19 (hence, psaltery - stringed instrument) - a kind of stringed instrument.
2. Nehiloth, Psa. 5 -inheritance, (Young, Scofield) from Hebrew, Nachalak. Bored instrument (wind, flute?) from Nechiloth - Ellicott. Moffat, Rhm., J.F.B.
3. Sheminith, Psa. 6,12 -octave, eighth- all. I Chr. 15:21.
4. Michtam (Miktam), Psa. 16,56,57,58,59,60 ("to teach") from root unknown. LXX suggests engraving on tablets, -atonement?- -NBD. A prayer -Sco. perhaps, Golden-Young. Rare, precious, pillar inscription, -Ellicott.

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4. (continued)  
Engravings of the names of the twelve tribes on precious stones in the High Priest's breastplate, worn upon the heart, signifying God's ownership of Israel as His special treasure, and His covenant with them to be their God. Engraved, individually upon the palms, of God's (Christ's) hands. (RAB)
5. Shiggaion, Shigionoth, Psa. 7; Hab. 3:1. Obscure, may be wild, rhythmic song, and dance (WBD). Erving, Youngs. Plaintive, Elegy, -J.F.B. "Cantio erratica," - old expositors. Dithyramb, -Moffatt (Greek choral song of irregular form; wild, vehement in character).  
Erratic (seemingly), out of order, unusual, "beside ourselves" (2 Cor. 5:13), as David when he danced before the LORD (II Sam. 6:16), reaction to a heavy anointing of the Spirit of the Lord, unrestrained praise, shouting or dancing. The context indicates this. (RAB)
6. Shoshannim, Psa. 45,69,80. -lilies (about, or of great concern to). Choice ones (bride group, overcomes, manchild, or the redeemed church, including the above, as distinguished from Shushan (singular) the bride, as in the Song of Solomon and Psa. 80 (Joseph, Ephraim, Manasseh, Benjamin) (Judah not in the rapture, or out-translation).
7. Maschil (Maskil). Psa. 32,42,44,45,52,53,54,55,74,78,88,89,142. -didactic, Youngs. instruction, - N.B.D., J.F.B. Rhm. for understanding, -LXX. didactic, or more probably skillful singing or playing, - Ellicott. Intellectual, -Vulg. (intellectus). teaching, RAB (with or without music).
8. Gittith; Psa. 8,81,84 -of or from "Gath." A lute from Gath, -Ellicott. Musical instrument, Youngs. "Can't refer to subject" - Ellicott. Upon the gittith, (lyre), -Rhm. set to a vintage melody, -Moffatt. (Gath - windpress). A tune of that name, about gathering of the vintage - of a joyous character, -J.F.B. God's wrath, some suggest. "from Gath" - Psa. 56, with II Sam. 15:18,19,21,30; Heb. 13:13. RAB
9. Muthlabbin, Psa. 9 -"death of the Son," -Young, Sco. (not understood - Ellicott). Related to Almuth (Almoth), virgin, virgin choir, -Rhm. LXX, "on account of the mysteries of the Son."
10. Jeduthun, Psa. 39,62,77. -"a choir of praise," - Young.  
The name Jeduthun apparently was given to Ethan at the setting up of the orchestra and choir as ordered by King David. Thereafter we find Jeduthun in the place of Ethan. I Chr. 6:44; I Chr. 15:17-21; 25:1-7; 2 Chr. 5:12; 35:15.  
Young, among many commentators, is the only one I know of that has even presumed to give a Hebrew meaning for the name Jeduthun. He gives no clue as to the origin, which is obscure; but such a meaning as he gives fits the office as overseer of music and song as the above three Psalms indicated Jeduthun was.  
The giving of the name Jeduthun to Ethan the Levite was no doubt of divine origin; even as was Abraham for Abram, and Israel for Jacob; to set up a perpetual order of worship and praise in which God could be glorified, and through which also He could speak to His people through their prophesying upon the harps, upon the psalteries, upon the cymbals, and in songs, as indicated in I Chr. 25:1; and as found in all the Psalms.

## 10. (continued)

It was as though God said, "Thy name shall no longer be called Ethan, meaning ancient, or in the past, but thy name shall be called Jeduthun; for from henceforth thou, and thy sons after thee, shall be 'a choir of praise' unto the Lord thy God." Therefore his name was called Jeduthun.

No genealogy can be found for Jeduthun, except it be found in the genealogy of Ethan the Levite, the son of Kishi (Kushaiah). I Chr. 6:44; 15:17.

## 11. Alamothe, Psa. 46 (from Almah, virgin) virgins, maidens, damsels (Psa. 68:25). I Chr. 15:20 (soprano, treble). Upon virgins (context Psa. 46) to the special interest, or attention, of the virgins. Song of Solomon 1:3; 6:8,9; 2 Cor. 11:2. RAB

Female voices, to indicate the style of music or singing, -Davies, O.G., Rhm. A musical choir, -Fverst. Treble, female voices. -J.F.B. A musical direction. A song for sopranos, -Ellicott.

## 12. Mahalath, Psa. 53,88, - Mild, musical choir, -Young. temple choir, -Sco. Apparently a catchword in a song, giving name to a tune, -Oxford Gessenius; -Rhm. wind instrument, lute?, from mild, soft, -J.F.B. connected with idea of confusion, -N.B.D. words and music suited to confession, lamentation and repentance of Israel for their national sins, and prayer for restoration and healing. RAB Job 23:16; Jer. 11:16,17; Rom. 11:20.

## 13. Leannothe (with Mahalath), Psa. 88. "One of the most perplexing of the perplexing titles." -Ellicott. "Upon the sickness of distress," name of a tune, or words of a hymn, with music suitable to this melancholy effusion. Maybe flute (?) has to do with sickness, sadness, -Ellicott. Purification after sickness...to be afflicted...bring repentance, humility, -N.B.D. "For alternate song" -Fverst. Heb. Lexicon; Rhm.

Both 12 and 13, just previous to this, "upon Mahalath-Leannothe," concerns Israel's national sickness and distress as foreward of in Psa. 14, while God's grace was still upon them. The evidence and further warning is found in the "alternate song," Psa. 53; their final revelation of truth, bringing or calling them, to full repentance and humility, unto salvation, comes to the full in Psa. 88; Hos. 5:3-15; 6:1-3; Isa. 1:4-9; Deu. 32:26-36. RAB

## 14. Al-taschith, Ps. 57,58,59,75 -destroy not, -Young, Sco., Ellicott, Rhm, J.F.B. "The first words of some song to the tune of which this was to be sung" Ellicott.

"Destroy not" - Deut. 9:26-29; 32:26-28; with I Sam. 23:9-29; 24:4-7; 26:9. RAB

## 15. Shushan-eduth, Psa. 60, -lily of testimony, -Young, Ellicott, Rhm, J.F.B. Lily of speech, -Scofield. A temple music choir, -Young. Probably the name of a melody, or musical instruction, or instrument, -Rhm. May denote a beautiful poem (as a lily), J.F.B. upon lily-shaped bells; a harp of six strings, -Others. Better take it as the beginning of some hymn, to the tune of which this was to be sung, -Ellicott. To the tune of "Lily of the Law," -Moffatt.

Of concern to the "lily of testimony," God's chosen witnesses (remnant) in the earth; as distinguished from the choice one among the virgins seated with Christ in the heavenlies. Eph. 1:3; 2:6. RAB

## 16. Neginah, Psa. 61, (Psa. 68:25; Hab. 3:19; Job. 30:9), -kind of stringed instrument (same as Neginoth in #2).

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17. Higgsaion, Psa. 9:16; 19:14; 92:3 -thought, reflection, meditation (19:14), solemn sound (context 92:3) possibly a variation of Shiggsaion (#5), -Ellicott. musical sounds, or signs, unknown to us, -Ellicott. Resounding music, -Rhm. A pause of unusual solemnity, -J.F.B. Higgsaion is thought to be identical to Selah (lift up, loud), N.B.D.  
All indications point to it, and the Holy Ghost anointing verifies the fact that this word Higgsaion, as used, not only gives license for, but demands, spiritual praises. 2 Sam. 6:12,14,20. Psa. 19:14. (See Selah.) RAB  
See also Paul - 2 Cor. 5:13.
18. Selah. Not in the titles, but placed here, following Higgsaion (higgayon), because of the association with it in Psa. 9:16, and because of its often mysterious appearance in the Psalms 71 times, (in 39 Psalms), plus three times in Hab. 3.  
Selah, -loud, -Ellicott. "Lift up" (the sound)...a point where the worshippers lift up their voices crying out, "blessed by Yahweh forever," or, "Yahweh endureth forever." Hallelujah, or amen might be substituted, and belongs with them. Its precise import is not known. Perhaps to lift up the voice and hands in prayer. -LXX, NBD.  
Pause is another interpretation, and has even been substituted for selah in some translations in the past; but the evidence is rather in favour of interruption because of the anointing of the Holy Spirit at this point, where a shiggsaion, higgsaion, or dithyramb takes place - in which the saints are "beside themselves" (2 Cor. 5:13), or as David (2 Sam. 6:12,14,20): a pause in the regular service; "time out" for rejoicing; "make a joyful noise unto the Lord"; "play aloud," etc. RAB  
One does not pause at the end of a song or reading, as in Psa. 3 and 9, - he quits; pause indicates a continuation after the pause; but he can rejoice and praise God at the end, in the middle, or after the first line. Psa. 65:1,4; 9:16,20.  
The word Selah also means rock, and in every place it is used in poetry it is as a point where loud praise is warranted; and its untranslated appearance always brings to the mind of the enlightened worshipper the realization that God is our rock - who is a rock save our God? - that rock was Christ; even though it be but a play on words. 2 Sam. 22:2,3.  
Instead of Selah meaning pause, which it nowhere else does, it is itself a rock in the way that demands a pause. 2 Sam. 22:2,3; Psa. 18; Exo. 4:24 (on, in the way), 25 (TSUR - stone).
19. Degrees, going up, ascent, -Young, et al.  
Psa. 120-134. Four of David; one of Solomon; ten anonymous. Fifteen in all (fifteen steps between courts).  
"To the three great pilgrim feasts - to be sung on the way up to Jerusalem," Rhm. O.G.  
"Going up" to Jerusalem...three times a year," Deut. 16:16 - J.F.B.  
"Sung by pilgrims ascending Mt. Zion during the temple festivals," -N.B.D.  
"Of steps," -LXX, vulg. "goings up," -Ellicott.  
"A pilgrim song," Moffatt  
"Song of steps," -Rabbinical  
These songs of degrees (plural) concern marching to Zion (Israel's progress first; including their return from exile, and their perpetuation of the feast days); Christian progress, growing in grace and in the knowledge of our Lord Jesus Christ; changed from glory to glory (step by step); transformed into the same image by the Spirit of the Lord; perfect in the Beloved; seated with Christ in the heavenlies; risen with Him in newness of life; kept by the power of God through faith unto salvation ready to be revealed in the last time (appointed).  
1 Pet. 1:5 RAB



20. Jonath - elem - rechokim, Psa. 56, "the dove of God from the distant sea,-Fverst, Rhm. Probably the name of an old song or music, "Silent Dove among those far away," - Davies. Name of melody "The Dove of Terebiths, -O.G. May have a connection with the sacrifice of the dove upon which was laid the sins of the worshipper, -N.B.D.
- Probably the mouthpiece of oppressed and suffering Israel, -or, tune of some well-known song, -Ellicott. To the tune of "Dove in Isles Afar," -Moffatt. "The dove of silence of distant places," -a melody of that name, or David in exile, -J.F.B.
- "Cry of Dove of Distant Terebinth Trees," David among the Philistines at Gath (as in title) I Sam. 19:20-24; 20:3; 21:12-15; 23:9-14. RAB

PSALMS

File #4 (BC)

R768

Name \_\_\_\_\_

100 Minus No. Wrong = Score

Corrector

Test # 1 - Introduction

- 8 pts. 1. What is the literal meaning of the Hebrew word translated "psalm" (MIZMOR)?
- Stringed instruments.
  - Melody, or song.
  - Ballad, or story.
  - Dance.
  - Hymnal.
- 8 pts. 2. What is a "psalm"?
- Hebrew method for explaining doctrine.
  - Words set to music in a Hebrew expression.
  - Spirit-inspired music.
  - Inspired, poetic, Hebrew songs of worship.
  - Rhyme and rhythm telling Hebrew stories.
- 4 pts. 3. Name another book of the Old Testament where we find a psalm.
- \_\_\_\_\_
- 10 pts. 4. List the five known authors of the Psalms.
- - 
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  - 
  -
- 8 pts. 5. According to most authorities, when were the last psalms in the book of Psalms composed?
- At the time of Hezekiah.
  - During the reign of Solomon.
  - During the Babylonian captivity.
  - After the Babylonian captivity.
  - During the time of the Maccabees.
- 7 pts. 6. What must a psalm be in order to be acrostic?
- Musical.
  - Worshipful.
  - Alphabetical.
  - Orderly.
  - Rhythmical.
- 8 pts. 7. What is the major content of the Psalms?
- Praise to God.
  - Promises of God to Israel.
  - Thanksgiving and commitment to God.
  - Human experience with God.
  - Stories of Israel and her deliverances.

(over)

10 pts. 8. Circle the following terms and phrases that most correctly describe Hebrew poetry.

lyrical	rhyme
prose	flowing rhythm
strict meter	balance of clauses
repetitive phrases	stanzas of equal length
matching number of syllables	matching similar thoughts

5/3/3 pts. 9. Hebrew poetry has a very distinctive feature involving the correspondence of one line to another line, considered to be important by most scholars in determining translation. This is called \_\_\_\_\_.  
List two ways in which one line may correspond to another in Hebrew poetry.

a.

b.

5/3/3 pts. 10. How many sections is the book of Psalms divided into? \_\_\_\_\_  
They correspond in number and spiritual tenor to the books written by \_\_\_\_\_, which are commonly called \_\_\_\_\_.

5 pts. 11. The titles to the Psalms were first assigned their present position in which translation? \_\_\_\_\_

3/3/2/2 pts. 12. Some of the titles could possibly be rearranged. These titles have two distinct parts to them. What are they?

a.

b.

Which part goes at the beginning (\_\_\_\_\_), and which part goes at the end (\_\_\_\_\_) of those psalms? (Place the letters from your previous answer in the correct blanks.)

PSALMS

Test #2 - Psalms 1-15

File #5 (BC)

R768

Name \_\_\_\_\_

100 minus no. wrong = score

Corrector \_\_\_\_\_

- 3 pts. 1. What is the force of the word "blessed" (Psa. 1:1) as seen from the root of the Hebrew word?
- Blessings rising up like an artesian well.
  - The manifold blessings of a straight and well-ordered life.
  - The many blessings found in material possessions.
  - The abundant blessings that grow as from trees.
  - Eternal blessings poured out as rain.
- 3 pts. 2. Psalms begins by pronouncing blessings upon one who abstains in three areas. How do these three areas relate to each other?
- Each succeeding area reveals less involvement in sin.
  - Each area represents three types of demons.
  - Each area progressively goes deeper into sinful deterioration.
  - All three areas are equally hateful before God.
  - All three areas ensnare equal numbers of Christians.
- 3 pts. 3. In the three sections below, match the term in Psalm 1:1 with its spiritual understanding that was given in class.  
(1/3 pt. ea.)
- |  |  |
|--|--|
| I. _____ Walk.<br>_____ Stand.<br>_____ Sit.             | a. Associating with unrighteousness.<br>b. Becoming like unrighteousness.<br>c. Listening to unrighteousness.<br>d. Submitting fully to unrighteousness. |
| II. _____ Counsel.<br>_____ Way.<br>_____ Seat.          | a. Settled character of sin.<br>b. Open practice of sin.<br>c. A snare of sin.<br>d. The lies of the enemy.  |
| III. _____ Ungodly.<br>_____ Sinners.<br>_____ Scornful. | a. Those lacking instability; lax.<br>b. Those treating others with contempt.<br>c. Those filled with bitterness.<br>d. Those missing the mark.          |
- 3 pts. 4. "But his delight is in the law of the Lord (Psa. 1:2)." What does the literal Hebrew emphasize in the word "delight"?
- Catching by pursuit.
  - Joy which comes through obedience.
  - Legal claim.
  - Meditation.
  - Cherishing as a mother.
- 2 pts. 5. In Psalm 1:2 we can see that the result of an involved heart is an involved \_\_\_\_\_.
- 3 pts. 6. In Psalm 1:2, the Hebrew word for "mediate" means to "murmur in pleasure". What picture does this word paint for us?
- Discovering hidden treasure.
  - A mother holding her child.
  - A lion growling over its prey.
  - Talking to oneself.
  - The bride-bridegroom relationship.

(over)

- 3 pts. 7. The Hebrew word translated "mediate" in Psalm 1:2 is also used in Psalm 2. Choose from the following phrases found in Psalm 2 the one which shows how this Hebrew word is used.
- a) "The rulers take counsel together."
  - b) "The people imagine a vain thing."
  - c) "The heathen rage."
  - d) "The kings set themselves."
  - e) "He shall speak unto them."
- 2 pts. 8. Why is what "the people imagine" against the Lord called "a vain thing"?
- 2/2 pts. 9. The heathen "take counsel together against the Lord, and against His anointed (Psa. 2:2)." Who is "His anointed"? (Give both applications.)
- a)
  - b)
- 3 pts. 10. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision (Psa. 2:4)." Why will He laugh?
- a) The heathen are funny.
  - b) God desires their hurt.
  - c) God is pitying them.
  - d) God is mocking their foolishness.
  - e) God is enjoying their "games."
- 2 pts. 11. "Thou shalt break them with a rod of iron (Psa. 2:9)," the Lord promises His Son. When will this happen? \_\_\_\_\_
- 3 pts. 12. "Blessed are all they that put their trust in Him (Psa. 2:12)." What does this Hebrew word for "trust" mean?
- a) A calm, settled assurance.
  - b) The sleep of the righteous.
  - c) The trust of a child in his parents.
  - d) Seeking refuge.
  - e) A soldier standing confidently behind his shield.
- 3 pts. 13. What does the Hebrew word "selah," as found often in the Psalms, mean?
- a) Praise loudly, rejoice.
  - b) Pause, mediate, worship.
  - c) Tune up your instruments.
  - d) Praise, dance, rejoice.
  - e) Change the musical tempo.
- 2 pts. 14. What phrase did Jesus use, when speaking parables, which closely corresponds to the word "selah"? \_\_\_\_\_

- 3 pts. 15. In order for Jesus to be "the lifter up of mine head (Psa. 3:3)", what must we do, as specifically presented in class?
- a) Lift it up ourselves.
  - b) Trust fully in him.
  - c) Appropriate the strength of God.
  - d) Be holy.
  - e) Humble ourselves.
- 2 pts. 16. "Thou hast broken the teeth of the ungodly (Psa. 3:7)". What does this verse show?
- a) The enemy has been silenced.
  - b) The enemy ate gravel given by God.
  - c) The enemy simply was defeated in a fist fight.
  - d) The enemy can no longer devour as a lion.
  - e) The enemy will be in shame from now on.
- 1/2 pts. 17. Who is the "chief musician" typical of? \_\_\_\_\_  
What is the spiritual significance of having a psalm directed to him for its performance? \_\_\_\_\_
- 3 pts. 18. "O ye sons of men, how long will you turn my glory into shame? (Psa. 4:2)." What is David's "glory"?
- a) His righteous reputation.
  - b) His soul.
  - c) The Lord.
  - d) His love for God.
  - e) The ark of the covenant.
- 3 pts. 19. "But know that the Lord hath set apart him that is godly for Himself (Psa. 4:3)." What is the root meaning of "godly" in the Hebrew?
- a) Without blemish.
  - b) Feeling oneself drawn.
  - c) Obedient.
  - d) Seeking diligently.
  - e) Single-minded.
- 2 pts. 20. "Lead me, O Lord, in thy righteousness, because of mine enemies (Psa. 5:8)." Why would David's enemies be a basis for pleading and deserving leading?
- a) To make a distinction between God's sons and the enemy.
  - b) Lest David be lifted up in pride.
  - c) So God will be honored when His children are humbled.
  - d) To prove God's power.
  - e) To keep others wondering whose God is greatest.
- 2 pts. 21. In Psalm 6:5, as often in the Psalms, the word "grave" (KJV) is the Hebrew word \_\_\_\_\_.

(over)

- 3 pts. 22. In Psalm 6:5, David asks, "In the grave who shall give Thee thanks?", implying that those in the grave do not give thanks. Why don't they?
- a) There is no one there.
  - b) Only the wicked are there.
  - c) Everyone in the grave forgets everything.
  - d) All who are there are separated from God.
  - e) Satan will not allow them to.
- 1/1 pts. 23. In the title of Psalm 7, according to class lecture, who most likely is "Cush the Benjamite"? \_\_\_\_\_  
Why is he called that? \_\_\_\_\_
- 3 pts. 24. "Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me (Psa. 7:8)." As given in class, what is the one main reason David relied on his own righteousness?
- a) Pride.
  - b) Humility.
  - c) Faith.
  - d) Holiness.
  - e) Love.
- 2 pts. 25. "He made a pit and digged it, and is fallen into the ditch which he made (Psa. 7:15)." What New Testament verse gives the principle of this occurrence? It's one we all should know. (Include Scripture reference). \_\_\_\_\_
- 2 pts. 26. "Out of the mouth of babes and sucklings hast Thou ordained strength (Psa. 8:2)." When Jesus quoted this in the New Testament, He revealed exactly what that "strength" is by putting another word in the place of "strength." What is that word? \_\_\_\_\_
- 2 pts. 27. "For Thou hast made Him a little lower than the angels (Psa. 8:5)." What is the transliteration of the Hebrew word for "the angels"? \_\_\_\_\_
- 3 pts. 28. As given in class, who was Jesus made a little lower than?
- a) Angels.
  - b) God.
  - c) God and angels.
  - d) Man.
  - e) Angels and man.
- 3 pts. 29. "O Lord our Lord, how excellent is Thy name in all the earth (Psa. 8:9)." His "name" carries a definite spiritual significance throughout the Psalms. What is it?
- a) His covenant with mankind.
  - b) His manifested nature.
  - c) His power and glory.
  - d) His grace and mercy.
  - e) His love for mankind.

- 3 pts. 30. "For Thou hast maintained my right and my cause (Psa. 9:4)." Why do we have a "right"?
- Because of our legal position in Christ.
  - Because God is the Judge.
  - Because the enemy does not have one.
  - Because of our holy living.
  - Because our sins are mainly committed out of ignorance.
- 3 pts. 31. In Psalm 10:1 and 17 we find a seemingly confused prayer. "Why hidest Thou Thyself in times of trouble? ...Lord, Thou hast heard the desire of the humble." What is happening to David here?
- He is expressing doubt and then faith.
  - He is revealing his own perplexity.
  - He is not yet fully walking in the spirit.
  - He is simple in heart, yet confused in mind.
  - He is childlike in expressing his need, plus his faith in its actual fulfillment.
- 2 pts. 32. "The Lord's throne is in heaven; His eyes behold, His eyelids try the children of men (Psa. 11:4)." What is the difference between the Lord's "eyes" and His "eyelids," as brought out in class?
- He sees all men, but "draws back His countenance" to test them.
  - He sees all men, but only a few are the "apple" of His eye.
  - He beholds all men, but "gazes piercingly" to test them.
  - He beholds all men, but His eyes are "covered" to the sins of those He tests.
  - He sees far away, but looks especially for those He can test.
- 2 pts. 33. The proud have said, "with our tongue we will prevail (Psa. 12:4)." This points out the heart of Satan, who is the father of \_\_\_\_\_.
- 2 pts. 34. "The fool hath said in his heart, 'There is no God' (Psa. 14:1)." What does the root of the Hebrew word for "fool" tell us about his heart?
- "To scorn," as one with a condemnatory heart.
  - "To be empty," as one whose life is without God.
  - "To be proud," as one who is a God to himself.
  - "To melt," as those who are damned.
  - "To wither," as one with a withered heart and intelligence.
- 3 pts. 35. "There is none that doeth good, no not one (Psa. 14:3)." What exactly is God referring to here?
- Only those that are against God's people commit sin.
  - Sin is only a general trend of mankind.
  - At the time of David's persecution, it seemed as if all came against David.
  - God means that not one person is essentially good in himself.
  - God doesn't really mean "none."



- 2/3 pts. 36. "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? (Psa. 15:1)." What does the Hebrew word for abide really mean?
- a) To sojourn as strangers.
  - b) To settle down and remain.
  - c) To pitch a tent.
  - d) To go inside.
  - e) To become a servant.

Therefore, what is His "tabernacle," as taught in class?

- a) Heaven.
- b) The physical tabernacle on earth.
- c) Vital union and communion with the Lord.
- d) Being in the Rapture.
- e) A closet of prayer.

PSALMS

File #6 (BC)

R768

Name \_\_\_\_\_

100 Minus No. Wrong = Score

Corrector \_\_\_\_\_

Test #3 - Psalms 16-30

- 3 pts. 1. What is the meaning of "Michtam" (the title of Psa. 16)?
- Exhortation.
  - Teaching.
  - Meditation.
  - Praise.
  - Exultation.
- 3 pts. 2. "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage (Psa. 16:6)." What are those "lines"?
- Measuring rods.
  - Plumb-lines.
  - Walls or a city.
  - Land boundaries.
  - Streets.
- 3 pts. 3. "For Thou wilt not leave my soul in hell (Psa. 16:10)," is prophetically being prayed by \_\_\_\_\_.
- 3 pts. 4. "By the word of Thy lips I have kept me from the paths of the destroyer (Psa. 17:4)." What is the literal rendering of "kept me from" that shows how we relate to Satan's devices?
- "Hated"; "despised."
  - "Walked away from"; "shunned."
  - "Observed"; "discerned."
  - "Destroyed."
  - "Judged."
- 2 pts. 5. "Keep me as the apple of the eye (Psa. 17:8)." The "apple" of the eye is actually its \_\_\_\_\_.
- 3 pts. 6. What does the Hebrew root word for "apple" (Psa. 17:8) literally mean?
- "Fruit."
  - "Large home."
  - "Little man."
  - "Luxury."
  - "Treasure."
- 3 pts. 7. What do the two previous questions and answers concerning this concept of "keep me as the apple of the eye" reveal about our relationship with the Lord, (as taught in class)?
- He wants to bless us greatly.
  - It is very close.
  - We are to bear fruit.
  - It is to be longlasting.
  - It is rich.
- 3 pts. 8. "... men of the world which have their portion in this life, and whose belly Thou fillest with Thy hid treasure; they . . . leave the rest of their substance to their babes (Psa. 17:14)." As mentioned in class, what is God here revealing about the wicked?
- They cannot prosper in this life.
  - God fills them with His wrath.
  - They are blessed of God.
  - God blesses them as well as the righteous.
  - Their only blessings are temporal - later it all becomes a curse.

(over)

- 2/2 pts. 9. "The sorrows of hell compassed me about; . . . In my distress I called upon the Lord (Psa. 18:5,6)." After David's time, two men prayed like this. Who were they?
- a.
  - b.
- 2/2 pts. 10. The Lord "rode upon a cherub, and did fly (Psa. 18:10)." As given in class, what is the double application of who the "cherub" is?
- a.
  - b.
- 3 pts. 11. "For Thou wilt light my candle; the Lord my God will enlighten my darkness (Psa. 18:28)." What does a lit candle symbolize?
- a. Health.
  - b. Victory.
  - c. Spiritual life and perception.
  - d. Salvation.
  - e. Energy and vitality.
- 2/2 pts. 12. "As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me (Psa. 18:44)." Prophetically, who is speaking here?  
 \_\_\_\_\_ . What period of time is he talking about?  
 \_\_\_\_\_
- 2/2 pts. 13. "The heavens declare the glory of God (Psa. 19:1)." "The law of the Lord is perfect, converting the soul (Psa. 19:7)." These are the beginnings of two distinct sections of Psalm 19. Each section carries a complete and separate revelation. Choose one correct revelation for each section.
- |                   |                                      |
|-------------------|--------------------------------------|
| _____ 1st section | a. Reveals Yahweh through His love.  |
| _____ 2nd section | b. Reveals Yahweh through His Word.  |
|                   | c. Reveals Elohim through His Word.  |
|                   | d. Reveals Elohim through His love.  |
|                   | e. Reveals Elohim through His works. |
|                   | f. Reveals Yahweh through His works. |
- 3 pts. 14. "The heavens declare the glory of God; . . . there is no speech nor language where their voice is not heard (Psa. 19:1,3)." The apostle Paul uses this knowledge to teach what truth?
- a. God created everything.
  - b. All can see the glory of God.
  - c. The heathen are without excuse.
  - d. God is everywhere.
  - e. All have sinned.
- 3 pts. 15. "Keep back Thy servant also from presumptuous sins . . . and I shall be innocent from the great transgression (Psa. 19:13)." What is "the great transgression," as taught in class?
- a. Hate.
  - b. Ingratitude.
  - c. Adultery.
  - d. Lust.
  - e. Unbelief.

- 3 pts. 16. What is the term used to describe a psalm, such as Psalm 22, that is entirely prophetic of Christ?
- Acrostic.
  - Messianic.
  - Inspired.
  - Prophetic.
  - Christological.
- 3 pts. 17. "But I am a worm, and no man (Psa. 22:6)." By becoming a worm, what did Jesus become that was more than any "man" could become?
- Full of sin.
  - Judge of the whole earth.
  - A sacrifice.
  - Despicable.
  - A King.
- 3 pts. 18. "Deliver My soul from the sword; My darling from the power of the dog (Psa. 18:20)." What was Christ's "darling", as seen in the Hebrew word?
- His crown and kingship.
  - His relationship with the Father.
  - The presence of God.
  - His very life itself.
  - The Bride of Christ.
- 3 pts. 19. In twenty-five words or less, write out one main truth that deeply entered your heart while studying Psalm 23.
- 3 pts. 20. In Psalm 24, we find a description of the type of saints that will "ascend into the hill of the Lord (Psa. 24:3)." "This is the generation of them that \_\_\_\_\_ Him (Psa. 24:6)."
- 3 pts. 21. "Lift up your heads, O ye gates; even lift up, ye everlasting doors (Psa. 24:9)." What are these "gates" and "doors"? (Choose the main aspect brought out in class.)
- Nations.
  - Cities in the millennium.
  - The unsaved.
  - Men's hearts.
  - The gates and doors of the temple.

(over)

- 3 pts. 22. "Remember, O Lord, Thy tender mercies and Thy lovingkindnesses; for they have been ever of old (Psa. 25:6)." What does the Hebrew word for "tender mercies" literally mean, and therefore illustrate?
- "Heart," as tenderly affected.
  - "Lovingkindness," as a father to his son.
  - "Bowels," as deeply affected.
  - "Blessings," as an act of mercy.
  - "Breaking of heart," as completely affected.
- 3 pts. 23. "The secret of the Lord is with them that fear Him (Psa. 25:14)." What is the literal Hebrew meaning for the word "secret"?
- Intimacy.
  - Protection.
  - Treasure.
  - Truth.
  - Blessing.
- 2/3 pts. 24. "Examine me, O Lord, and prove me; try my reins and my heart (Psa. 26:2)." Literally, the Hebrew word for "reins" means \_\_\_\_\_. What is our "reins and heart"?
- Our unwillingness and rebellion.
  - Our knowledge and our wisdom.
  - Our patience and our strength.
  - Our motives/desires and thoughts/judgment.
  - Our insights and perception.
- 3 pts. 25. "One thing have I desired of the Lord, . . . to behold the beauty of the Lord and to enquire in His temple (Psa. 27:4)." What does the force of the Hebrew word for "behold" show us concerning what type of beholding this is?
- Frequent glances.
  - A chained, lingering gaze.
  - A pictorial vision.
  - A panoramic view.
  - Precious glimpses.
- 3 pts. 26. "Teach me Thy way, O Lord, and lead me in a plain path, because of mine enemies (Psa. 27:11)." What kind of a path does the psalmist desire, as seen in the Hebrew word for "plain"?
- Free of all obstruction and harm.
  - Free of all the carnal "trimmings."
  - Raised.
  - Very wide.
  - Simple.
- 3 pts. 27. "Save Thy people, and bless Thine inheritance; feed them also, and lift them up forever (Psa. 28:9)." What sort of a picture does this portray of the Lord?
- As a shepherd.
  - As a warrior.
  - As a king.
  - As a farmer.
  - As a friend.
- 3 pts. 28. "Give unto the Lord the glory due unto His name (Psa. 29:2)." The Hebrew word for "glory" means "weight". How did that word come to mean "glory"?
- 
-

- 3 pts. 29. The title for Psalm 30 reads, "A Psalm and Song at the dedication of the house of David". As concluded in class, which event is this most probably referring to?
- The dedication of David's palace.
  - The dedication of the temple in the time of the Maccabees.
  - The dedication of Solomon's temple.
  - The dedication of the temple of Zerubabel.
  - David's dedication at Araunah's threshingfloor where the plague stopped.
- 1/2/2 pts. 30. "For His anger endureth but a \_\_\_\_\_, in His favor is life; weeping may endure for \_\_\_\_\_, but joy cometh \_\_\_\_\_ (Psa. 30:5)."
- 3 pts. 31. "To the end that my glory may sing praise to Thee, and not be silent (Psa. 30:12)." As given in class, what is our "glory"?
- The Lord Himself.
  - The heart of man.
  - That which we are that has been created in us by God.
  - Our natural self.
  - Our ambitions and desires.

PSALMS

Test #4 (Psalms 31-45)

File #7 (BC)

R768

Name \_\_\_\_\_

100 minus no. wrong = score

Corrector \_\_\_\_\_

- 4 pts. 1. "I have hated them that regard lying vanities; but I trust in the Lord (Psa. 31:6)." What else in the Psalms is described by the Hebrew word here translated as "lying vanities"?
- a) Idols.
  - b) The heathen.
  - c) Scoffers.
  - d) Backsliders.
  - e) Foreign kings.
- 4 pts. 2. "And Thou hast not shut me up into the hand of the enemy; Thou hast set my feet in a large room (Psa. 31:8)." Spiritually speaking, what is that "large room" for spiritual Israel?
- a) Being without sin.
  - b) The holy of holies.
  - c) The temple.
  - d) A victorious life without conflict.
  - e) The heavenlies.
- 4 pts. 3. "Thou shalt hide them (that fear Thee) in the secret of Thy presence from the pride of man (Psa. 31:20)." Where is that hiding place?
- a) Maintaining good works.
  - b) Walking in the Spirit.
  - c) Staying in the fellowship of the saints.
  - d) Being consistent in prayer.
  - e) Where two or three are gathered together.
- 2/2 pts. 4. "Blessed is he whose transgression is forgiven; ...I acknowledged my sin unto Thee, ...Thou forgavest the iniquity of my sin. ...For this shall everyone that is godly pray unto Thee in a time when Thou mayest be found (Psa. 32:1,5,6)." This psalm was penned by David soon after he \_\_\_\_\_; in it, David is revealing the necessity and the blessing of not allowing oneself to go into \_\_\_\_\_.
- 3/3 pts. 5. "Blessed is the man whose transgression is forgiven, whose sin is covered (Psa. 32:1)." What does the Hebrew word for "forgiven" literally mean?
- a) To be hidden.
  - b) To be released.
  - c) To be understood.
  - d) To be borne.
  - e) To be winked at.

This points us to Christ Jesus as typified by what symbol in the Old Testament?

- a) The brazen serpent.
- b) The tabernacle.
- c) The mercy seat.
- d) The lion of the tribe of Judah.
- e) The scapegoat.

(over)

- 3 pts. 6. "Sing unto Him a new song (Psa. 33:3)." As taught in class, a "new song" implies \_\_\_\_\_
- 2/2 pts. 7. "Behold, the eye of the Lord is upon them that \_\_\_\_\_ Him, upon them that \_\_\_\_\_ in His mercy (Psa. 33:18)."
- 4 pts. 8. The title of Psalm 34 reads thus: "A Psalm of David, when he changed his behaviour before Abimelech, who drove him away, and he departed." Psalm 34 is a very rich and spiritual psalm, but how could it come out of such a situation of seeming shame? (Answer as given in class)
- 2/2 pts. 9. "The angel of the Lord encampeth round about them that fear Him, and delivereth them (Psa. 34:7)." What two things are implied by the fact that the angel of the Lord is always all the way around us?  
a)  
b)
- 3 pts. 10. "They rewarded me evil for good; ...but as for me, when they were sick, my clothing was sackcloth, I humbled my soul with fasting, and my prayer returned into mine own bosom (Psa. 35: 12,13)." What is it that happened to David's prayer?  
a) He prayed silently, to keep his prayer from being heard.  
b) His false humility before God hindered his prayer.  
c) His enemies mocked him and his prayer as he prayed.  
d) His prayer brought blessing back into his own soul.  
e) God refused to honor his prayer.
- 2/3 pts. 11. The phrase that best defines the overall heart condition of all the wicked is found in Psalm 36:1. "The transgression of the wicked saith within my heart, that there is no \_\_\_\_\_ of God before his eyes." Why was it spoken within David's heart?  
a) He felt it so keenly.  
b) The enemy voiced it there.  
c) His mind wouldn't receive it.  
d) God gave him the revelation.  
e) He knew he should not speak it aloud.
- 3 pts. 12. "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity (Psa. 37:1)." What does the Hebrew word for "fret" mean and describe?  
a) To run in frenzied desire.  
b) To worry one's self sick.  
c) To boil in passion and desire.  
d) To writhe in intense pain.  
e) To be stirred in anger.



- 4 pts. 13. "Delight thyself also in the Lord, and He shall give thee the desires of thine heart (Psa. 37:4)." What does the Hebrew word for "delight" illustrate?  
a) To "worship" and "adore."  
b) To "confess" and "proclaim" Him as Lord.  
c) To "wait patiently" for.  
d) To "rest confidently" in.  
e) To "pursue" and "pasture" on the Lord.
- 2/2 pts. 14. "The steps of a \_\_\_\_\_ man are \_\_\_\_\_ by the Lord (Psa. 37:23)."
- 2/3 pts. 15. "Lord, rebuke me not in Thy wrath; ...neither is there any rest in my bones because of my sin; ...For my loins are filled with a loathsome disease; ...I was as a dumb man that openeth not his mouth (Psa. 38:1,3,7,13)." As taught in class, this is speaking of \_\_\_\_\_, who \_\_\_\_\_.
- 4 pts. 16. "I will keep my mouth with a bridle while the wicked is before me. ...My heart was hot within me; while I was musing the fire burned; then spake I with my tongue (Psa. 39:1,3)." Why did David finally speak?  
a) He finally yielded to God's anointing.  
b) He had to firmly rebuke the wicked man about him.  
c) He knew he had to speak truth to fight the error in his mind.  
d) He yielded to his fleshly lusts for the riches of the wicked.  
e) He didn't resolve to remain silent strongly enough at the first.
- 4 pts. 17. What was David "musing" about in Psalm 39:3?  
a) The contradiction of the prosperity of the wicked and God's righteousness.  
b) His desire for riches.  
c) His hatred for ungodliness.  
d) His love for God's truth.  
e) His complete dependence on God and his resulting zeal.
- 4 pts. 18. "Sacrifice and offering Thou didst not desire; mine ears hast Thou opened (Psa. 40:6)." What Old Testament custom is being referred to in this last phrase? (Include a better translation for "opened" in your answer.)
- 3 pts. 19. "The Lord will strengthen him (the liberal soul) upon the bed of languishing; Thou wilt make all his bed in his sickness (Psa. 41:3)." What does that last phrase really say in the Hebrew?  
a) God will "transform" his bed.  
b) God will "enlighten" his bed.  
c) God will "cleanse" his bed.  
d) God will "remove" his bed.  
e) God will "make comfortable" his bed.

- 2/2 pts. 20. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me (Psa. 41:9)." Prophetically, the "familiar friend" is \_\_\_\_\_ who "lifted up his heel" against \_\_\_\_\_.
- 2/3 pts. 21. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God (Psa. 42:1)." What attribute of the hart (which is typical of \_\_\_\_\_) is especially in view here, as seen from its acute thirst?
- a) Swiftmess because of desire.
  - b) Ability to travel long distances.
  - c) Desire because of weakness.
  - d) Tremendous capacity of soul.
  - e) Innocence and pure appetite.
- 4 pts. 22. "When I remember these things (troubles), I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday (Psa. 42:4)." As taught in class, what is David doing here? (i.e., what principle is he correctly applying to this situation?)
- 4 pts. 23. "Yea, for Thy sake are we killed all the day long; we are counted as sheep for the slaughter (Psa. 44:22)." Why is it for "God's sake" that His people be treated this way?
- 3 pts. 24. "Thy throne, O God, is forever and ever. ...Therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows (Psa. 45:6,7)." What major doctrine concerning the person of Jesus Christ is clearly seen here?
- 4 pts. 25. "So shall the King greatly desire thy beauty; for He is thy Lord, and worship thou Him (Psa. 45:11)." This verse implies one of the main reasons why the bride is so loved by the King. What is it, as taught in class?
- a) Her golden apparel.
  - b) The beauty of her voice in worship.
  - c) The charm of her presence as she is finally exalted.
  - d) The beauty of her surrendered will to her Master.
  - e) The glorious appearance of her face.

PSALMS

Test #5

File #8 (BC)

R772

Name \_\_\_\_\_

Corrector \_\_\_\_\_

100 minus no. wrong = score

PSALMS 46 - 60

- 4 pts. 1. What aspect of God's nature most fully answers to the "river...whereof shall make glad the city of God (Psa. 46:4)"?
- a. His power.
  - b. His longsuffering.
  - c. His presence.
  - d. His immortality.
  - e. His wisdom.
- 3 pts. 2. Choose the spiritual exercise that best fulfills God's command to "Be still, and know that I am God (Psa. 46:10)."
- a. Pray.
  - b. Yield.
  - c. Purify your heart.
  - d. Obey.
  - e. Dedicate.
- 3 pts. 3. God shall choose our inheritance for us, and He calls it "the excellency of Jacob (Psa. 47:4)." What is that inheritance?
- 4 pts. 4. Mt. Zion is "on the sides [extremities] of the north (Psa. 48:2)." Where is this located?
- a. Mt. Hermon, the northernmost part of Israel.
  - b. A state of spiritual joy and rejoicing.
  - c. Zion, the highest hill in Jerusalem.
  - d. Being lifted above all trials and weaknesses.
  - e. Heavenly places in Christ Jesus.
- 3 pts. 5. "According to Thy name, O God, so is Thy praise unto the ends of the earth (Psa. 48:10)." What does this mean?
- a. All men will praise God in full proportion to His manifested nature.
  - b. All around the earth, God's name is used in praise.
  - c. All men give praise that glorifies the name of the Lord.
  - d. All around the earth, God's nature is understood through praise.
  - e. God praises His own works proportionate to their worth.
- 4 pts. 6. Why did the psalmists at times prophesy with the use of a harp, as it says, "I will open my dark saying upon the harp (Psa. 49:4)"?
- a. To cause their hearers to soften before the Lord.
  - b. To bring to memory former experiences now put to music.
  - c. To bring blessing to the heart of God.
  - d. To obey the injunction of King David.
  - e. To open up all channels of heart and mind to God.

(over)

- 4 pts. 7. "For the redemption of their [the boastful rich] soul is precious [costly], and it ceaseth [fails] for ever (Psa. 49:8)." What does "it" refer to?
- The ungodly soul.
  - The redemption (price) the rich try to pay, as mentioned in the previous verse.
  - The costliness of their soul which continually diminishes.
  - The idea of living eternally.
  - The offspring of the ungodly.
- 4 pts. 8. The rich ungodly live on a lie that causes them to "call their lands after their own names." This lie is called "their inward thought (Psa. 49:11)." What is it? (The answer lies in this verse.)
- That they and their belongings will continue forever.
  - That God isn't to be feared.
  - That God won't hold them accountable.
  - That they will soon inherit more riches.
  - That God doesn't see them.
- 4 pts. 9. God "shall call to the heavens from above, and to the earth, that He may judge His people (Psa. 50:4)." Why call to them?
- To gather all the power of creation.
  - Because they have been faithful witnesses.
  - To proclaim to all creation that the time has finally come.
  - To burn them with fervent heat at the final judgment.
  - To use their power to carry out judgment.
- 4 pts. 10. In Psalm 50:10 when the Lord said "the cattle upon a thousand hills" were His, what was He directly proving in that context?
- He's the owner of everything.
  - He desires more consistent sacrifices.
  - All things are created by Him.
  - The rich ungodly are as paupers in His sight.
  - Cattle don't impress Him, only thanksgiving and obedience.
- 4 pts. 11. God spoke to the wicked in Israel and said, "These things [sins] hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself (Psa. 50:21)." What did they think of God, as many do today?
- He's not real.
  - He's slothful and slow to act.
  - He's uncaring, yet passively consenting.
  - He's thoroughly disgusted and waiting for the best time to bring the greatest torture.
  - He's concerned, but deficient in the power to carry out judgment.
- 3 pts. 12. What incident in the life of David prompted the writing of Psalm 51 ("Create in me a clean heart, O God," etc.)?

- 4 pts. 13. In Psalm 51:17 we read "the sacrifices of God are a broken spirit," yet Verse 19 says "then shalt Thou be pleased with...burnt offering... bullocks." All but one of the following statements reveal truth that join the two contrasting statements just given into one truth. Which one is it?
- To allow material possession to substitute for spiritual relationship.
  - To maintain legal and material obligations to God.
  - To keep from every type of spiritual idolatry.
  - God desires our love.
  - To fulfill God's heart with faith perfected by works.
- 3 pts. 14. What is Satan's chief tool against the godly as seen in Doeg's actions against David (Psalm 52)?
- Lies.
  - Torture.
  - Fear.
  - Lust.
  - Spiritualism.
- 4 pts. 15. What did David mean when he said, "I am like a green olive tree in the house of God (Psa. 52:8)"?
- He was recently put there.
  - He is receiving direction from God.
  - He is not fully mature.
  - He is anointed and protected by God.
  - God is making him into a mighty warrior.
- 4 pts. 16. How do "the workers of iniquity...eat up...[God's] people as they eat bread (Psa. 53:4)"?
- They make the saints into a daily object of ridicule.
  - They murder and slander the saints as their only source of enjoyment.
  - These "workers of iniquity" were cannibals who physically devoured them.
  - They nullify and destroy God's work in a person faster than God can perform it.
  - They apply any spiritual or physical pressure to make them turn back.
- 3 pts. 17. When the Ziphims asked Saul, "Doth not David hide himself with us? (title of Psalm 54)," what were they really saying?
- Way hadn't Saul been able to find him yet?
  - Why wasn't David hiding elsewhere?
  - That they were purposely protecting him.
  - That David was acting cowardly.
  - That Saul didn't know.
- 4 pts. 18. Psalm 54:7 reads, "For He hath delivered me out of all trouble: and mine eye hath looked upon (literal Hebrew) mine enemies." What does the last half of this verse mean?
- The righteous will understand what a wicked heart is like.
  - The righteous will never again see their enemies.
  - The righteous will always remember the wickedness of the ungodly.
  - The righteous will live to see the destruction of the ungodly.
  - The righteous will have their spiritual discernment restored.

(over)

- 2 pts. 19. In Psalm 55:6, David desired "wings like a dove, for then I would fly away, and be at rest." What Biblical doctrine does this verse support as taught in class?
- 4 pts. 20. In Psalm 55, David desires justification from God against a man who was his "equal" and "acquaintance." This man's name was \_\_\_\_\_, and he is typical of \_\_\_\_\_ in the New Testament.
- 4 pts. 21. When David asked God to "put Thou my tears in Thy bottle, are they not in Thy book? (Psa. 56:8)," what did he mean?
- Keep them for future use to wash me.
  - Come close enough to hear me and see my troubles.
  - Remember all my heartaches and reward me.
  - Make me one with you so I weep when you do.
  - Deliver me from mourning by not letting me cry.
- 3 pts. 22. David, in his love and determination, vows to God that he will "awake the dawn." All but one of the following show David's heart attitude that caused him to vow it. Which one is it?
- His zeal.
  - His faithfulness.
  - His eagerness.
  - His mercy.
  - His love.
- 4 pts. 23. The wicked "are like the deaf adder that stoppeth her ear (Psa. 58:4)." What does this say about the wicked?
- They can't be "changed" because they have given themselves totally over to wickedness.
  - They are spiritually "deaf" to God's truth seeing that God would not give them light.
  - They voluntarily harden their hearts and refuse to hear for the time being.
  - They burrow deep to allow dust (flesh) to separate them from God.
  - They are born mutated.
- 4 pts. 24. How do the righteous "wash their feet in the blood of the wicked (Psa. 58:10)"?
- By seeing them converted in the Millennium.
  - By torturing them with God's Word.
  - By taking full control through dominion.
  - By overcoming evil with good.
  - By making them suffer in the Millennium.
- 2 pts. 25. In a prayer of faith, David said that "the God of my mercy shall prevent me (Psa. 59:10)." What does the word "prevent" mean in this verse?
- "Protect."
  - "Go before."
  - "Hinder."
  - "Exalt."
  - "Chasten."

- 3 pts. 26. Satan is typified in the wicked who are as dogs, who return at evening to growl and go around the city to search for the food that they could not find during the day. In relation to our spiritual walk;
1. What does the "food" typify?
  2. What does the "day" typify?
  3. Why can't Satan find any food during the daytime?

- 1.
- 2.
- 3.

- 4 pts. 27. Whenever David wrote "O God, Thou hast cast us off," what "casting off" was he writing about?
- a. When Edom killed many of Israel.
  - b. When Absalom rebelled against David.
  - c. When Christ was on the cross, having been separated from God.
  - d. When Israel had rejected Christ.
  - e. When Satan caused Christ to die physically.

- 4 pts. 28. God's right hand is fully manifested in \_\_\_\_\_, and refers to what kind of a position with God? (List three main aspects.)

- 1.
- 2.
- 3.

## BONUS

- 1 pt. 29. How many verses are there in an acrostic psalm?

## CHAPTERS 61-80

- 3 pts. 1. "Hear my cry, O God; attend unto my prayer (Psa. 61:1)." Why did David pray this way?
- David desired the Lord to stop ignoring him.
  - David desired action to his requests.
  - David was fighting unbelief in his heart through supplication.
  - David wondered whether his previous prayers were even heard.
  - David hoped God would understand his heart since he couldn't even express it.
- 3 pts. 2. When David cried "lead me to the rock that is higher than I (Psa. 61:2)," what was he really saying about that "rock" as is seen in the literal Hebrew for the underlined words?
- That rock was Christ.
  - He was actually beside that rock.
  - The rock was inaccessible by human means.
  - It was illegal for him to reach it.
  - The rock had been and still was morally untouchable.
- 3 pts. 3. David proclaimed, "He is my defence; I shall not be greatly moved (Psa. 62:2)." What is implied from this statement?
- David wouldn't escape all calamities.
  - David will never be moved.
  - David hadn't been moved before.
  - David had failed in a previous commitment.
  - David received personal revelation for his own future.
- 3 pts. 4. David desperately desired "to see Thy power and Thy glory, so as I have seen Thee in the sanctuary (Psa. 63:2)." What power and glory was it that he had seen?
- Aaron's rod that budded, and the pot of manna.
  - The splendor and magnificence of the temple furniture.
  - God communicating and dealing with His people.
  - The unrighteous receiving divine judgments, as Korah, etc.
  - The priests and ministers of the temple being "slain in the Spirit" by the glory of the Lord.
- 2 pts. 5. God has already defeated Satan; but we still need deliverance in one main area, as David prayed, "preserve my life from \_\_\_\_\_ of the enemy (Psa. 64:1)."
- 3 pts. 6. The wicked shoot "arrows" at the righteous, "but God shall shoot at them with an arrow; suddenly shall they be wounded (Psa. 64:7)." What is that arrow? (The most complete answer as taught in class.)
- Judgment.
  - A curse.
  - God's wrath.
  - The gospel message.
  - God's Word.

(over)



- 3 pts. 7. "Praise waiteth for Thee, O God, in Zion (Psa. 65:1)." The literal Hebrew could be rendered, "Unto Thee, O God, (is) silence-praise, in Zion." What is this "silence-praise" that God's people give? (As taught in class.)
- Silent worship.
  - A shout of praise breaking this earth's silence.
  - Alternating period of joyful praise and silence.
  - Vocal, yet quiet and reverential adoration.
  - Individual worship during the day.
- 3 pts. 8. At the second coming and in the Millennium, we will see that "through the greatness of Thy power shall Thine enemies submit themselves unto Thee (Psa. 66:3)." What do we learn about their submission from the Hebrew word for "submit"?
- It will be thorough.
  - It will be thankful.
  - It will be immediate.
  - It will be unwilling.
  - It will be revengeful.
- 3 pts. 9. "Thou hast tried us, as silver is tried (Psa. 66:10)." How is silver tried?
- A quick, thorough process.
  - A long, hot, often repeated process.
  - A process possibly only with certain types of silver.
  - A slow, thorough process, using moderate heat.
  - A difficult, expensive process.
- 3 pts. 10. "For Thou shalt judge the people righteously, and govern the nations upon earth (Psa. 67:4)." The Hebrew word for "govern" is translated another way in the Old Testament and it shows a particular relationship God will have with those on earth. Which one is it?
- "Chastise" as a judge.
  - "Torment" as a dictator.
  - "Teach" as an instructor.
  - "Console" as a comforter.
  - "Guide" as a close companion.
- 3 pts. 11. We are exhorted to "extol Him that rideth upon the heavens by His name JAH (Psa. 68:4)." The literal Hebrew for "extol" does not mean praise. What does it mean and refer to?
- "Cast up a highway"; that is, prepare your heart for Him.
  - "Scatter abroad"; that is, to proclaim Him.
  - "Life up"; that is, to exalt Him.
  - "Revere"; that is, to fear and respect Him.
  - "Conceal"; that is, to adore and treasure Him.
- 3 pts. 12. "The chariots of God are twenty thousand (Psa. 68:17)." These "chariots" refer to \_\_\_\_\_.
- 3 pts. 13. At what historical point of time did Jesus fulfill the prophecy concerning Him saying, "Thou hast ascended on high, Thou hast led captivity captive (Psa. 68:18)"? \_\_\_\_\_

- 2 pts. 14. God's "excellency is over Israel, and His strength is in the clouds (Psa. 68:34)." "The clouds" refer to \_\_\_\_\_.
- 3 pts. 15. Psalm 69, which so distinctly relates the agony and sufferings of Christ is called a(n) \_\_\_\_\_ psalm. (Exact word as taught in class.)
- 3 pts. 16. "Draw nigh unto My soul, and redeem it; deliver Me because of Mine enemies (Psa. 69:18)." The term "enemies" is ultimately representative of what one, major threat to Christ that caused Him to fear?
- 3 pts. 17. Concerning those who "gave (Christ) vinegar to drink", it is prayed that "their table become a snare before them (Psa. 69:22)." What is their "table"?
- The table across which exchange of money was made.
  - The loose, and therefore entangling, skins covering the floor where they eat.
  - The place of overindulgence at their feasts.
  - The place of religious communion with God (feasts and the offering of sacrifices).
  - The place from which sacrifices were purchased.
- 3 pts. 18. The enemies of David's soul took counsel together and then said, "God hath forsaken him: persecute and take him, for there is none to deliver him (Psa. 71:11)." Why did they say this?
- They wanted David to doubt God's presence.
  - They knew God had forsaken David because of his sin.
  - They didn't realize that David had faithful warriors to help him.
  - They wanted to usurp the position that David had.
  - They were trying to rally and inspire their forces.
- 3 pts. 19. "Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth (Psa. 71:20)." This is a marvellous prophecy of what event? (Choose the answer that fits the prophecy most completely.)
- The Rapture.
  - The resurrection.
  - The second coming of Christ.
  - Water baptism.
  - The ascension of Christ.
- 3 pts. 20. The title of Psalm 72 reads in the King James Version, "(A Psalm) for Solomon." What relationship did Solomon probably have with this psalm? (As taught in class.)
- It was written for him by David.
  - It was written by him.
  - It was written about him only.
  - It was written as history about his reign.
  - It was written for him by Asaph.

- 2/2 pts. 21. During what two periods of time shall "He (the King and His son)...come down like rain upon the mown grass: as showers that water the earth (Psa. 72:6)"?
- a.
  - b.
- 3 pts. 22. When Asaph writes of his past view of the rich heathen, he mentions this: "I have cleansed my heart in vain, . . . For all the day long have I been plagued, and chastened every morning (Psa. 73:13,14)." What was he referring to?
- a. His heart just would not stop coveting.
  - b. He repented, but his poverty continued.
  - c. He was still poor and yet chastened for his covetousness, too.
  - d. He put out sin, yet God didn't stop the rich heathen from persecuting him.
  - e. His cleansing wasn't as genuine as he had thought.
- 3 pts. 23. Asaph was confused concerning the rich heathen until he did something. What was it? \_\_\_\_\_
- 3 pts. 24. "Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness (Psa. 74:14)." What event is being referred to?
- a. The fish of the Red Sea were provided by God for the Israelites' desires.
  - b. Egypt was spoiled by the Israelites before they entered the wilderness.
  - c. The Lord rained quail on the camp of Israel in the wilderness.
  - d. The Lord parted the Red Sea, thus essentially giving life to Israel.
  - e. The effect of the ten plagues on Egypt weakened it so neighboring marauders could spoil them.
- 3 pts. 25. Asaph, in Psalm 75:4, calls to the wicked, saying, "Lift not up the horn." What does he mean?
- a. Don't speak so loudly.
  - b. Don't speak so proudly.
  - c. Don't exalt yourselves.
  - d. Don't call for war.
  - e. Don't exhibit your beauty
- 3 pts. 26. The Lord has a cup of red wine that He will pour out, and the wicked will wring out the dregs and drink of it (Psa. 75:8). What does that wine represent?
- a. The agony of confusion.
  - b. The wealth of God which the wicked never taste of.
  - c. The temporal blessing of God.
  - d. The wrath of God.
  - e. The bitterness of life.
- 3 pts. 27. "Surely the wrath of man shall praise Thee (Psa. 76:10)." What does this mean?
- a. God will use the wrath of man to accomplish His will, thereby giving Him praise.
  - b. Angry and unwilling men will praise the Lord.
  - c. Man's impatience will prove God's eternal patience.
  - d. In that day, man's unrighteousness will be better than his righteousness now.
  - e. Man's wrath will cause all creation to praise the Lord.

- 3 pts. 28. Asaph, in prophetic anticipation, writes, "Will the Lord cast off for ever? and will He be favorable no more? (Psa. 77:7)." What time of history is he referring to?
- The Millennium.
  - The Babylonian captivity.
  - The forty years in the wilderness.
  - The defeat of Israel and death of Saul and Jonathan.
  - The Roman domination.

- 3 pts. 29. "Man did eat angels' food (Psa. 78:25)." What does this reveal about manna? (Best answer as taught in class.)
- It came from heaven (place of the angels' abode).
  - It was made by angels.
  - It was eaten by angels.
  - It makes men become "mighty" (Hebrew for "angels").
  - It is "mighty" (Hebrew for "angels").

- 1/1/1 pts. 30. God "delivered His strength into captivity, and His glory into the enemy's hand (Psa. 78:61)." What three things are each a fulfillment of "His strength" and "His glory"?
- - 
  -

- 3 pts. 31. What had to be done to God's holy temple before He would allow the heathen to come in and defile it (Psa. 79:1)? (Short answer as given in class.) \_\_\_\_\_

- 3 pts. 32. When a psalm seems to speak plainly of an event that happened much later than the date of the ascribed author, what should we do to harmonize this seeming contradiction?
- Assume that a later author used the name of the ascribed author who living many years before.
  - Assume that it was the ascribed author's descendants who wrote it.
  - Assume that the psalm is distinct prophecy.
  - Assume that the ascribed author is simply embellishing a former event.
  - Assume that the ascribed author copied later writings.

- 2/2 pts. 33. "O God. . . behold, and visit this vine . . . which Thy right hand hath planted, and the branch that Thou madest strong for Thyself (Psa. 80:14,15)." The "vine" that was planted represents \_\_\_\_\_, and the "branch" represents \_\_\_\_\_. (As taught in class.)

PSALMS

Test #7

File #10 (BC)

R771

Name \_\_\_\_\_

Corrector \_\_\_\_\_

100 Minus No. Wrong = Score

CHAPTERS 81-100

- 4 pts. 1. "I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it (Psa. 81:10)." What will He fill it with?
- Whatever truly satisfies.
  - Praises to God.
  - Gravel, for judgment.
  - Whatever we desire.
  - Sacrifices of thanksgiving.
- 2/4 pts. 2. "God standeth in the congregation of the mighty; He judgeth among the gods (Psa. 82:1)." The Hebrew transliteration of "gods" is \_\_\_\_\_ . (Exactly as given in class.)  
Who is this referring to?
- Judges in Israel.
  - Heathen kings.
  - Angels.
  - Heathen deities.
  - Cherubim.
- 4 pts. 3. "They have taken crafty counsel against Thy people, and consulted against Thy hidden ones (Psa. 83:3)." Why are God's people called "hidden ones"? (As taught in class.)
- No one knows exactly who they are.
  - They have run under His protective wing.
  - They are part of the mystery of God.
  - They are part of an invisible kingdom.
  - God has placed them in His protective mercy.
- 4 pts. 4. The chief enemies of Israel are mentioned in Psalm 83:6-8 as being Edom, the Ishmaelites, Ammon, Moab, the Hagarenes, etc. What should this prove to spiritual Israel?
- The enemies of the saints are many.
  - Our greatest enemies are of our own flesh.
  - All that live godly shall suffer persecution.
  - Idolaters have the greatest hate for true saints.
  - It is the little foxes that spoil the vines.
- 2/4 pts. 5. The "blessed" man will pass through the valley of Baca and make it a well, the rain also filling the pools (Psa. 84:5,6). In the Hebrew, Baca means \_\_\_\_\_. Which New Testament principle best relates to this promise?
- The just shall live by faith.
  - Whatsoever a man sows, he shall also reap.
  - You shall trample on Satan shortly.
  - The trial of your faith works patience.
  - Cast all your cares upon Him, for He cares for you.

(over)

- 4 pts. 6. "Mercy and truth are met together; righteousness and peace have kissed each other (Psa. 85:10)." What is this referring to?
- The saints are operating the gifts of the Spirit.
  - God brought His Word and His Spirit into one will and purpose.
  - A unity has developed among the people of God.
  - Earth has finally fulfilled the demands of God.
  - God's nature is perfectly harmonious.
- 4 pts. 7. "Unite my heart to fear Thy name (Psa. 86:11)." What is it that he wants God to do to his heart that will cause him to fear the Lord's name?
- Bring it into oneness with His Word.
  - Make it single (motive, etc.).
  - Create it new.
  - Cause it to feel as God feels.
  - Make it free from any hindering excuses.
- 4 pts. 8. "The Lord loveth the gates of Zion more than all the dwellings of Jacob (Psa. 87:2)." Why such discrimination? (All of the following answers are true, except for one. Which one is it?)
- Wisdom is far greater than self-ambition.
  - God dwells with those of like heart.
  - God delights in justice, not individual opinion.
  - The carnal mind cannot please God.
  - God predetermined all mankind into different levels of glory.
- 4 pts. 9. The Lord will count all those that are born in Zion (Psa. 87:5,6). Why would He do that?
- They are given special honor in the resurrection.
  - They need God's approval before they are finally judged.
  - They are the only ones who will see the kingdom of heaven.
  - They are counted to see if their name appears in the book of life.
  - They had been taken captive, and some may be lost.
- 2/2 pts. 10. "My life draweth nigh unto the grave (Psa. 88:3)." In this verse, as often in the King James Version, the Hebrew word for "grave" is \_\_\_\_\_ . Whose "life" is this verse prophetically talking about? \_\_\_\_\_
- 4 pts. 11. "Thy wrath lieth hard upon me, and Thou hast afflicted me with all Thy waves (Psa. 88:7)." Why such treatment?
- God was purging Christ from sin.
  - It is speaking of Christ who became sin and bore its judgment.
  - David had rebelled from the commandment of God.
  - Jesus had to learn obedience through the things He suffered.
  - David was being prepared for greater glory with God.
- 4 pts. 12. "I am afflicted and ready to die from my youth up (Psa. 88:15)." As taught in class, which 1) person, 2) group of people does this verse especially relate to?
- |    |              |    |                          |
|----|--------------|----|--------------------------|
| 1) | a. David.    | 2) | a. The prophets of God.  |
|    | b. Hezekiah. |    | b. The priests.          |
|    | c. Christ.   |    | c. Edom.                 |
|    | d. Asaph.    |    | d. Israel.               |
|    | e. Nathan.   |    | e. The prophets of Baal. |

- 4 pts. 13. In Psalm 89, the first 37 verses deal with the eternal unbreakable covenant of mercy that God made with David and his seed. But the last 15 verses say, "Thou has made void the covenant of Thy servant . . . and cast his throne down to the ground (Psa. 89:39,44)," etc. What is the answer to this seeming contradiction?
- God had not fully qualified the conditions of the covenant.
  - The covenant is fulfilled only in Christ, whereas man has failed.
  - The throne being defiled does not alter the covenant forever.
  - This was not an "utter" end of God's lovingkindness, only temporary.
  - David and his seed never did lose the throne, seeing that this was written by Ethan, a contemporary of David's.
- 3 pts. 14. "For all our days are passed away in Thy wrath . . . the days of our years are threescore years and ten . . . so teach us to number our days (Psa. 90:9,10,12)." What man wrote this? \_\_\_\_\_
- 2/4 pts. 15. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty (Psa. 91:1)." What is that "secret place" referring to, back in the time of David? \_\_\_\_\_  
Also, what is being referred to, as taught in class, concerning "shall abide under the shadow of the Almighty"?
- God will chasten and purge us in His presence.
  - Our spiritual protection shuts out all spiritual light.
  - We shall find protection and strength in all the temporary trials of life.
  - Only in heaven are we truly safe.
  - We can never leave once we have entered that place.
- 3 pts. 16. When Satan tempted Christ to jump off the temple pinnacle, he quoted how "He (God) shall give His angels charge over thee . . . lest thou dash thy foot against a stone (Psa. 91:11,12)." He stopped there and did not quote the next verse of that prophecy that would have affected his temptation of Christ. What did that next verse say? (You can be general or specific.)
- 4 pts. 17. "I shall be anointed with fresh oil (Psa. 92:10)." What does this especially refer to as seen from the Hebrew idea of "fresh oil"?
- The wisdom of God as oil from an old olive tree.
  - All the blessings and vigor of the olive tree itself.
  - The sweetness of the crushed, ripe olive.
  - The zeal of God as oil from a young olive tree.
  - Great endurance and stamina imparted.
- 2/2 pts. 18. "Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy law; that Thou mayest give him rest from the days of adversity, until the pit be digged for the wicked (Psa 94:12,13)." What are the two main applications to "the days of adversity"? (As taught in class.)
- -

(over)

- 4 pts. 19. "Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness (Psa. 95:8)." What did the Israelites do that tempted God? (The main reason.)
- Disbelieved God.
  - Feared their circumstances.
  - Chided with Moses.
  - Murmured.
  - Accused God.
- 4 pts. 20. The heavens, earth, sea, field, trees, etc. all rejoice before the Lord because He is coming (Psa. 96:11-13). Why would they do that?
- All nature does only what it is commanded to do.
  - This only applies figuratively to nations and peoples.
  - The creation will be liberated from the bondage of corruption at that time.
  - God demands full praise from all that has life.
  - They don't really do it.
- 4 pts. 21. "Clouds and darkness are round about Him (Psa 97:2)." Why?
- To destroy His enemies.
  - Because of sin.
  - To reveal His power.
  - Because He hides Himself.
  - To exhibit His loftiness and supremacy.
- 2/2 pts. 22. "All the ends of the earth have seen the salvation of our God (Psa. 98:3) At what two times will this be so (as taught in class)?
- -
- 4 pts. 23. God showed special regard to "Moses and Aaron . . . and Samuel (Psa. 99:6)" in bringing deliverance to Israel. What position were they in with God that caused this?
- Levites.
  - Priests.
  - Warriors.
  - Intercessors.
  - Judges.
- 4 pts. 24. The title of Psalm 100 says "A Psalm of praise." What does the Hebrew literally mean for "praise"?
- Deliverance.
  - Exaltation.
  - Confession.
  - Remembrance.
  - Strengthening.



PSALMS

Test #8

File #11 (BC)

R771

Name \_\_\_\_\_

100 Minus No. Wrong = Score

Corrector \_\_\_\_\_

PSALMS CHAPTERS 101 - 125

- 2 pts. 1. "I will walk within my house with a perfect heart (Psa. 101:2)." Where is it that he will "walk...with a perfect heart"?
- His royal duties.
  - His national associations.
  - His social life.
  - His private life.
  - His correspondence as judge.
- 3 pts. 2. David wrote, "Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me (Psa. 101:6)." In what way is this most fully fulfilled?
- David provided lodging and jobs for the diligent in Israel.
  - David had Mephibosheth come and stay with him.
  - Jesus chose twelve to be with Him during His earthly ministry.
  - Jesus dwells, by His Spirit, with those of humble heart.
  - Jesus will receive those that love Him into eternal habitations.
- 3 pts. 3. The psalmist, when afflicted, cried out, "My days are consumed like smoke, and my bones are burned as an hearth (Psa. 102:3)." What do his "bones" refer to?
- His physical strength.
  - His spirit.
  - His intellect.
  - His innermost being.
  - His endurance.
- 3 pts. 4. "Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time is come (Psa. 102:13)." What "time" is being referred to? (Choose the most comprehensive answer.)
- The Gospel age.
  - After the return from Babylon.
  - At the second coming of Christ.
  - When the Jews return to Palestine.
  - When temple worship is resumed.
- 3 pts. 5. Concerning Psalm 102:13 again, what kind of "favor" is God going to graciously give? (Choose the most comprehensive answer.)
- Rebuilding of the temple.
  - Forgiveness of sins.
  - Fruitfulness of Palestine's land.
  - Destruction of Israel's enemies.
  - Exaltation above all other people.

(over)

- 3 pts. 6. "When the Lord shall build up Zion, He shall appear in his glory (Psa. 102:16)." All of the following are applications to this verse, except one. Which one is it?
- a. When Christ first came to Judaea.
  - b. When the body of Christ is matured.
  - c. When Jesus comes for His Bride.
  - d. Whenever God pours out His Spirit.
  - e. When the temple is rebuilt in Jerusalem.
- 2 pts. 7. "Bless the Lord, O my soul, and forget not all His benefits (Psa. 103:2)." What is the literal Hebrew (and its application) for the word "benefits"?
- a. "Profits", to profit us.
  - b. "Engergies", to strengthen us.
  - c. "Dealings", because all He gives is good.
  - d. "Favors", to reveal we are His peculiar treasure.
  - e. "Graces", to beautify us.
- 1 pt. 8. "Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His Word (Psa. 103:20)." The "angels" that are addressed also refer to \_\_\_\_\_.
- 1/1 pt. 9. In Psalm 104, we see God's marvellous care for His creation, which affirms His love to His greatest care, \_\_\_\_\_.  
God is interested in conservation, and top priority goes to one main "endangered species", commonly known as \_\_\_\_\_.
- 2 pts. 10. "Seek the Lord, and His strength (Psa. 105:4)." This Hebrew word for "seek" is the one used in Psalm 119, and has a different meaning from the next "seek" in Psal 105:4 ("seek His face evermore"). What is the meaning of the first "seek"?
- a. To pant after as a parched gazelle.
  - b. To question with earnestness, continually coming.
  - c. To strive after so as to touch and feel.
  - d. To call after, unceremoniously, so as to be understood.
  - e. To consult and inquire (as of direction), using words.
- 2 pts. 11. Using the choices of question #10, choose the literal Hebrew meaning of the second "seek" in Psa. 105:4, and write the letter here. \_\_\_\_\_
- 2 pts. 12. In Psalm 105, we see God speaking of His everlasting covenant with His people. According to that psalm, with whom did God first begin that covenant? \_\_\_\_\_
- 2 pts. 13. Psalm 105 ends up giving the reason why God brought them into Canaan, to inherit the lands of the heathen. What is it?
- a. That they might praise Him with their whole heart.
  - b. That they might observe His statutes and keep His laws.
  - c. That they might glorify His name and make it great among the heathen.
  - d. That they might preserve a seed after them to His glory.
  - e. That they might sit everyone under his own vine and under his own fig tree.

- 2 pts. 14. When Moses "stood before Him (God) in the breach (Psa. 106:23)," he saved Israel from destruction. What picture does the Hebrew word give for this action as seen by its usage?
- A man drawing two separate walls together into one.
  - A soldier filling the breach by his body.
  - A soldier on the wall defending the breach.
  - A man offering himself as a peace-offering.
  - A man quickly rebuilding the broken wall.
- all right for 2 pts. 15. Arrange the following occurrences as they are repeatedly recorded in Psalm 107.
- \_\_\_\_\_ Prayer.  
 \_\_\_\_\_ Thanksgiving.  
 \_\_\_\_\_ Trouble.  
 \_\_\_\_\_ Deliverance.
- 1 pt. 16. "Fools because of their transgression, and because of their iniquities, are \_\_\_\_\_ (Psa. 107:17)." (Exact word as given in King James Version.)
- 3 pts. 17. The result of Psalm 107:17 (refer to previous question) is that "their soul abhorreth all manner of meat (Psa. 107:18)." What does this mean?
- They lose their touch with reality.
  - They lose their desire for God's Word.
  - They lose their appetite for carnal things.
  - They lose their need for the blessings of God.
  - They lose their susceptibility to sin.
- 2 pts. 18. Psalm 108 is a composite of earlier psalms. One repeated portion gives promises concerning certain tribes. What was the possible reason, as given in class, that promises to individual tribes would be repeated?
- To show that these promises also relate to the Gentiles, and not the Israelites only.
  - To imply that there is a spiritual application beyond the natural one.
  - To emphasize and highlight this particular part of God's covenant.
  - To cause man to remember, seeing it affects his salvation.
  - To reconfirm the promises to those tribes during the last years of David's life.
- 2 pts. 19. "For my love they are my adversaries; but I (give myself unto) prayer (Psa. 109:4)." The literal Hebrew for the last phrase points out what type of relationship that the psalmist had with prayer?
- It was his state of existence.
  - It was his occupation.
  - It was his desire.
  - It was his creditor.
  - It was his weakness.
- 1/1 pts. 20. In Psalm 109:6-20 is a lengthy curse being prayed for to be brought against someone who showed no mercy. Prophetically, \_\_\_\_\_  
 prayed this prayer as a curse upon \_\_\_\_\_.

(over)

- 1/1 pts. 21. "The Lord said unto my Lord, 'Sit Thou at My right hand, until I make Thine enemies Thy footstool' (Psa. 110:1)." The Hebrew transliteration for the first "Lord" is \_\_\_\_\_; ... for the second "Lord", it is \_\_\_\_\_.
- 3 pts. 22. To "sit" at God's right hand (Psa. 110:1) here reveals what sort of a position?
- Recently fulfilled great and wearying conquest.
  - Able to hear every request.
  - Ready to serve God.
  - Maintaining full dominion.
  - Representing settled and established intimacy.
- 3 pts. 23. "The beauties (plural) of holiness (Psa. 110:3)" probably refers to what one thing?
- The sanctified, priestly garments.
  - The holy place and the holy of holies.
  - The commandments of God.
  - The many praise songs of Zion.
  - The adornment of a bridal gown.
- 3 pts. 24. "Thou art a priest forever after the order of Melchizedek (Psa. 110:4)." This points out many aspects of Christ's priesthood, of which all the following are true, except one. Which one is it?
- An eternal priesthood.
  - A ceremonial priesthood.
  - An unchangeable priesthood.
  - A kingly priesthood.
  - A mediating priesthood.
- 2 pts. 25. What aspect of God is seen in His inspiration of an acrostic psalm, such as Psalm 111?
- Power.
  - Beauty.
  - Consistency.
  - Mercy.
  - Order.
- 2 pts. 26. "I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation (Psa. 111:1)." What does the literal Hebrew meaning for "assembly" point out about the psalmists relationship to those "upright" ones?
- They are often assembled together.
  - They are long-term companions.
  - They are confidential friends.
  - They are constantly seeking one another.
  - They are brothers.
- 1 pt. 27. "The \_\_\_\_\_ of the Lord is the beginning of wisdom (Psa. 111:10)."

- 2 pts. 28. "Unto the upright there ariseth light in the darkness (Psa. 112:4)." What does this reveal about the walk of the righteous?
- The righteous must cry out when in need.
  - The righteous are continually enjoying light.
  - The righteous shall never stumble.
  - The righteous are not exempt from darkness.
  - The righteous should never walk by sight.
- 1/2 pts. 29. "(God) who \_\_\_\_\_ Himself to behold the things that are in heaven and in the earth (Psa. 113:6)." What does this reveal of God's nature?
- He is highly exalted.
  - He is full of mercy.
  - He is everywhere present.
  - He is eternally creating.
  - He is always the same.
- 3 pts. 30. "(God) which turned the rock into a standing water, the flint into a fountain of waters (Psa. 114:8)." In this verse is seen the power of God to accomplish whatever the world needs. How do we know this?
- Rocks represent impossible tasks.
  - Water is the basic element for all man's needs.
  - This miracle preserved Israel, and therefore can others, too.
  - Water represents God's presence in this evil age.
  - Christ is that rock.
- 2 pts. 31. "They that make them (idols) are like unto them; so is everyone that trusteth in them (Psa. 115:8)." How are they like their idols (as given in class, and implied from the preceding context)?
- Delighted in by fools.
  - Insensible to God.
  - Dead.
  - Subject to men's ideas.
  - Without hope.
- 3 pts. 32. "I was greatly afflicted; I said in my haste, 'all men are liars' (Psa. 116:10,11)." The literal Hebrew for the word "haste" helps us understand this prophetic utterance of Christ. What is that understanding?
- Christ expressed true, but natural, feelings because of despair.
  - Christ broke down under the pressure and gave vent to inner unbelief.
  - Christ realized the true situation of man.
  - Christ brought admonition in the face of great persecution.
  - Christ revealed His pure, inner deity.
- 2 pts. 33. "What shall I render unto the Lord for all His benefits toward me? (Psa. 116:12)." Three things are then mentioned as what God would desire in return. List at least two of them.
- -

(over)

- 3 pts. 34. "I called upon the Lord in distress; the Lord answered me and set me in a large place (Psa. 118:5)." What sort of a position is that "large place"?
- A place of great latitude in movement.
  - A place free from pressure and peril of slipping.
  - A place of wealth and prosperity.
  - A place set up above wild animals and robbers.
  - A place of assembly with the upright.
- 1 pt. 35. "The right hand of the Lord is exalted (Psa. 118:16)." This points to the fact that \_\_\_\_\_ is exalted.
- 1 pt. 36. "Save now, I beseech Thee, O Lord (Psa. 118:25)." The Hebrew transliteration of "save now" is \_\_\_\_\_.
- 1 pt. 37. Psalm 119 is a(n) \_\_\_\_\_ psalm.
- 3 pts. 38. There are \_\_\_\_\_ "songs of degrees", which possibly corresponds to the number of \_\_\_\_\_ in Solomon's temple, and/or the number of \_\_\_\_\_ belonging to Hezekiah.
- 3 pts. 39. "Who to me that I sojourn in Mesech, that I dwell in the tents of Kedar (Psa. 120:5)." Where was he?
- In Arabia.
  - Among haters of peace.
  - Separated from the temple.
  - With envious people.
  - Among wealthy deceivers.
- 2 pts. 40. God gives protection so that 1) "the sun shall not smite thee by day, 2) nor the moon by night (Psa. 121:6)." As given in class, what two things are we protected from, as New Testament saints, in our spiritual walk?
- -
- 3 pts. 41. "Jerusalem is builded as a city that is compact together (Psa. 122:3)." What basic, vital element of Jerusalem is being referred to here?
- Strength.
  - Unity.
  - Vision.
  - Reliability.
  - Unchangeableness.
- 3 pts. 42. Why do the eyes of a servant look unto the "hand" (Psa. 123:2) of his master? All of the following are possibilities, except for one. Which one is it?
- To look for a ceasing of punishment.
  - To guard his master's hand from enemies.
  - Lest any movement giving command be missed.
  - To receive sustenance.
  - To receive mercy.

- 2 pts. 43. We would all have been destroyed quickly and easily by the enemies of our soul if one thing had not happened, as given in Psalm 124. What was and is it?
- a. God was on our side.
  - b. God broke the fowler's snare.
  - c. God rebuked our enemy.
  - d. God shaded our right hand.
  - e. God drew us out of troubled water.
- 3 pts. 44. "For the rod of the wicked shall not rest upon the lot of the righteous (Psa. 125:3)." The literal Hebrew for the word "rod" reveals what kind of a deliverance from the wicked that we have. What is it?
- a. From their persecution.
  - b. From their blood-thirstiness.
  - c. From their oppression and pressure.
  - d. From their legal threats.
  - e. From their rulership and authority.
- 1 pt. BONUS QUESTION:  
What is the best way to study?

PSALMS (Evening, M.S.)  
Quiz on Background

File #14(BC)

NAME \_\_\_\_\_

DATE \_\_\_\_\_

SCORE \_\_\_\_\_

(34 points possible)

MULTIPLE CHOICE: Choose the one best answer in each case. (Unless otherwise directed.)

- 2 pts. 1. Our word "Psalm" comes from the Greek "psallo". What does "psallo" mean?
- To worship joyfully in song.
  - To sound forth in triumph.
  - To sing to the accompaniment of a stringed instrument.
  - To prophecy in poetic style.
  - To sing in harmony, with more than one part.
- 2 pts. 2. What is the Hebrew title of the book of Psalms?
- Sepher Tehillim
  - Sepher Mismorim
  - Sepher Shirim
  - Sepher Hallel
  - Sepher Neginoth
- 4 3. The above Hebrew title can have two basic meanings. What are they?  
(Choose two from the seven selections.)
- praise
  - cut off (lit.)
  - song implying joy
  - song with instrumental accompaniment
  - irradiate, shine
  - stringed instrument, lyre
  - separation of words into syllables
- 2 pts. 4. Hebrew poetry could best be described as \_\_\_\_\_ poetry.
- epic
  - dramatic
  - enigmatic
  - satiric
  - lyric
- 2 pts. 5. What is characteristic of this kind of poetry with regard to the individual poet?
- \_\_\_\_\_
- \_\_\_\_\_



PSALMS (Evening, M.S.)  
Quiz on Background

File #14 (BC)  
Page #2

- 2 pts. 6. What statement best describes the poetry of the Psalms?
- a. has meter, but little rhythm
  - b. has a definite rhythm, but it is variable, not set meter
  - c. has neither clear rhythm nor set meter
  - d. has both rhythm and meter
  - e. has only that rhythm inherent in the language itself
- 2 pts. 7. Which of the following describes an "acrostic" Psalm?
- a. vindication against enemies
  - b. consists entirely of dimorphic parallelism
  - c. consists of groups of 8 verses
  - d. structured with alphabetical devices
  - e. extols or magnifies God's law

SHORT ANSWER:

- 1 pt. 8. Which is the central chapter of the Bible? \_\_\_\_\_
- 1 pt. 9. Which is the central verse of the Bible? \_\_\_\_\_
- 3 pts. 10. Which is the longest chapter of the Bible? \_\_\_\_\_  
How many verses does it contain? \_\_\_\_\_  
Why does it contain exactly that many verses? (Give proof in figures) \_\_\_\_\_  
\_\_\_\_\_
- 1 pt. 11. Which is the shortest chapter of the Bible? \_\_\_\_\_
- 4 pts. 12. Rhyme in Hebrew poetry consists not in matching of like sounds, but rather in matching of like \_\_\_\_\_  
What is the advantage of this with regard to translation into other languages?  
\_\_\_\_\_  
\_\_\_\_\_
- 3 pts. 13. The Book of Psalms is divided into \_\_\_\_\_ (number) divisions. They correspond in number and spiritual tenor to the books of \_\_\_\_\_ (writer), commonly called the \_\_\_\_\_.
- 1 pt. 14. How many Psalms have no title? \_\_\_\_\_
- 2 pts. 15. What is it about the LXX Translation of certain words in the titles of some Psalms that suggests that the titles were part of the original text? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4 pts. 16. According to Baxter and others, many titles of the Psalms can be divided, one portion a subscript to the previous Psalm, and the other a superscript to the given Psalm. Which portion of a title would be the superscript? \_\_\_\_\_

\_\_\_\_\_

Which portion would be a subscript? \_\_\_\_\_

2 pts. 17. Where did the arrangement of the titles in the KJV originate? \_\_\_\_\_

10 pts. 18. **MATCHING:** Match the following descriptions to their appropriate type of parallelism.

- \_\_\_\_\_ 1. Synonymous parallelism  
\_\_\_\_\_ 2. Antithetical, (contrasted) parallelism  
\_\_\_\_\_ 3. Synthetical, (constructive) parallelism  
\_\_\_\_\_ 4. Climactic, (ascending) parallelism  
\_\_\_\_\_ 5. Dimorphic parallelism

- a. first line incomplete, second line completes, heightens it  
b. first line affirmed by its opposite  
c. first line followed by two different parallelisms  
d. first line repeated in different words in second line  
e. cause and effect relation, second line amplifies first

PSALMS (Evening, M.S.)  
Test #3, Psalms 16-30

File #16 (BC)

Name \_\_\_\_\_

Score \_\_\_\_\_

(56 points possible)

- 2 pts. 1. What is the best meaning of "Michtam" (the title of Psalm 16)?
- Exhortation
  - Hidden, golden sayings
  - Meditation
  - Praise
  - Riddles, dark sayings
- 2 pts. 2. "The lines are fallen unto me in pleasant places" (Psalm 16:6). What are those "lines"?
- Plumlines
  - Walls around a city
  - Weaver's yarn
  - Land boundaries
  - Streets
- 2 pts. 3. "For Thou wilt not leave my soul in hell (Psalm 16:10)" is prophetic of what event?  
\_\_\_\_\_
- 2 pts. 4. "Keep me as the apple of the eye (Psalm 17:8)". The "apple" of the eye is actually its  
\_\_\_\_\_
- 2 pts. 5. What does the Hebrew word for "apple" (Psalm 17:8) literally mean?
- Luxury
  - Treasure
  - The only one
  - Fruit
  - Little man
- 2 pts. 6. What do the two previous questions and answers concerning the concept of "keep me as the apple of the eye" reveal about our relationship with the Lord, as taught in class?
- We are to bear fruit
  - He wants to bless us greatly
  - It is very close
  - It is to be long lasting
  - It is rich
- 4 pts. 7. "The sorrows of hell compassed me about; ... In my distress I called upon the Lord (Psalm 18: 5,6)". After David's time, two men prayed like this. Who were they?
- \_\_\_\_\_
  - \_\_\_\_\_
- 2 pts. 8. To the Hebrews the nostrils were considered the seat of which of the following?
- bitterness
  - anger
  - greed
  - mercy, compassion
  - pride

- 2 pts. 9. "For Thou wilt light my candle." Psalm 18:28 What does a lit candle symbolize here?
- health
  - spiritual awareness, perception
  - victory
  - salvation
  - energy and vitality
- 4 pts. 10. There are two distinct sections of Psalm 19. Each section carries a complete and separate revelation. Choose the one correct revelation for each section.
- |  |             |                                     |
|--|-------------|-------------------------------------|
|  | 1st section | a. Reveals Yahweh through His love  |
|  | 2nd section | b. Reveals Elohim through His works |
|  |             | c. Reveals Elohim through His Word  |
|  |             | d. Reveals Yahweh through His Word  |
|  |             | e. Reveals Elohim through His love  |
|  |             | f. Reveals Yahweh through His works |
- 2 pts. 11. What implication does Psalm 19 leave, mentioned also by Paul in Romans 1:20, concerning the heathen? \_\_\_\_\_
- 
- 2 pts. 12. "Keep back Thy servant also from presumptuous sins...and I shall be innocent from the great transgression (Psalm 19:13)". What is "the great transgression", as taught in class?
- Rejection of the truth
  - Indifference
  - Homosexuality
  - Hate
  - Ingratitude
- 2 pts. 13. What term best describes a psalm, such as Psalm 22, that is entirely prophetic of Christ?
- Inspired
  - Prophetic
  - Apocalyptic
  - Acrostic
  - Messianic
- 1 pt. 14. What term, associated with that which is savage and unclean, does Christ in Psalm 22:16, prophetically apply to the Jews who crucified Him? \_\_\_\_\_
- 2 pts. 15. To what does the Hebrew word translated "unicorn" in the King James Version probably refer?
- a one-horned gazelle
  - the four-horned Eastern ram
  - an animal that is probably now extinct
  - the horse, because of its single hoof
  - a buffalo, or wild ox
- 2 pts. 16. Divine ownership of all things is based on divine \_\_\_\_\_ of all things.
- predestination
  - creation
  - rulership
  - love
  - foreknowledge

- 2 pts. 17. According to Psalm 24:3,4, the one who will ascend to the hill of the LORD has clean hands and \_\_\_\_\_.
- a pure heart
  - a holy walk
  - joyful lips
  - an ordered life
  - lips full of praise
- 2 pts. 18. What do the "gates" and "everlasting doors" in Psalm 24:7 refer to when applied to an individual life? \_\_\_\_\_
- 
- 2 pts. 19. "The secret of the Lord is with them that fear Him (Psalm 25:14)". What does the literal Hebrew meaning for the word "secret" imply?
- Intimacy
  - Covering
  - Treasure
  - Truth
  - Revelation
- 2 pts. 20. "So will I compass thine altar, O LORD" (Psalm 26:6) implies close association around the altar. What does this signify to us in type concerning our fellowship? \_\_\_\_\_
- 
- 2 pts. 21. "One thing have I desired of the Lord, ...to behold the beauty of the Lord and to enquire in His temple" (Psalm 27:4). What does the force of the Hebrew word for "behold" show us concerning what type of beholding this is?
- frequent glances
  - a pictorial vision
  - a panoramic view
  - a chained, lingering gaze
  - precious glimpses
- 2 pts. 22. "I had fainted, unless I had \_\_\_\_\_ to see the goodness of the LORD in the land of the living (Psalm 27:13).
- endured
  - expected
  - believed
  - hoped
  - repented
- 2 pts. 23. "Save Thy people, and bless Thine inheritance; feed them also, and lift them up forever". (Psalm 28:9) Which of the following best fits the picture of the Lord in this verse?
- as a king
  - as a farmer
  - as a shepherd
  - as a kinsman-redeemer
  - as a land-owner

- 1 pt. 24. From what natural occurrence is the imagery for Psalm 29, showing the power and majesty of God taken? \_\_\_\_\_
- 1 pt. 25. According to Psalm 29:2, we are to worship the LORD in the beauty of \_\_\_\_\_  
(not sound)
- 2 pts. 26. The title for Psalm 30 reads "A Psalm and Song at the dedication of the house of David". As concluded in class, which event is this most probably referring to?
- a. The dedication of David's palace.
  - b. The dedication of the temple in the time of the Maccabees.
  - c. The dedication of Ara<sup>n</sup>nah's threshingfloor where the plague stopped.
  - d. The dedication of Solomon's temple.
  - e. The dedication of Zerubbabel's temple.
- 3 pts. 27. "For His anger endureth but a moment, in His favor is life; weeping may endure for \_\_\_\_\_ but \_\_\_\_\_ cometh  
in \_\_\_\_\_ . (Psalm 30:5)

PSALMS (Evening, M.S.)  
Test #4, Psalms 31-45

File #17 (BC)

Name \_\_\_\_\_

Score \_\_\_\_\_

(56 points possible)

- 2 pts. 1. "I have hated them that regard lying vanities; but I trust in the Lord (Psalm 31:6)." To what do the "lying vanities" primarily refer?
- idols
  - the heathen
  - scoffers
  - backsliders
  - foreign kings
- 2 pts. 2. "And Thou hast not shut me up into the hand of the enemy; Thou hast set my feet in a large room (Psalm 31:8)." Spiritually speaking, what is that "large room" for spiritual Israel?
- being without sin
  - the Holy of Holies
  - the temple
  - riches, blessing
  - total freedom, pointing to heaven
- 2 pts. 3. What is the connotation of the word "proud" in the phrase, "the Lord preserveth the faithful and plentifully rewardeth the proud doer"?
- boastful
  - humble
  - excellent
  - loyal
  - powerful
- 2/2 pts. 4. "Blessed is the man whose transgression is forgiven, whose sin is covered (Psalm 32:1)". What does the Hebrew word for "forgiven" literally mean?
- to be hidden
  - to be released, loosed
  - to be understood
  - to be lifted off, borne
  - to be winked at

This points us to Jesus Christ as typified by what symbol in the Old Testament?

- the brazen serpent
- the tabernacle
- the scapegoat
- the mercy seat
- the lion of the tribe of Judah

- 2 pts. 5. "Sing unto Him a new song (Psalm 33:3). What does a "new song" imply in a person's life?"
-

- 3 pts. 6. The title of Psalm 34 reads thus: "A Psalm of David, when he changed his behavior before Abimelech, who drove him away, and he departed". Psalm 34 is a very rich and spiritual psalm, but how could it come out of such a situation of seeming shame?
- 
- 
- 
- 2 pts. 7. "They that seek the Lord shall not want (lack) any \_\_\_\_\_ thing".  
(Psalm 34:10)
- necessary
  - good
  - desirable
  - spiritual
  - reasonable
- 2/2 pts. 8. "He keepeth all his \_\_\_\_\_, not one of them is broken". (Psalm 34:20)  
To whom does this refer? \_\_\_\_\_.
- 2 pts. 9. Psalm 34:7 says "he shall give thee the desires of thine heart?" Upon what is this predicated?
- 
- 2 pts. 10. "They rewarded me evil for good; . . . but as for me, when they were sick, my clothing was sackcloth, I humbled my soul with fasting, and my prayer returned into mine own bosom." (Psalm 35:12, 13) What is it that happened to David's prayer?
- He prayed silently, to keep his prayer from being heard.
  - His false humility before God hindered his prayer.
  - His enemies mocked him and his prayer as he prayed.
  - His prayer brought blessing back into his own soul.
  - God refused to honor his prayer.
- 1 pt. 11. "For in Thee is the fountain of life: in thy \_\_\_\_\_ we see light".  
Psalm 36:9.
- 2 pts. 12. "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity (Psalm 37:1)". What does the Hebrew word for "fret" mean?
- to run in frenzied desire
  - to worry one's self sick
  - to boil in passion and desire
  - to writhe in intense pain
  - to be inflamed, hot with anger
- 2 pts. 13. "Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand." (Psalm 37:24) What is a better translation of the last phrase?
- for YHWH holds him in His hand.
  - for YHWH strengthens his hand.
  - for YHWH is holding his hand.
  - for YHWH lifts up his hand.
  - for YHWH's hand sustains him.



- 3 pts. 14. Lord, rebuke me not in Thy wrath;...neither is there any rest in my bones because of my sin;...For my loins are filled with a loathsome disease;...I was as a dumb man that openeth not his mouth. (Psalm 38:1,3,7,13)" How can these verses be Messianic?  
\_\_\_\_\_  
\_\_\_\_\_
- 1/1 pt. 15. The difference between a saint and a sinner, when both are under conviction for sin, is that the saint runs \_\_\_\_\_ God, and the sinner runs \_\_\_\_\_ God.
- 2 pts. 16. The title "Jeduthun" of Psalm 39 comes from a verb which in the Hiphil (causative), as here, means \_\_\_\_\_  
a. loving  
b. believing  
c. sharing  
d. being faithful  
e. giving thanks, praise
- 2 pts. 17. "Verily every man at his best state is altogether \_\_\_\_\_."  
(Psalm 39:5)
- 3 pts. 18. "Sacrifice and offering Thou didst not desire; mine ears hast Thou opened (Psalm 40:6)." What Old Testament custom is being referred to in this last phrase? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
- 2 pts. 19. "The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness (Psalm 41:3)". What does that last phrase really say in Hebrew?  
a. God will "transform" his bed.  
b. God will "enlighten" his bed.  
c. God will "prepare" his bed.  
d. God will "cleanse" his bed.  
e. God will "turn, make comfortable" his bed.
- 1/1 pts. 20. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me (Psalm 41:9)". Prophetically, the "familiar friend" is \_\_\_\_\_, who "lifted up his heel" against \_\_\_\_\_.
- 1/1 pts. 21. "As the hart panteth after the water brooks, so panteth my soul after thee, O God (Psalm 42:1). What is the gender (masculine or feminine) of the hart in this verse? \_\_\_\_\_. What then, does it represent? \_\_\_\_\_  
\_\_\_\_\_
- 2 pts. 22. To what other book in the Bible is Psalm 45 most similar? \_\_\_\_\_
- 2 pts. 23. What does "Shoshannim" mean?  
a. white ones  
b. virgins  
c. lilies  
d. beloved ones  
e. queens

- 2 pts. 24. "My heart is indicting a good matter." (Psalm 45:1) What is a better translation for "indicting"?
- a. bubbling over
  - b. accusing
  - c. proclaiming
  - d. manifesting
  - e. accepting

2 pts. 25. "The king's daughter is all \_\_\_\_\_ within". (Psalm 45:13)

PSALMS (Evening, M.S.)

File #18 (BC)

R772

Name \_\_\_\_\_

Test #5, Psalms 46-60

Score \_\_\_\_\_

50 pts. possible

- 2 pts. 1. Psalm 46:10 exhorts us to, "\_\_\_\_\_ and know that I am God."
- a. Be faithful.
  - b. Be still.
  - c. Be strong.
  - d. Be wise.
  - e. Stand fast.
- 2 pts. 2. The "sides (recesses) of the north," mentioned in Psalm 48:2, is the location of Mt. Zion. What does this point to?
- a. Mt. Hermon, the northernmost part of Israel.
  - b. Being lifted up above trials and weaknesses.
  - c. Zion, the highest hill in Jerusalem.
  - d. The north star in the heavens.
  - e. Heavenly places in Christ Jesus.
- 2 pts. 3. What do the ships of Tarshish in Psalm 48:7 represent?
- a. Powers of the East.
  - b. Powerful military might of the anti-Christ.
  - c. Wealthy merchants of the world.
  - d. Escaping from the presence of God.
  - e. The primitive barbarians of this world.
- 2 pts. 4. According to Psalm 49:10, what one thing do all men, rich and poor, have in common?
- a. Dependence upon God.
  - b. Death.
  - c. Flesh.
  - d. Birth.
  - e. A soul.
- 2 pts. 5. What kind of animal are the wicked at death compared to in Psalm 49:12?
- a. Sheep.
  - b. Dogs.
  - c. Jackals.
  - d. Cattle.
  - e. Foxes.
- 2 pts. 6. The rich ungodly live on a lie that causes them to "call their lands after their own names." This lie is called "their inward thought (Psa. 49:11)." What is it? (The answer lies in this verse.)
- a. That God is not to be feared.
  - b. That God will not hold them accountable.
  - c. That they will soon inherit more riches.
  - d. That they and their belongings will continue forever.
  - e. That God does not see them.

(over)

- 2 pts. 7. Who was Asaph?
- One of the judges of Israel.
  - One of David's mighty men.
  - One of David's chief musicians.
  - One of Solomon's chief musicians.
  - The high priest at the time of David.
- 2 pts. 8. According to Psalm 50:5, the saints are those who have made a covenant with God. By what means have they made this covenant?
- Faith.
  - Sacrifice.
  - Prayer.
  - Repentance.
  - Dedication.
- 2 pts. 9. In Psalm 50:10, when the Lord said, "the cattle upon a thousand hills" were His, what was His point, as shown by the context?
- He is the owner of everything.
  - He desires more sacrifices.
  - Cattle do not impress Him, only humility, faith, and obedience.
  - The rich ungodly are as paupers in His sight.
  - All things were created by Him.
- 2 pts. 10. What incident in the life of David, prompted the writing of Psalm 51, as indicated in the title?
- 
- 2 pts. 11. David desires not only pardon from his sin, but \_\_\_\_\_, according to Psalm 51:1.
- Forgiveness.
  - Justification.
  - Restoration of his blessing.
  - Acquittal from any future sins.
  - Cleansing.
- 2 pts. 12. What is meant by David's statement, "In sin did my mother conceive me"?
- Refers to his lower nature, tendency toward sin.
  - He was illegitimate.
  - Refers to the guilt all men bear for Adam's sin.
  - His parents were sinners.
  - Sin is a nature inherited from Adam by all men.
- 2 pts. 13. To what does hyssop typologically refer?
- Haughtiness, pride.
  - Death, destruction.
  - Judgment.
  - Lowliness, humility.
  - Anointing.

- 2 pts. 14. What did David mean when he said, "I am like a green olive tree in the house of God (Psa. 52:8)"?
- He was recently put there.
  - God is making him into a mighty warrior.
  - He is anointed and bringing forth fruit.
  - He is full of joy.
  - He is permanently in God's presence.
- 2 pts. 15. Although Psalm 53 is almost identical to Psalm 14, how are they different?
- Psalm 53 is more detailed.
  - Psalm 14 is more detailed.
  - Psalm 14 uses YHWH; Psalm 53 uses Elohim.
  - Psalm 53 uses YHWH; Psalm 14 uses Elohim.
  - Psalm 53 is acrostic; Psalm 14 is not.
  - Psalm 14 is acrostic; Psalm 53 is not.
- 2 pts. 16. Of whom are the Ziphims in the title of Psalm 54 a type?
- The bride of Christ in the last days.
  - Those who lose their first love.
  - Those who do not love the truth that they might be saved.
  - Those who sell their birthright for earthly, temporal pleasures.
  - Those in the church who turn to the anti-Christ, and betray brethren.
- 2 pts. 17. In Psalm 55:6, David desired "wings like a dove, for then I would fly away and be at rest." What New Testament doctrine does this verse support, as taught in class? \_\_\_\_\_
- 2 pts. 18. In Psalm 55, David desires justification from God against a man who was his "equal" and "acquaintance." Who in the New Testament anti-type does this man represent? \_\_\_\_\_
- 2 pts. 19. To ask God to "put Thou my tears in Thy bottle (Psa. 56:8)" is to say what?
- Come close enough to hear.
  - Keep them for future use to wash me.
  - Make me one with you.
  - Remember all my heartaches.
  - Deliver me from mourning.
- 2 pts. 20. Psalm 57:4 tells us that the \_\_\_\_\_ of the wicked is like a sharp sword.
- Heart.
  - Praise.
  - Anger.
  - Tongue.
  - Fellowship.
- 4 pts. 21. Why are the so-called "imprecatory Psalms" not a problem to the true believer? (Choose two of the following five choices.)
- Because they come from a spirit that had already shown kindness.
  - Because such imprecations are found only in the Old Covenant.
  - Because they are not imperative in Hebrew, but future, telling what will happen, not what the Psalmist wants to happen.
  - Because they are not vindictive, but are an identification with God's hatred for sin.
  - Because it is not wrong in God's sight to hate wicked men.

- 2 pts. 22. The wicked "are like the deaf adder that stopped her ear (Psa. 58:4)." What does this say about the wicked?
- They cannot be "charmed" (put under control).
  - They are spiritually "deaf" to God's truth.
  - They voluntarily harden their hearts and refuse to hear.
  - They burrow deep to allow dust (flesh) to separate them from God.
  - They are born mutated and spiritually defective.
- 2 pts 23. Rotherham translates Psalm 58:9, "Before your kettles can perceive the kindled bramble, be he green or withered, he shall be swept away." What does this image show us?
- The wicked, both rich and poor, will all be judged.
  - Both the weak and strong saints will escape from the wicked.
  - Both the living and the dead saints will escape the lake of fire.
  - The wicked will perish very soon.
  - The devices of the wicked will be cut off before they are complete.
- pts. 24. When David says "slay them not" in Psalm 59:11, what is he requesting?
- Mercy for Saul and Jonathan, whom he loved.
  - Mercy for Israel, that they be not utterly destroyed.
  - Mercy for his enemies, as Christ prayed on the cross.
  - Mercy for Absalom and his followers.
  - Strength to go through his trials, rather than have God remove them.

PSALMS (Evening, M.S.)

Test #6 - Psalms 61-80

File #19 (BC)

R773

Name \_\_\_\_\_

Score \_\_\_\_\_

46 pts. possible

- 2 pts. 1. David proclaimed, "He is my defence; I shall not be greatly moved (Psa. 62:2)." What is implied from this statement?
- David will never be moved.
  - David received personal revelation for his own future.
  - David had failed in a previous commitment.
  - David had never been moved before.
  - David may suffer some shaking, but will not be utterly cast down.
- 2 pts. 2. Psalm 62:9 tells us with regard to the rich and poor "to be laid in the balance, they are altogether
- The same in weight."
  - Found wanting."
  - Full of sin."
  - Lighter than vanity."
  - Gone astray."
- 2 pts. 3. Psalm 63:1 expresses our need for God under the image of what?
- Hunger during famine.
  - Loneliness, destitution.
  - Thirst in a dry land.
  - Sickness needing healing.
  - Weariness, needing rest.
- 2 pts. 4. According to Psalm 64:3, what are the arrows of the wicked?
- Hatred in their hearts.
  - Bitter words.
  - Persecution.
  - Cruel thoughts.
  - Feigned kindness.
- 2 pts. 5. "Praise waiteth for Thee, O God, in Zion (Psa. 65:1)." The literal Hebrew could be rendered, "Unto Thee, O God, (is) silence-praise, in Zion." What is this "silence-praise" that God's people give?
- Vocal praise from a quiet, submitted, yielded heart.
  - Silent worship.
  - A shout of praise breaking this earth's silence.
  - Alternating period of joyful praise and silence.
  - Individual meditation all day long.
- 2 pts. 6. A very important key to Biblical symbolism is seen in Psalm 65:7, which says "which stilleth the noise of the seas, ... and the tumult of the
- Waves."
  - Winds."
  - Armies."
  - Wicked."
  - People."

(over)

- 2 pts. 7. At the second coming and in the Millennium, we will see that "through the greatness of Thy power shall Thine enemies submit themselves unto Thee (Psa. 66:3)." What do we learn about their submission from the Hebrew word for submit?
- It will be unwilling.
  - It will be total.
  - It will be immediate.
  - It will be loving.
  - It will be thankful.
- 2 pts. 8. "Thou hast tried us, as silver is tried (Psa. 66:10)." How is silver tried?
- A quick, thorough process.
  - A very critical, sensitive process.
  - A long, hot, often repeated process.
  - A slow, thorough process, using moderate heat.
  - A difficult, expensive process.
- 2 pts. 9. We are exhorted to "extol Him that rideth upon the heavens by His name JAH (Psa. 68:4)." The literal Hebrew for "extol" does not mean praise. What does it mean and refer to?
- "Scatter abroad"; that is, proclaim Him.
  - "Lift up"; that is, to exalt Him.
  - "Conceal"; that is, to adore and treasure Him.
  - "Cast up a highway"; that is, prepare your heart for Him.
  - "Revere"; that is, to adore and treasure Him.
- 2 pts. 10. At what historical point of time did Jesus fulfill the prophecy concerning Him in Psalm 68:18: "Thou hast ascended on high, thou has led captivity captive"?
- 2 pts. 11. Concerning those who "gave (Christ) vinegar to drink," it is prayed that "their table become a snare before them (Psa. 69:22)." What is their "table."
- The table across which exchange of money was made.
  - Place of peace, fellowship, rest.
  - The place of overindulgence at their feasts.
  - The place from which sacrifices were purchased.
  - The loose, sometimes entangling skins covering the floor where they eat.
- 2 pts. 12. "Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth (Psa. 71:20)." This is prophetic of what event? (Choose the answer that fits the prophecy most completely.)
- The rapture.
  - The second coming of Christ.
  - The ascension of Christ.
  - Water baptism.
  - Suffering and resurrection of Christ.



- 2 pts. 13. The title of Psalm 72 reads in the King James Version, "(A Psalm) for Solomon." Considering the Hebrew construction of this phrase, what relationship did Solomon most probably have with this psalm?
- It was written for him by David.
  - It was written about or concerning him.
  - It was written by him.
  - It was written to him by the Shulamite.
  - It was written as history about his reign.
- 2 pts. 14. What is the theme of Psalm 72?
- Christ ruling the earth during the millennium.
  - Christ destroying the ungodly nations.
  - Christ's sufferings and death.
  - Christ's destroying the power of Satan and demons.
  - Christ's triumph over death and Sheol.
- 2 pts. 15. What almost happened to Asaph in Psalm 73:3 when he saw the prosperity of the wicked?
- He almost took vengeance himself.
  - His steps almost slipped.
  - He almost gave up in despair.
  - He almost blasphemed God with his mouth.
  - He almost fell into idolatry.
- 2 pts. 16. What was Asaph's real sin in Psalm 73:3 when he saw the prosperity of the wicked?
- Unbelief, which resulted in his own poverty.
  - Lust after evil things.
  - Enviousness of their prosperity.
  - Failure to accept his lot in life.
  - Failure to trust in God's judgment.
- 2 pts. 17. Asaph was confused concerning the rich until he did something. What was it? (Be very specific.) \_\_\_\_\_
- 2 pts. 18. How can the fact that the events and condition of Israel spoken of in Psalm 74 do not bear any relation to the conditions at the time of Asaph be explained?
- The Psalm is historical, looking farther back in history.
  - It was probably written during the time of the Maccabees.
  - It was written by a son of Asaph, much later.
  - It is spiritual, referring only to what could happen.
  - This Psalm is prophetic of a later time.
- 2 pts. 19. Asaph in Psalm 75:4, calls to the wicked, saying, "Lift not up the horn." What does he mean?
- Don't speak so loudly.
  - Don't call for war.
  - Don't exhibit your beauty.
  - Don't exalt yourselves.
  - Don't speak so proudly.

(over)

- 2 pts. 20. "Man did eat angel's food (Psa. 78:25)." What does this reveal about manna? (Best answer as taught in class.)
- a. It came from heaven.
  - b. It was made by angels.
  - c. It was eaten by angels.
  - d. It is food that is befitting mighty men of God.
  - e. It is the food of God.
- 2 pts. 21. Psalm 78:41 shows us that Israel's unbelief and tempting God \_\_\_\_\_ the Holy One of Israel.
- a. Balthemed.
  - b. Limited.
  - c. Grieved.
  - d. Enraged.
  - e. Ignored.
- 2 pts. 22. What had to be done to God's holy temple before He would allow the heathen to come in and defile it (Psa. 79:1)? (Short answer as given in class.) \_\_\_\_\_
- 
- 2 pts. 23. In the allegory in Psalm 80, Israel is described under what image?
- a. A vine.
  - b. A crop of wheat.
  - c. A tree.
  - d. A lamb.
  - e. A bullock.

PSALMS (Evening, MS)

File #20 (BC)

R774

Test #7 - Psalms 81-100

Name \_\_\_\_\_

Score \_\_\_\_\_

48 pts. possible

- 2 pts. 1. According to Psalm 81:13,14, what would God have done if His people "had hearkened unto me, and Israel had walked in my ways."
- He would have healed their land.
  - He would have made them rich and fat.
  - He would have spared them from judgment.
  - He would have given them rain.
  - He would have subdued their enemies.
- 4 pts. 2. "God standeth in the congregation of the mighty; He judgeth among the gods (Psa. 82:1)." The Hebrew word translated "gods" is \_\_\_\_\_ . Who is this referring to?
- Judges in Israel with God's authority.
  - Heathen kings.
  - False gods of the heathen.
  - The angels of God, having His power.
  - The cherubim.
- 4 pts. 3. The blessed man will pass through the valley of Baca and make it a well, the rain also filling the pools (Psa. 84:5,6). In the Hebrew, Baca means \_\_\_\_\_. What principle does this illustrate?
- Whatsoever a man sows, he shall also reap.
  - Faith can turn calamity into blessing.
  - Cast all your cares upon Him.
  - You shall trample Satan shortly.
  - Faith works by love.
- 2 pts. 4. Romans 1:17 refers to spiritual progress from faith to faith, II Corinthians 3:18 from glory to glory, and Psalms 84:7 from \_\_\_\_\_ to \_\_\_\_\_ .
- 2 pts. 5. "Mercy and truth are met together; righteousness and peace have kissed each other (Psa. 85:10)." What is this referring to?
- God brought His Word and His Spirit into one will and purpose.
  - A unity has developed among the people of God.
  - God's mercy and peace are reconciled with His righteousness and truth in the sacrifice of Christ.
  - God's righteous, holy nature is in perfect harmony with His truth.
  - Man has finally fulfilled the requirements of God.
- 2 pts. 6. "Unite my heart to fear thy name (Psa. 86:11)." What is it that he wants God to do to his heart that will cause him to fear the Lord's name?
- Create it anew.
  - Bring it into oneness with His Word.
  - Cause it to feel as God feels.
  - Make it single, pure in motive.
  - Make it free from any hindering excuses.

(over)

- 2 pts. 7. The Lord will count all those that are born in Zion (Psa. 87:5,6). To what does this refer?
- The 144,000 in Revelation.
  - Those spiritually born, in the book of life.
  - The southern tribes of Judah.
  - Those returning from the Babylonian captivity.
  - The house of David.
- 2 pts. 8. "Thy wrath lieth hard upon me, and thou hast afflicted me with all Thy waves (Psa. 88:7)." Why such treatment?
- God was purging Christ from sin.
  - David rebelled from the commandment of God.
  - It is speaking of Christ who became sin and bore its judgment.
  - Jesus had to learn obedience through sufferings.
  - David was being prepared for greater glory with God.
- 2 pts. 9. "I will make him my firstborn, higher than the kings of the earth (Psa. 89:27)." To what does this refer?
- David was the firstborn son of his family.
  - Refers to the time of Christ's birth.
  - Refers to Christ as creator, as Deity.
  - Refers to Christ's birth from a virgin.
  - Refers to the position of Christ.
- 2 pts. 10. What is the main theme of Psalm 89?
- The Abrahamic covenant, prophetic of Christ.
  - The Davidic covenant, prophetic of Christ.
  - The Noahic covenant, prophetic of Christ.
  - The Mosaic covenant, prophetic of Christ.
  - The Mechizedec priesthood, prophetic of Christ.
- 2 pts. 11. "For all our days are passed away in thy wrath . . . ; the days of our years are threescore years and ten . . . ; so teach us to number our days (Psa. 90:9,10,12)." Who was the human author of this psalm?
- Moses.
  - David.
  - Jeduthun.
  - Asaph.
  - Solomon.
- 2 pts. 12. Satan quoted Psalm 91:11,12 in tempting Christ, but neglected to mention verse 13. Why?
- Because it brings qualification to verses 11,12.
  - Because it says, "Thou shalt not tempt the LORD thy God."
  - Because it refers to treading on the lion and adder.
  - Because it speaks of God's love and power.
  - Because it refers to God's covenant-keeping nature.
- 2 pts. 13. For what occasion was Psalm 92 written, as indicated by its title?
-

- 2 pts. 14. Psalm 92:14 says, "They (those planted in the house of the LORD) shall still bring forth fruit in
- a. Poverty."
  - b. Old age."
  - c. Tribulation."
  - d. Righteousness."
  - e. Famine."
- 2 pts. 15. According to Psalm 94:11, the LORD knoweth the thoughts of man, that they are
- a. Foolishness.
  - b. Froward (perverse).
  - c. Carnal.
  - d. Vanity.
  - e. Deception.
- 2 pts. 16. "Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness (Psa. 95:8)." How did the Israelites tempt God, as revealed in Hebrews?
- a. Disobedience.
  - b. Rebellion.
  - c. Making the golden calf.
  - d. Questioning Moses' authority.
  - e. Unbelief.
- 2 pts. 17. Referring to Israel, God says in Psalm 95:10, "It is a people that do err in
- a. Their mind."
  - b. Their flesh."
  - c. Their heart."
  - d. Their judgment."
  - e. Their will."
- 2 pts. 18. The heavens, earth, sea, field, trees, etc., all rejoice before the Lord because He's coming (Psa. 96:11-13). In what way?
- a. Refers only figuratively to nations and peoples.
  - b. The creation liberated from bondage of corruption in end time.
  - c. All things were created to praise God.
  - d. God demands full praise from all that has life.
  - e. Figurative speech pointing to peace on earth.
- 2 pts. 19. What, according to Psalm 97:11, is sown for the righteous?
- a. Health.
  - b. Peace.
  - c. Love.
  - d. Joy.
  - e. Light.

(over)

PSALMS

File #20 (BC)  
Page 4

- 2 pts. 20. God showed special regard to "Moses and Aaron, . . . and Samuel (Psa. 99:6)" in bringing deliverance to Israel. What position were they in with God that caused this?
- a. Rulers.
  - b. Prophets.
  - c. Warriors.
  - d. Mediators.
  - e. Judges.
- 4 pts. 21. What, according to Psalm 100:3, are two premises we have for worshipping, and being dependent upon God? (Choose two of the following.)
- a. He redeemed us.
  - b. We are mortal and must face death.
  - c. He created us.
  - d. We are weak, in need of His strength.
  - e. He loves us.
  - f. We are limited in understanding, in need of His revelation.
  - g. We are dumb sheep, needing a shepherd.
  - h. He alone can satisfy us.
  - i. He knows all things.

PSALMS (Evening, M.S.)

Test #8 - Psalms 101-125

File #21 (BC)

R775

Name \_\_\_\_\_

Score \_\_\_\_\_

48 pts. possible

- 2 pts. 1. "I will walk within my house with a perfect heart (Psa. 101:2)." Where is it that he will "walk...with a perfect heart"?
- His royal duties.
  - His national associations.
  - His social life.
  - His private life.
  - His correspondence as judge.
- 2 pts. 2. Psalm 101 portrays David as a true, good judge. What specifically shows this?
- His mercy to the sinner.
  - His great generosity.
  - His punishing the wicked and rewarding the righteous.
  - His great tolerance of opposing viewpoints.
  - His love for God.
- 2 pts. 3. Psalm 102:18 says, "and the people which shall be \_\_\_\_\_ shall praise the LORD."
- Delivered.
  - Glorified.
  - Sanctified.
  - Gathered.
  - Created.
- 2 pts. 4. Psalm 103:14 says "For he knoweth our frame; he remembereth that we are
- Weak."
  - Dust."
  - Sinners."
  - Flesh."
  - Men."
- 2 pts. 5. Psalm 104 in its entirety affirms the truth that all of God's promises and blessings are predicated on His
- Having loved us.
  - Having redeemed us.
  - Foreknowledge.
  - Omniscience.
  - Having created all things.
- 2 pts. 6. Psalm 105 ends up giving the reason why God brought Israel into Canaan, to inherit the lands of the heathen. What is this reason?
- That they might glorify His name and make it great among the heathen.
  - That they might praise Him with their whole heart.
  - That they might preserve a seed after them to His glory.
  - That they might observe His statutes and keep His laws.
  - That they might sit everyone under his own vine and fig tree.

(over)

- All right for 2 pts. 7. Place a number from 1 to 4 by each of the following to indicate the proper order of the repeated pattern of events seen in Psalm 107.
- \_\_\_\_\_ prayer
  - \_\_\_\_\_ thanksgiving
  - \_\_\_\_\_ trouble
  - \_\_\_\_\_ deliverance
- 1 pt. 8. Fools because of their transgression, and because of their iniquities, are
- a. Afflicted.
  - b. Lost.
  - c. Condemned.
  - d. Blind.
  - e. Ashamed.
- 2 pts. 9. The result of Psalm 107:17 (refer to previous question) is that "their soul abhorreth all manner of meat (Psa. 107:18)." What does this mean?
- a. They lose their touch with reality.
  - b. They lose their desire for God's Word.
  - c. They lose their need for the blessings of God.
  - d. They lose their appetite for carnal things.
  - e. They lose their susceptibility to sin.
- 2 pts. 10. Much of the very intense curse on the wicked in Psalm 109 applies prophetically to \_\_\_\_\_. (fill-in)
- 2 pts. 11. "The Lord said unto my Lord, sit thou at my right hand... (Psa. 110:1)." The Hebrew word for the first "Lord" is \_\_\_\_\_. (fill-in)  
The Hebrew word for the second "Lord" is \_\_\_\_\_. (fill-in)
- 2 pts. 12. "Thou art a priest forever after the order of Melchizedek (Psa. 110:4)." This points out many aspects of Christ's priesthood, of which all of the following are true, except one. Which one is not true?
- a. An eternal priesthood.
  - b. A kingly priesthood.
  - c. An unchangeable priesthood.
  - d. A hereditary priesthood.
  - e. A unique priesthood.
- 2 pts. 13. What aspect of God's nature is seen in His inspiration of an acrostic psalm, such as Psalm 111?
- a. Order.
  - b. Beauty.
  - c. Power.
  - d. Mercy.
  - e. Love.
- 1 pt. 14. The \_\_\_\_\_ of the Lord is the beginning of wisdom (Psa. 111:10)." (fill-in)



- 2 pts. 15. "Unto the upright there ariseth light in the darkness (Psa. 112:4)." What does this reveal about the walk of the righteous?
- The righteous must cry out when in need.
  - The righteous are continually enjoying light.
  - The righteous are not exempt from darkness.
  - The righteous shall never stumble.
  - The righteous should never walk by sight.
- 2 pts. 16. Psalm 113 expresses the nature of God, who is high and exalted, but delights to lift up the poor and humble. In verse 9, he speaks of a very common pattern seen many times in the Old Testament. What is it?
- Making the barren woman bring forth children.
  - Blessing the poor with wealth.
  - Delivering those who cry in humility to Him.
  - Confounding the wicked with their own devices.
  - Putting His people in positions of influence.
- 2 pts. 17. "They that make them (idols) are like unto them; so is everyone that trusteth in them (Psa. 115:8)." How are they like their idols (as implied by the preceeding context)?
- Delighted in by fools.
  - Without hope.
  - Insensitive to God and spiritual things.
  - Subject to men's philosophies.
  - Without intellect.
- 2 pts. 18. The first verse of Psalm 116 fulfills the first commandment, and says, "I \_\_\_\_\_ the LORD, because he hath heard my voice and my supplications." (fill-in)
- 2 pts. 19. What, according to Psalm 116:15, is precious in the sight of the Lord?
- The love we give Him.
  - Our speaking His Word.
  - Saints who praise Him in trials.
  - His people Israel.
  - The death of His saints.
- 2 pts. 20. How many "songs of degrees" are there? \_\_\_\_\_ (fill-in)
- 2 pts. 21. The number of songs of degrees is the same as the number of \_\_\_\_\_ in Ezekiel's temple.
- Steps from outer court to innermost court.
  - Separate alcoves or compartments.
  - Cubits in height of the entrance.
  - Sections in one side wall.
  - Priests in the outer court.

- 2 pts. 22. What is the general tenor of the songs of degrees?
- a. Cries for grace and mercy of God.
  - b. Desperate desire for fellowship with God.
  - c. Prophetic of a new day of glory.
  - d. Historical overview of Israel's history.
  - e. Supplications for deliverance from enemies.
- 2 pts. 23. What in Psalm 122:1 made the Psalmist glad?
- a. Being delivered from the oppressor.
  - b. Going into the house of the LORD.
  - c. Seeing Israel exalted.
  - d. Seeing the promise of the coming Deliverer.
  - e. Receiving the latter rain of blessing.
- 2 pts. 24. We would all have been destroyed quickly and easily by the enemies of our soul if one thing were not true (Psa. 124:1,2). What is it?
- a. God was on our side.
  - b. God broke the fowler's snare.
  - c. God rebuked our enemy.
  - d. God blinded their eyes.
  - e. God drew us out of troubled waters.
- 2 pts. 25. "For the rod of the wicked shall not rest upon the lot of the righteous (Psa. 125:3)." To what kind of deliverance from the wicked does this refer?
- a. From their persecution.
  - b. From their deception and temptation.
  - c. From their rulership, dominion.
  - d. From their legal threats.
  - e. From their blood-thirstiness.