

Psalms 120-134

July 7, 2016

The Psalms of Ascent are a compilation of _____ psalms extending from Psalm 120-134.

Ascent (*ma'aloth*) = to _____

Psalm 120

The Psalms of Ascent begin here with a _____. Part of an "ascent" is that you're moving to a _____ road. The process can begin by being honest with God about the low road!

Lies and false accusations are likened to the pain inflicted in _____ by arrows and of being burned by charcoal.

He is in Meshech and Kedar, a _____ from Zion.

Psalm 121 (John MacArthur's outline)

- I. God as _____ (121:1-2)
- II. God as _____ (121:3-4)
God uses repeated forms of the same root *shamar* for the word _____.
- III. God as _____ (121:5-6)
- IV. God as _____ (121:7-8)

Psalm 122

Most of this psalm is a play on words involving the name " _____ ", which means "city of _____."

Psalm 123

In the East, servants attending their masters are almost totally directed by _____ made with their master's hands. The psalmist compares that to how we should look to God.

"gracious" = literally, _____ us

APPLICATION: Where is my focus / attention? Is it on the One enthroned in the heavens?

Where we *look* is also primarily where we _____.

This Davidic psalm is a praise for deliverance from a condition that " _____ ".

- I. God's _____ (124:1-5)
- II. God's _____ (124:6-8)

Psalm 125

The times of _____ or Nehemiah have been suggested as the setting of this psalm.

The wicked who rule over Israel will prove to be a correcting _____, not a destroying sword. (125:3)

The outcome of the upright is _____ with the “crooked”. (125:5)

Psalm 126

Verse 1 points to a time of return from _____.

“Streams in the South” refers to the region of the Negev, which fills quickly with streams and it floods during the spring. The comparison here is joy at the _____ of something that has been painfully missed. (126:4)

“Sowing in tears” refers to _____ over sin. (126:5-6)

We need to apply Biblical truth to our theologies AND to our practicalities of life. The seed of God’s Word can fill our _____ for His Word and still not produce a _____ if we don’t sow it!

Psalm 127

Whatever the work may be, if God is not in it, it is _____! (see also Ecc. 1:2)

The author is _____. He wrote this psalm and Psalm 72. This psalm is usually associated with the building of the _____.

Verse 2 may have a cryptic reference to Solomon, since “His beloved” is “Jedidiah “ in the Hebrew, meaning “_____ of Jehovah”.

Verses 4-5 mention that children are a _____ from the Lord. Children were invaluable as _____ of their parents in time of war or litigation.

Psalm 128

Those who truly fear the LORD *do* _____ in His ways.

“_____” is the unifying term in this psalm.

- I. A blessing is practicing an appropriate _____ of God.
- II. A blessing is walking in God’s _____. His ways are _____!

Remember that a “blessing” may be found in what we’ve _____ as much as in what we’ve gained.

Ask myself, “What _____ God the most and what _____ His ways?”

Psalm 129

This is probably referring to the release from the Babylonian captivity.

Verse 3 is a farming analogy used to describe the deep, but non-fatal _____ inflicted on Israel.

Verse 4 refers to God ending the _____.

Verses 5-8 is an _____ prayer, one that invites judgment of some kind on someone.

Psalm 130

This is called a _____ psalm.

In verse 1, the “depths” refer to the nation’s spiritual _____.

LORD = _____, God’s covenant name.

Acknowledging His _____ in our pit of despair is the first step out!

The Hebrew words for “wait” and “hope” in verse 5 both include the element of _____.

When we come to Him truly repentant, He not only diffuses our past of the ability to _____ us, but He also infuses us with the power to give _____ to others.

Psalm 131

Love and _____ are the truest signs of intimacy that one has with God.

“A true believer leaves the clamor of haughtiness and proud _____ and rests in the LORD. He is now trained to _____ God to supply his needs as a weaned child trusts his mother.” – John MacArthur

Psalm 132

This is a _____ psalm. One of 11 in the Book of Psalms.

It recounts the history of how Jerusalem became the central place of _____.

The first ten verses are a _____ on David’s behalf. Verse 11 begins the answer.

Verses 11-12 are a summary of God’s covenant with _____. (See 2 Sam. 7)

Verses 13-18 speak of the time when Christ will be installed by God on the _____ of David.

The word for “spring forth” in verse 17 is literally “sprout” (*samah*). Related to this verb is *semah*, meaning _____. This is a Messianic title.

Psalm 133

The oil poured on Aaron's head symbolized the _____ of the nation in worship under their consecrated priest. (133:2) The unity of God's people is also compared to the rain or snow from Mt. Hermon. Unity among God's people is _____. We need to love each other even when we don't _____ each other!

Psalm 134

This psalm addresses the gathered congregation, inviting them to do what they came to do....
_____ the LORD!

Blessing Yahweh always involves _____ Him.

"The word *bless* is perhaps the key-note of the psalm sounded as it is in each verse. So far, it has been directed Godward; now it returns from God to man. But the exchange is quite unequal: To bless God is to acknowledge gratefully what He is; but to bless men, God must make of him what he is not and give him what he has not." - Derek Kidner

We need to be aware that we depart times of _____ God with blessings *from* God!