

Psalm 34

[A Psalm] of David, when he changed his behavior before Abimelech; who drove him away, and he departed.

Psalm 34: The historical background of this acrostic psalm is related (in 1 Samuel 21:10-15). It bears all the marks of the testimony on one who narrowly escaped death, just as the passage in Samuel describes. As such, it contains the praise and testimony of the one who was redeemed (verses 1-10), and the seasoned instruction that can stem from such deliverance (verses 11-22).

Verses 1-22: This acrostic psalm is quite similar to (Psalm 25), not just in form, but also in major themes (e.g., the emphasis on redemption that brings each psalm to a close in 25:22 and 34:22). Individual and corporate applications of the Lord's deliverance are found throughout. This psalm unfolds with a praise mode followed by teaching.

- I. Personal Testimony (34:1-10);
- II. Personal Teaching (34:11-22).

“Title”: The historical occasion to which this heading alludes is found (in 1 Sam. 21:10-15); however, there is nothing obvious in the context of Psalm 34 to make such a specific connection. Abimelech, like Pharaoh, was a dynastic designation, not a proper name.

Verses 1-22: The background for this psalm is found (in 1 Sam. 21-22). In jealousy, King Saul pursued David and threatened his life, forcing David to live on the run. In one of the loneliest times of his life, David sought refuge with the Philistines. When they realized who he was, he feigned insanity to protect himself.

I will “bless the Lord at all times” comes easily in the day of prosperity. But David sang his song in the night of adversity. When God's people are afraid, they should worship. When they are filled with panic, it is time to praise. When worry overwhelms, the time for worship has arrived (Eph. 5:20).

This is one of the greatest invitations in the Psalms to all the people to join together in praise.

Psalm 34:1 "I will bless the LORD at all times: his praise [shall] continually [be] in my mouth."

That is, ascribe blessing, and give honor, praise, and glory to him. Both as the God of nature and providence, for every temporal mercy. And that every day, and at all times in the day; since these are renewed every morning, and continue all the day long. And as the God of grace, for all spiritual blessings. And that continually, because these last always as they are irreversible, unchangeable, and without repentance. Yea, saints have reason to bless God in times of adversity as well as prosperity, since it might have been worse with them than it is. They have a mixture of mercy in all, and all things work together for their good.

"His praise shall continually be in my mouth": Not the "praise" of which God is the author, but of which he is the object. Which is due unto him, and is given him on account of the perfections of his nature. And the works of his hands, and the blessings of his providence and grace. This, the psalmist says, should be in his mouth. His meaning is, that he should not only retain in his heart a grateful sense of the divine favors, but should express it with his lips. Should both make melody in his heart to the Lord, and vocally sing his praise. And that "continually", as long as he lived, or had any being (Psalm 146:2).

David had been going through some difficult times, but determines in his heart to praise God all the time, whether in trouble or in prosperity. His praise is to his Lord (Jehovah). We have discussed before that the words in our mouth are just declaring what is in our heart. David realizes that without the Lord he could do nothing. David is keeping his heart stayed upon God and His goodness.

Psalm 34:2 "My soul shall make her boast in the LORD: the humble shall hear [thereof], and be glad."

My soul shall make her boast in the Lord (compare Psalm 44:8). And for the meaning of "boasting in the Lord" (see Jer. 9:24). "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which executeth loving-kindness, judgment, and righteousness, in the earth". This is proper boasting because of the only proper object, God Himself (compare 9:23-24).

"The humble shall hear thereof": Either of the deliverance the psalmist had out of the hands of his enemies. Or of his blessing and praising the Lord for the same, and making his boast in him as the God of his salvation, or of both. Of these humble ones (see note on Psalm 10:12).

"And be glad": For such rejoice with them that rejoice, and are glad at heart that others share in the goodness and grace of God. And also because by such an instance of the divine power and kindness they are encouraged to hope that he will, in his own time, deliver them out of their afflictions and distresses also.

If a Christian were saying this, they would say: I have decided to follow Jesus, no turning back. The soul is the decision making part of us. You could even call it our will. It comes from somewhere deep inside of us. Perhaps it is near our heart. This bragging of the soul would be a knowing inside that all is well with you and God, regardless of how the circumstances around you look. Boasting on the goodness of the Lord encourages others who are facing hard days. The humble need to hear this to build them up in the Lord. What a wonderful thing for a Christian to do when a fellow Christian is feeling down! We all need encouragement from time to time.

Psalm 34:3 "O magnify the LORD with me, and let us exalt his name together."

Not content with praising God in his own person, the psalmist calls on Israel generally to praise the Lord with him. He then proceeds to assign reasons why God should be praised (verses 4-10).

"And let us exalt his name together": By proclaiming him to be the Most High. By making mention of his glorious perfections and works, that he be exalted. And by praising him in the highest strains; or by having the high praises of him in their mouths. And there is more pleasure as well as more glory brought to God by doing this in a social way, or by a number of saints joining together in such service.

There is no more beautiful service than when Christians each tell of the wonderful things God has done for them. Just the sharing and of the wonderful things that God has done, brings others to a closer walk with Him. We love testimonies, because of the wonderful variety of magnificent things God has done for His children.

Verses 4-6: David was "poor" physically and without the help of others. He was poor spiritually, weak and aware of his sin. In spite of his poverty, he "sought the Lord", and the Lord "heard" him and "delivered" him from all his fears (Matt. 7:7; Luke 11:9). Only through prayer can fear be overcome by faith.

Psalm 34:4 "I sought the LORD, and he heard me, and delivered me from all my fears."

That is, on the occasion referred to in the psalm, when he was exposed to the persecutions of Saul, and when he sought refuge in the country of Abimelech or Achish (1 Sam. 21:1-15). The idea is, that at that time he did not confide in his own wisdom, or trust to any devices of his own. But that he sought the protection and guidance of God, alike when he fled to Gath, and when he fled from Gath.

"And delivered me from all my fears; literally, from all the things which I feared (compare Isa. 66:4).

The promise of God is (Seek and ye shall find, Knock and it shall be opened unto you). What a wonderful feeling to know that God has heard your individual prayer, and answered your request. Of all of the literally millions of people on this earth, God heard my prayer. What a miracle in itself. Fear is lack of faith in God. We must not fear the things of this earth. Fear, only God.

Psalm 34:5 "They looked unto him, and were lightened: and their faces were not ashamed."

That is, they who were with the psalmist. He was not alone when he fled to Abimelech; and the meaning here is: that each one of those who were with him looked to God, and found light and comfort in Him. The psalmist seems to have had his thoughts here suddenly turned from himself to those who were with him. And to have called to his remembrance how they "all" looked to God in their troubles, and how they all found relief. But by looking to the Lord more light was gained. This chiefly designs the light of joy, peace, and comfort, which is had in a way of believing.

"And their faces were not ashamed": Having what they prayed and looked for, and what they hoped and believed they should have. Namely, deliverance and salvation, and so peace and pleasure.

We know from the study of Moses, that his face shone so brightly (after being in the presence of God), that his head had to be covered to keep from blinding the people. This was not brightness to that extent, but was a sparkling look. No one looking at David, could doubt that David had heard from God. His head was not hanging down in shame, but lifted up and bright. God always brightens our countenance, when we have been meeting with Him in prayer or in His Word.

Psalm 34:6 "This poor man cried, and the LORD heard [him], and saved him out of all his troubles."

A repetition of verse 4, but in the third person instead of the first. The "poor man" intended is David himself, not an ideal poor man. Otherwise the demonstrative "his" would not have been employed.

And the Lord heard him": That is, heard in the sense of "answered." He regarded his cry, and saved him.

This is not someone else that David is speaking of, but of himself. Regardless of who we are or what we have materially, we feel poor and lost until the Lord hears our prayer and answers it. Sometimes I believe that tragedies come to get us on our knees before God. People seek God more in troublesome times, than they do in the good times. The best statement here is that God heard and answered him.

Psalm 34:7 "The angel of the LORD encampeth round about them that fear him, and delivereth them."

"The angel of the Lord" A special manifestation of Yahweh Himself at strategic historical junctures (compare Gen. 16:7, 18-19; 31:11; Joshua chapter 5; Judges chapters 6 and 13). A strong case can be made that these were pre-incarnate appearances of the Lord Jesus Christ (see note on Exodus 3:2).

"The angel of the Lord" is a phrase that appears only three times in the Psalms (35:5-6). Jesus appeared on several occasions in the Old Testament in this form (e.g., Exodus 3:2; Judges 2:1-4; 1 Chron. 21:16-18). Not only had God promised to deliver His people, He has promised to give them the Deliverer! Jesus Himself draws near to believers in their fear.

We see the purpose of angels in the following Scripture.

Hebrews 1:14 "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Encampeth means to continually encamp. Then this means, if we fear God, angels are encamped around us to help us and to deliver us from harm. A good prayer to pray for those in trouble is; God let your angels encamp around them and save them from all harm.

Psalm 34:8 "O taste and see that the LORD [is] good: blessed [is] the man [that] trusteth in him."

I.e. put the matter to the test of experience (compare 1 Peter 2:3). There is no other way of really knowing how good God is.

"Blessed is the man that trusteth in him": (compare Psalms 2:12; 84:12; Proverbs 16:20; Isa. 30:18; Jer. 17:7). Trust in God is a feeling which is blessed in itself. God also showers blessings on such as trust in him.

Try the Lord, and see that He is a very present help in trouble. The thing that I see also, is the tasting of the Word of God. We are told to eat of His Word daily. The secrets of life are found in His Word. God will always reward your trust in Him. Abraham believed, and it was counted unto him for righteousness.

Psalm 34:9 "O fear the LORD, ye his saints: for [there is] no want to them that fear him."

Reverence, serve, and trust in him. For fear is commonly put for all the parts of God's worship and service.

"For there is no want to them that fear him": They shall so far have all good things, as to have no reason to complain of the want of any. As to the things of the other world, they shall have grace sufficient for the support of the spiritual life. And as to this life they shall have what is necessary for the support of it.

This fear is not the terror type of fear. It could be spoken of as holy reverence. In other words, hold God in high esteem. I love the statement (ye His saints). This shows that we belong to Him.

Matthew 6:33 "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

If we are His saints, we have sought Him. God does not promise to give us our greed, but He does promise us that we will not be in need.

Psalm 34:10 "The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good [thing]."

The young lions do lack, and suffer hunger. Some suppose the "young lions" here to represent the proud and violent (as in Job 4:10). But it is simpler to take the present passage literally. In God's animal creation, even the strongest suffer want for a time, and have no remedy, his human creatures need never be in want.

"But they that seek the Lord": That seek Him as their Friend; that seek His favor; and that seek what they need from Him. "To seek God" is a phrase which is often used to denote true piety. It means that we wish to know Him. That we desire His friendship; and that we seek all our blessings from Him.

"Shall not want any good thing": God is able to supply every need; and if anything is withheld, it is always certain that it is not because God could not confer it. But because He sees some good reasons why it should not be conferred. The real good; what we need most; and what will most benefit us, will be bestowed on us. And universally it may be said of all the children of God that everything in this world and the next will be granted that is really for their good. They themselves are often not the best judges of what will be for their good. But God is an infallible Judge in this matter, and He will certainly bestow what is best for them.

A lion is always hungry. A young lion is even more hungry, because it is in the growth process. Physical food should not be uppermost in our mind.

Matthew 5:6 "Blessed [are] they which do hunger and thirst after righteousness: for they shall be filled."

Psalm 34:11 "Come, ye children, hearken unto me: I will teach you the fear of the LORD."

Come hither, then, all ye, who, by considering the advantages described above, which attend true religion, are become desirous of obtaining it. And therefore, are willing to be instructed.

"Hearken unto me": In simplicity and humility of mind. Seriously resolved to comply with the divine will as far as it is made known to you;

"And I will teach you the fear of the Lord": Which he had so often spoken of, and so many good things are promised to them that have it. And even in the context: this the psalmist could not give, nor can any man. Only teach it and show the nature of it, in what it lies, how it shows itself, and what are the effects it produces. This is the first lesson to be taught and learnt; for it is the beginning of wisdom. It includes all grace, and every duty, and regards the whole worship of God, and the manner of it.

This solicitation to wisdom compares (with Prov. 1-9).

Hearken in the verse above, means to hear or pay close attention. It also means to obey. Young Christians are children who need to learn to reverence the Lord. Christian schools are trying to teach children to be Christian leaders of tomorrow. Children, like beginner Christians, are easily taught. We will find that teaching and preaching are closely related. In a sense, all who witness of God are preachers.

1 Corinthians 1:21 "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Never let an opportunity pass to tell others how we are to fear (reverence), God. How can they know, unless someone tells them?

Verses 12-14: This introduces some crucial character qualities of God's true people; compare Psalm 15:1-5.

Psalm 34:12 "What man [is he that] desireth life, [and] loveth [many] days, that he may see good?"

A long and happy life, begun in this world and continued for ever in the next. A life free from the remorse of a guilty conscience, from the fear of hell, damnation, and wrath. From the bondage of the law, and the dread of death. A life of faith on Christ, and communion with him; and a life of sobriety, righteousness, and holiness. And perhaps it may be best of all to understand it of eternal life, which is life eminently and emphatically. It follows;

And loveth many days": As they are interpreted in (1 Peter 3:10). Not of this life, for the days of it are evil. And especially when they are lengthened out, the days of old age (Eccl. 12:1). Unless the days of the son of man, the days of enjoying the presence of God in his house and ordinances, should be intended. Though rather the good and many days of eternity, even length of days, for ever and ever, in which will be fullness of joy, and never ceasing and never fading pleasures.

"That he may see good?" There is good to be seen and enjoyed in this life, which if the saints did not believe they should see and enjoy, they would often faint. And this good lies in the participation of the blessings of grace, and in fellowship with Father, Son, and Spirit. But the great and lasting good to be seen and enjoyed is in the world to come, when God shall be all in all, be seen as he is, and the saints shall inherit all things.

All men desire to live, but many lead terribly bad lives with no happiness. Many of our young people commit suicide to get out of the hopeless situation they believe they are in. I have said this before but it bears repeating, people take drugs and get drunk on alcohol to hide from reality. They have trouble facing life. Drug rehabilitation will not give them hope for living each day. The only answer to their problem is a close relationship with the Lord Jesus Christ. He is the only hope for any of us. True life is in Jesus. Because he arose from the grave, we to will rise to everlasting life in Him if we believe.

Psalm 34:13 "Keep thy tongue from evil, and thy lips from speaking guile."

From speaking wrong things. Always give utterance to truth, and truth alone. The meaning is, that this is one of the methods of lengthening our life. To love the truth; to speak the truth; to avoid all falsehood, slander, and deceit, will contribute to this. Or will be a means which will tend to prolong life, and to make it happy.

"And thy lips from speaking guile": Hypocritical and deceitful words, speaking with flattering lips and a double heart. Some speak bad words in common conversation, through an evil habit and custom. And some speak good words with an ill design. And in neither of them is the fear of God before their eyes, nor in their hearts.

The tongue is the vilest part of the body. Terrible things said about someone can destroy their life (whether they are true or not). The only way to clean up the words that come from your mouth is to have a heart washed in the precious blood of the Lamb (Jesus Christ).

Luke 6:45 "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."

We must give our tongue over to God.

Psalm 34:14 "Depart from evil, and do good; seek peace, and pursue it."

From all sin, and especially from all wicked, and injurious acts and practices against thy neighbor.

"And do good": Be ready to perform all good and friendly offices to all men, as thou hast opportunity.

"Seek peace": Study, by all possible means, to live peaceably and quietly with all men. Avoiding grudges, debates, dissensions, strifes, and enmities.

"And pursue it": Do not only embrace it gladly, when it is offered, but follow hard after it when it seems to flee away from thee. And use all possible endeavors by fair and kind words, by condescension, and by the mediation or assistance of others to recover it. And to compose all differences, which may arise between thee and others.

The pathway theme of (Psalm 1). Here the emphasis is on leaving the evil and doing good (compare Job 28:28; Prov. 3:7; 16:6, 17; Isa. 1:16-17).

When you are baptized, you bury that old man of sin in the watery grave. When you come out of the water, you rise to new life in Jesus. You have departed from the sinful way of life and are now walking the straight and narrow way which leads to heaven. The desire to sin has left your body, and your spirit is now in control of your will. The thing that automatically comes with the assurance of where you will spend all of eternity, is peace. You will do good, because you are on the right path.

Psalm 34:15 "The eyes of the LORD [are] upon the righteous, and his ears [are open] unto their cry."

These are the same with them that fear the Lord, and do good. Not that they become righteous in the sight of God, or are justified before him, by their fear of him, and by their good works. But

these are the fruits and effects of grace, showing them to be righteous persons. For it is only by the righteousness of Christ that men are righteous before God. And upon these the eyes of the Lord are. Not only his eye of Providence, to watch over them, protect them, and supply them with good things, but his eye of love. With complacency and delight he looks upon them, as clothed with the righteousness of his son. And it is with pleasure he looks upon them, that being well pleasing in his sight; seeing by it the law is magnified and made honorable. Nor does he ever withdraw his eyes from them (Job 36:7).

"And his ears are open unto their cry": The specific statement (of verse 6), is now generalized. What God had done in the case of the psalmist; he will do in all other similar cases. His eyes will be open to his people's needs, and his ears attend unto their prayers (2 Chron. 6:40).

The righteous are the Christians. We belong to the family of God.

Romans 8:15 "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

The Father cares for the children. His eye is ever on us and He listens to our prayers.

Psalm 34:16 "The face of the LORD [is] against them that do evil, to cut off the remembrance of them from the earth."

Not against everyone that sins; for the righteous are not without sin, they have sin in them. And they do no good without it. But against them that live in sin, whose course of life is a series of wickedness, and they are workers of iniquity. And have no sense of sin, nor sorrow for it and go on in it without shame or fear. Against these the face of the Lord is, he shows his resentment, and stirs up his wrath. For the Lord to be against a man is dreadful; a fearful thing it is to fall into his hands as a God of vengeance. There is no standing before him when once he is angry: and to have the face of God against a man is intolerable, when it is to destroy. And;

"To cut off the remembrance of them from the earth": So that they shall be no more thought of, nor spoken of, but with contempt and reproach. An everlasting mark of infamy being upon their names (see Prov. 10:7).

God turns His face from them, because they do not belong to Him.

John 8:44 "Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

God turns His face from them, because He cannot look upon sin.

Psalm 34:17 "[The righteous] cry, and the LORD heareth, and delivereth them out of all their troubles."

That is, one of the advantages or benefits of being righteous is the privilege of crying unto God, or of calling on his name, with the assurance that he will hear and deliver us. No one has ever yet fully appreciated the "privilege" of being permitted to call upon God; the privilege of prayer. There is no blessing conferred upon man in his present state superior to this. And no one can fully understand the force of the argument derived from this in favor of the service of God. What a world would this be, how sad, how helpless, how wretched, if there were no God to whom the guilty, the suffering, and the sorrowful might come. If God were a Being who never heard prayer at all. If he were a capricious Being who might or might not hear prayer. If He were a Being governed by fitful emotions, who would now hear the righteous, and then the wicked, and then neither. And who dispensed His favors in answer to prayer by no certain rule!

"And the Lord heareth and delivereth them out of all their troubles": Their inward troubles, through the workings of corruption in their hearts. Through the violent assaults of Satan, the blasphemous thoughts he injects into them, and his solicitations of them to sin. And through divine desertions, and their outward troubles; through afflictions of body, losses of estate and friends, and the reproaches and persecutions of men. And out of all these the Lord sooner or later delivers his people who cry unto him.

When we are in right standing with God, He hears and answers our prayer.

James 5:16 "Confess [your] faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Psalm 34:18 "The LORD [is] nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

"Broken heart, contrite spirit": These are graphic idioms that describe dependent disciples (compare Psalms 51:17; 147:3; Isa. 57:15; 61:1; 66:2; Matt. 5:3).

The word contrite in the Scripture above, means crushed. The world may abandon us, but God is always there. He is as near as our next prayer. Jesus promised that He would not leave us comfortless. When we are broken in spirit, He will lift us up.

Verses 19-22: The side-by-side realities of human persecution and divine preservation once again vividly depict real life in the real world.

Psalm 34:19 "Many [are] the afflictions of the righteous: but the LORD delivereth him out of them all."

In the world they may have tribulation, and their afflictions and troubles may be many. For they must not promise themselves such prosperity as will exempt them from the trial of their faith and patience.

"But the Lord delivereth him out of them all": As Christ was, and all his people will be. That many are the sins committed by righteous persons; for there are none without sin, in many things they all offend. Yet they shall not perish by them, but they shall be delivered from them. As, from the dominion of them by the power of grace, and from the guilt of them by the blood of Christ. And from condemnation for them through his righteousness.

Job is a very good example of a righteous man with afflictions. I have read the last page, and I know that God blessed him in the end. We know that in this life we will have tribulations. If we will just place our faith in God, we will come out of the troubles. The wrath of God will never fall on those who put their trust in Him. We will however, taste of tribulations.

2 Thessalonians 1:4 "So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:"

Praise God! The following Scripture from Revelation tells it all.

Revelation 7:14 "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Read (chapter 7 of Revelation), to get the whole picture.

Psalm 34:20 "He keepeth all his bones: not one of them is broken."

The "bones" are put for the entire frame, or body, of a man (compare Psalms 6:2; 31:10; 32:3; 38:3; 42:10; 102:3). God "keepeth," i.e. watches over, and keeps from harm, the entire persons of the righteous, letting no hurt touch them. But such as he permits and sees to be needful. In using the phrase, "not one of them is broken," the psalmist probably alludes to (Exodus 12:46 and Num. 9:12), taking the Paschal lamb as a type of innocence, and so of godliness.

(John 19:33-36), verifies that Jesus' bones were not broken as He hung on the cross.

David had no broken bones. This also speaks of Jesus who was nailed to the cross, yet had no broken bones. We may be persecuted too, but God will stay them in time of our trouble.

Psalm 34:21 "Evil shall slay the wicked: and they that hate the righteous shall be desolate."

Or "shall be guilty". Be found so; or "shall be condemned", or "damned", as the Targum renders it. All wicked men hate the righteous, both Jesus Christ the righteous, and his people. And that because they are righteous, and do not run into the same excess of wickedness with them. These will be arraigned at the day of judgment, and will be convicted of all their hard speeches which they have spoken against Christ and his members. And will be pronounced guilty, and will be punished with everlasting destruction.

"And they that hate the righteous shall be desolate": That persecute them and plot their ruin, which is an evidence they hate them, whatsoever they may pretend to the contrary.

Evil man destroys himself. We are a free agent. God will not force Heaven upon any of us. The wicked have no hope of everlasting life, unless they repent and turn from their wicked ways. Instead of reaching out to the righteous who could lead them to the truth, they hate them. They have sealed their own doom. They chose evil over good. They rejected Jesus and will wind up in hell.

Psalm 34:22 "The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate."

Who are made so by his grace in the day of his power, and are willing to serve him, and to serve him with their minds, readily and cheerfully. And the soul of these, which is the more noble part of them. And is of more worth than a world, the redemption of which is precious, and requires a great price. The Lord redeems. Not that their bodies are neglected, and not redeemed; but this is mentioned as the principal part, and for the whole. And this redemption is by the Lord, who only is able to effect it, and which he has obtained through his precious blood. And here it seems to denote the application of it in its effects. That is, the forgiveness of sin, justification, and sanctification, since it respects something that is continually doing.

"And none of them that trust in him shall be desolate": rather, shall be held guilty, or shall be condemned. The same word as in the preceding verse (compare Romans 8:33-34). Those whom God has redeemed he justifies, and saves from all condemnation. They are "passed from death unto life" (John 5:24).

Jesus Christ is the redeemer of all those who believe in Him and have made Him Lord of their life. He bought and paid for us with His precious blood.

Romans 6:18 "Being then made free from sin, ye became the servants of righteousness."

Romans 10:9 "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Trust in Jesus brings salvation. This not only brings us eternal life with Jesus, but it saves us from a horrible sinful life here. Let the redeemed of the Lord say so.

Psalm 34 Questions

1. The first 10 verses of this Psalm are what?
2. The last verses of this Psalm are what?
3. Even though David had gone through some terrible times, he determines to do what?
4. In verse 1, Lord is who?
5. My soul shall make her boast in the _____.

6. The humble shall hear and be _____.
7. What does the author believe the soul is?
8. What does boasting of the goodness of God do?
9. What type of service does the author believe to be one of the most beautiful?
10. In Verse 4, he was delivered from what?
11. What is fear?
12. Whose face shone so brightly, that it had to be covered to keep from blinding people?
13. What made his face shine?
14. What are angels?
15. What does the Scripture mean (taste the Lord)?
16. Instead of physical food, what should we hunger and thirst for?
17. What does hearken mean?
18. What are Christian schools attempting to do?
19. The world by wisdom _____ _____ _____.
20. It pleased God that by the foolishness of _____ to save them that believe.
21. Why do our young people commit suicide?
22. The author believes what to be the answer to our drug and alcohol problem?
23. What is the vilest part of our body?
24. What is the only way to clean up our speech?
25. What happens to you, when you are baptized?
26. What automatically comes, when a person is assured they will spend eternity in heaven?
27. Who can call the Father, Abba?
28. What does verse 15 tell us the Father is doing for the righteous?
29. Why does God turn His face from the evil ones?
30. The effectual fervent prayer of a righteous man _____ _____.

31. What does contrite in verse 18 mean?
32. Who is a very good example of a righteous man, who had afflictions?
33. Who are dressed in white robes around the throne of God?
34. Who is verse 20 speaking of prophetically?
35. Evil man destroys _____.