

## THE PIVOTAL PSALM: THE FEAR OF THE LORD!

Happy Sabbath!

I have found the Psalms to be exhilarating, refreshing and comforting. We need to study them more. I love the inspiration that comes from Psalm 34 (pivotal): those that bless or praise the Lord do so because they have been blessed and encourage/influence others in this blessing or praising of the Lord. This is the connection between the 3 first verses. And this set of verses connects to the next 3 verses as prayer (a.s.k.) precedes praise.

In this latter set of verses the Psalmist explains in three instances: sought, looked, and cried, the reason for his praise as this is what is done when we **a.s.k.** of the Lord or pray, though not in the same order which Jesus used when He brought clarity to prayer but firstly, the **s**.eek, so he said I sought the Lord and he heard and delivered me from all my fears; secondly, the look, a synonym to explain what we do when our focus is on or directed to the Lord: we **a**.sk, the oral and audible part of our prayer: they looked to him and are lightened and their faces are not ashamed; and thirdly, when you **k**.nock and no one answers it is usually followed by a cry: is anyone home! And so: 'this poor man cried and the Lord heard and delivered him from all his troubles'. This latter set of three verses explains **how to pray continuously or without ceasing** Brother Oral: we become our prayer. Oh, for such an experience that as I humble myself in penitence and contrition before the **Awesome and Wonderful** God of all Goodness as I bow before the Great Jehovah's Throne this is replicated ceaselessly in everything I do and say in every waking and sleeping moment that I never cease to pray as I become the substance of my prayer.

Ceaseless Praise (and we don't need drums or musical instruments but pure hearts and motives) and Prayer is what is needed in our congregation that the critique of the Preacher (Crusade) be without merit like the Earth tilts, bends or bows 23.7 degrees forward that causes those from the equator to the North Pole to experience summer and those below winter, or alternately it tilts or raises its head or face 23.7 degrees upwards that those from the equator down to the South Pole to experience Summer and those above the equator to North Pole, winter, that we either be hot or cold and not be lukewarm spewed out of Jesus' mouth. O, for the seasons of Prayer and Praise to continue ceaselessly as depicted in God's Creation that it be in God's redeemed! This was also reflected in the procession to Jerusalem in **Matthew 21**: 'Hossanah (I pray) to the Son of David (or the Lord): blessed is He who comes in the Name of the Lord. Hossanah (O Salvation!) in the highest. You see the word: Hossanah as a double meaning: Prayer or beseech and praise: O Salvation!

The next verse, verse 7, gives the reason as to how **the Awesome One** works, yeah there are Mahanaim: 'Two Camps,' the inner and outer camp of Angels as the inner and outer camps of the Children of Israel: 'the angel of the Lord (the outer) encamps around them that fear the Lord and delivers them.' So now we also get the substance of (true) prayer and praise: 'the fear of the Lord.' Hallelujah!

O for souls that fear the Lord with all their heart!

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I may explain further the rest of the Psalm but if I do not, spend some quiet moment and reflect, I have given an overview on the last page below which will give a guide as you meditate: there I have demonstrated how Psalm 34 connects with some of the other Psalms (at later date I might do all).

Bless the Lord, for that's the reason you are blessed, and encourage others in the blessings of this day!  
Shalom

Of all the men upon the earth there was not another as humble as Moses: he prayed ceaselessly, as he became his (or as in) prayer such that God (remember, penitence and brokenness is preparatory to audible prayer, but Moses possessed this trait without ceasing as he became his prayer, hallelujah!):

- 1 allowed all His goodness to pass by him in the cleft of the rock where He hid him because he **a.s.k.** of Him.
- 2 gave him the knowledge or word (Spirit) of His goodness in His Law: the Decalogue and Pentateuch as depicted in the Tree of Life in the Garden and the messages in the starry hosts of the heaven.
- 3 made him bore fruits of goodness (righteousness): parting of the red seas for the baptism of the whole nation of Israel, water forth from the rock when they thirsted etc.
- 4 gave him His goodness (faith) whatever he by speaking or calling out it was granted in accordance thereby.
- 5 caused his face to reflect the light of His goodness (grace) as the lights in the heaven that gave light to the heavens which also gave light to the earth being reflected upon the face of the deep as the water of life that was habitat for the living creatures
- 6 gave him the goodness of His communion and fellowship: face to face as the former man and woman in the Garden.
- 7 Resurrected him, though he never entered Canaan's rest, but having entered the Heavenly Rest, that He along with Elijah was seen in the vision with Christ discussing what Jesus was about to accomplish at Jerusalem at His Death, when Jesus transfigured in the Mount that His 4 Disciples along with these two shared in the light of His Divine Goodness (Holiness).

This, know, prayer transforms lives: for if ye abide in me and my words in you, you shall ask what ye will and it shall be done unto you.

I'll give you a bit of background information. My meditation on the Psalms began in the early years of being an Adventist when I constantly heard Sister Judith, nee Brown: Wayne's Sister, constantly prefaced almost all her utterances in Sabbath School time when we did the study in one with the words: 'the fear of the Lord is the beginning of wisdom and the knowledge of the holy is understanding.'

I must have thought, subconsciously, then, enough is enough: 'I must enquiry into this matter of the fear of the Lord' which is what I did. I took my bible then and went through all the Psalms from the beginning

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straight through to the end and mark everyone that spoke to 'fear' or 'the fear of the Lord'. The next step is that I committed them all to memory. And then I began to meditate upon them, reflecting, comparing and studying them to understand what they were saying.

What I have written in the first email is the sum total of my 30 plus years of reflection. The Psalms were shared with our children who also have made them their quiet moment of reflection before retiring to sleep at nights. Of late, I have had more time to reflect while working out in the mornings during the work week and last Sabbath morning (15/7/17) I had a mind jolt and I went and check when/which day didn't God specifically state that the object(s) which He had made was/were good and if so, why? And I found out that He didn't say so for Day 2: Firmament, Day 6: for Man and Day 7: the Sabbath, however, at the end of the work week it was generally stated that everything that God made was very good. The jolt didn't end there for the lesson(s) was/were done in one that Sabbath: the goodness of the Lord, was the subject, and so while I was on my way to Church NCU radio was playing a song about 'the goodness of the Lord' and again in the evening another song about 'the goodness of the Lord'.

When I reached Church in the morning, while in my space, I enquired of the Brethren whom I interacted with about 'the goodness of the Lord'. I can attest like the Psalmist, if I hadn't believed to see the goodness of the Lord in the land of the living I would have fainted in the past 17 months. And in fact I experienced His goodness, oh, so many times: when (my car) I knock down that little boy; when I escaped being overrun by a truck; and when the two armed (long) gun men ran up the road on seeing my (car) light that 5am, when I was forewarned an hour before/earlier about my death, but I prayed and went in faith not knowing I was going into a shoot out. But God is GOOD!

The email (above and) below sought to note the goodness of the Lord as revealed in creation which isn't necessarily obvious unless you reflect on what is/was written. Day 2: Firmament was not pronounced then to be good because it didn't possess light of its own until day 4: when its hosts were all called out by name. Day 6: Man was not pronounced good initially for he was created alone and it was not good for man to be alone which wasn't addressed until after he received his help mete. Day 7: Sabbath was not specifically stated as good because it was already inferred to be nothing but GOOD! This should become obvious once you consider that the Light of the Day 1 through to Day 4 (½ way through, the evening) was stated to be good and when you understand that Day 7 (24 hours) was sanctified, blessed and hallowed by that same LIGHT which eclipsed and out shun all the lights of the hosts of heaven so the whole earth was as NEW JERUSALEM having no need for the light of the sun and the moon for the Lord God Almighty and the Lamb are light thereof on that first Sabbath!

Psalm 34 continues in the second set of 7 verses, with the Three 'O's' exclamations (or witnesses) which explain the substance of praise and prayer: 'the fear of the Lord' or how from the mouth with its tongue and lips the whole body works. I wish to emphasize that praise and prayer are not nominal or just oral/verbal and audible: **they transform lives!** We see that it was responsible in the last verse in the previous/first set of 7 verses for the deliverance of those who were saved.

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Now in verses 1/8 and 2/9 we have the first Two 'O' exclamations (witnesses)! Identifying that the substance of prayer and praise: 'the fear of the Lord,' is something to get excited about, for such is the JOY OF PRAISE (I consider, praise to be joy experienced and or expressed. And joy comes from a heart of gratitude. Gratitude is the only positive response to the love and faithfulness or the goodness of the Lord). These two preceded the invitations for others and the congregation (to join in the blessings OR PRAISES as was done also and from verse 3 of the first set of 7 verses): to 'taste and see' and 'fear the Lord ye his saints' and then followed the result/experience, in the first: 'that the Lord is good,' and in the second: 'no want' (Hence, Jesus had encouraged in **Matthew 6: 33** seek ye first the kingdom of God and His righteousness and all things shall be added unto you).

After or rather for the result or experience in the first we are now told why from the 2nd verse in the first set of seven the Psalmist became 'blessed or his praises:' that 'his soul made her boast in the Lord', he placed his trust/confidence or faith (this is unfeigned faith, not devils faith nor fools faith) in the Lord. Hallelujah! For sure, only those who come to the Lord in faith can please Him! For that which is the result/experience in the second or its climax, you have to go to the 3rd verse of this set of 7 verses: verse 10, which provides further explanation as to why the Psalmist from verse 4 in the previous set of 7 verses, having sought the Lord was heard and delivered by Him: yes, 'the young lion suffers hunger (a base want or need), but them that seek the Lord shall not want any good thing.'

(But for sure it could be no other way, since having tasted you would have seen that the Lord is good, then how can they that fear the Lord lack or want any good thing?)

The Psalmist introduces the good thing/goodness provided by (of) the Lord' which is both temporal and spiritual and which creation's objects are also an allegory to these things.

Before we go further into 'the fear of the Lord' bear in mind the setting of the verses up until this point. This was in the midst of the Congregation before the Tent of the Meeting before the Door of the Tabernacle where the Psalmist was blessing, testifying, and encouraging others to join in the praises; referring to himself (a testimony, saying: 'I sought'), pointing out in the congregation 'they looked to him and are lightened' and 'this poor man cried.' This was just after the laver for washing which the Priest(s) used to cleanse themselves for service. Shouldn't those that join in the praises and prayers to God be also cleansed (or blessed)? The answer is an unequivocal: yes! (Otherwise, they cannot advance beyond this position to be in front of the Door of the Tent of the Meeting). And 'the fear of the Lord' is evidence of this cleansing or blessedness!

Now since 'the fear of the Lord' is so valuable and potent for us to appropriate the 'goodness of the Lord' he went on to explain in (the second three verses: 11-13, of this second set of 7 verses) the 11th verse where the opposite occurred: this time the invitation preceded, conversely to what happened in the first two O's, saying: 'Come' and then yet again followed with the third 'O' exclamation for the 'children'; to impress upon them the urgency of the need for them to 'hearken unto me', as he said it: 'and I will teach you the fear of the Lord.' Now we get the reason or condition as to how he that blesses



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because he has been blessed, encouraging others in this blessing or praises; and he that prays (a.s.k) becomes his prayers: praying without ceasing, for their faith are not without works, otherwise, they would have been dead!

Having met the condition to be taught in this verse (11) by the Psalmist: a willingness to 'hearken,' and this is directed to those who are so disposed to hear: 'children' even as the Master had said: 'except ye be converted and become as little Children ye shall in no way enter into the kingdom.' This is the precondition as explained further in the beatitude in **Matthew 5** as being 'meek'. If you understand the beatitudes then you will know that this attitude is as a result of those (attitudes) that preceded it, namely: acknowledging sins: 'poor in spirit', and secondly: godly sorrowing unto repentance: 'those that mourn'. Without these two there is no evidence ('meekness') of conversion. Without this, such a one cannot be taught and in fact, will never learn! The Psalmist is a wise and understanding Teacher! (He that wins souls is wise!)

So having met the condition: being willing to listen, to hearken to even obey, the 'listener's' focus is directed in the next verse 12, to what is his 'desire,' for 'the desire' is the driver of the man. Is it 'life' and 'love of many days that he may see good'? God has ordained that whatsoever a man's set his heart upon even that he shall also receive. Eve ate the fruit when she thought that it was to be desired to make one wise. But then, she was deceived, because that entitled its partaker not only to good, but also to evil. And yet, the other tree in the midst of the garden: 'the tree of life' was to be desired for life and to see good (the goodness of the Lord) for many days.

If so, then the counsel in v13 is to fear the Lord: 'keep thy tongue from evil, and thy lips from speaking guile.' Note it is the members of 'the mouth': 'the tongue and lips,' that is the subject of the counsel to make lucid the analogy: 'to taste and see' for if we are converted (meek) to speak good with the tongue, and if the lips speak the truth, then and only then, we have begun to pray and praise (otherwise we prey and curse), even as the man who is perfect and offend not in words, we would have tasted and known that the Lord is good having experienced our conversion: beauty for ashes, the oil of joy for mourning and the garments of praise for the spirit of heaviness. Such a man gives perfect praise, and as the rudder turns the whole ship, even so by control of his mouth the whole body is turned to make it in subjection to the goodness (righteousness) of the Lord. Thus, James meditated on the Psalm.

V14, the last verse in the second set of seven verses, culminates with the rudder: sanctified mouth, turning the whole ship of the body, saying, 'depart from evil, do good, (righteousness) seek peace and pursue it.' Thus the fear of the Lord covers both 'the mouth': tongue and lips that are for praise and prayer and the rest of 'the whole body temple' and its works. No let us move on to the other parts or positions of the Temple or Sanctuary.

Thus the goodness of the Lord leads us also to repentance or to do good! The Lord by His awesome power is very well able 'to turn' or convert all earth's inhabitants unto the substance of praise and prayer: 'the fear of the Lord', even as the Sun at the center of our solar system, by its power or

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gravitational pull turns the earth (and the other planets) in its orbit in its course. Yet He will not force, even, but one individual's will or desire, each must do so willingly. So, He stands at the 'heart's' door and knock, if anyone hears and opens the door He will come in and sup and he with Him. The Lord by design and action is the GREATEST LIBERTARIAN!

We have reached the last complete set of 7 verses. But, how does this set connects with the two previous sets of 7 verses? The two previous sets of verses fulfill the Sanctuary positions before the Door of the Tabernacle and the Laver of Water which speaks to the substance of praise and prayer: the fear of the Lord, those who have been washed and cleansed by the Laver, whereas, this last set speaks to the Altar of Burnt Offering, the basis, condition or prerequisite to become converted (cleansed or blessed) to be taught or rather exercise or practice the fear of the Lord. This constitutes a foundational part in the way of the Lord: Thy way, O Lord, is in the Sanctuary!

The first and second group of 3 verses of this set portrays 'The image' consisting, verse 15: 'the eyes and the ears' of 'the Face,' in verse 16, 'the cry of the righteous', in verse 17. And then this is made complete by the Lord, His body, in verse 18: being 'nigh them'. This outlines by allegory that the Church is the body of Christ of which He is the Head, and His Church or Body are those who are 'of a broken heart and a contrite spirit,' hence He is nigh such. Thus, man was made in 'God's image' and in the image of God made He him, male and female, made He them. But, there is something missing which must be filled in. 'The Face of the Lord' appears incomplete as only two pairs of the four pairs of its members were specifically identified in this set, being His eyes which are 'upon the righteous and His ears are opened unto their prayers'. What of His nostrils and the lips of His mouth to complete the Face of the Lord?

For the answer we must look to the record at the beginning: and God breathed into the nostrils of man the breath of 'life' and man became a living soul. Therefore, these other members, 'the nostrils', and 'the lips of the mouth,' of the Face of the Lord, were identified in the previous or second set of 7 verses in: 'what man is there among you that desires life?' in verse 11. And for 'the mouth': 'keep thy tongue from evil and thy lips from speaking guile,' in verse 12. O, for the nostrils (or desire) that breathes life and the mouth with a tongue and lips without guile which is, indirectly referred, to as the means by which 'the cry of the righteous,' in the first group of three verses, in verse 17, is heard. Such are living sacrifices upon the Altar of the Lord.

God had given us from the beginning 'life' we must now desire or exercise our nostrils to breathe and live this life and it must be desired to the extent that in our mouth: the rudder, there is no guile, that the whole ship of the body is turned: to depart from evil only doing good (or righteousness), in verse 14. But, this is only possible if we eschew evil which only comes when we are 'of a broken heart and of a contrite spirit,' having godly sorrow for sins. This was the point from the first verse, verse 18, from the second group of three verses in this set.

So then 'The image of God (Lord)' has a two-fold application, firstly, to those who are redeemed: yeah, they are recreated anew bearing his image and having his likeness as His face is caused to shine upon

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them as it was from the beginning, and secondly, it also applies to the Lord God Almighty and the Lamb. 'The Image of the Lord': God Almighty and the Lamb, is what the Holies (Sanctum) depicts. Interestingly, 'the Face' of the Lord is also mirrored or reflected in 'the face of the earth' in verse 16 (as the memory of the wicked is cut off from there) and this is why the earth is filled also with His Glory even as the earth reflects the light of the Sun as the Courtyard before the Holies, God's glory. If you bear in mind that the Earth with the sea, and the Heavens, were made after the blue print drawing of the Sanctuary then this should be even more obvious and evident.

We continue with the second group of 3 verses, the last part of its first verse, v18 after 'the nigh them' is stated the function of the Lord: 'and saves such of a contrite spirit,' which, for this to happen the Lord, the Saviour or the Lamb had to die: 'for without the shedding of blood there can be no remission of sins'. And if you understand the sacrifices of the Lord are a broken heart and a contrite spirit, so then, 'The image of the Lord' in both the Redeemed (because we must deny ourselves and take up our cross daily and follow him) and the Saviour, becomes the sacrifice because of and for sins, respectively, both have/had to suffer as it continues in verse 19: 'many are the afflictions of the righteous but Lord delivers him out of them all'. Thus, the Altar of Burnt Sacrifice comes into focus. Note, however, for the Righteous Branch, The Saviour, verse 20, states: 'he keeps his bones not one of them is broken' upon the Altar of Burnt Sacrifice in the Courtyard of the Earth when he offered His soul for the sins of the world.

Oh, what a matter a little fire kindles such as a small member of the mouth, the tongue does under the control of the enemy, the accuser of the brethren. Those under his grasp and influence cannot keep their tongues from evil and their lips from speaking guile, therefore, the fire upon earth or under the altar rages. But it burns only for their destruction for as a man sows even so shall he also reap, so the last verse in this set, verse 21, says: 'evil shall slay the wicked and them that hate the righteous shall be desolate'.

So we have demonstrated 'The image of the Lord' in Israel's Sanctuary which depicts that the Sanctuary or Temple is the composite of the Lord God Almighty, the Lamb and Man. Hence in the New Jerusalem there is no more Temple, for the Lord God Almighty and the Lamb are the Temple thereof. Thus, we would have journeyed through the ages from the beginning, the time of measuring the Temple, the Altar and the Worshippers with the Reed or Rod of Revelation 11 unto the time of the golden reed of Revelation 21 to measure to New Jerusalem, the Great City.

So to recap the first set of seven verses speaks to the fear of the Lord, the substance of praise and prayer, and how the lives of the congregants are so transformed; the second set of seven verses speaks to the 3 O's' exclamations, the first 2 precedes the invitations, thus identifying the excitement of the joy of praise: the answer to our prayers, and the 3rd proceeds the invitation, identifying the urgency of the need for all to: come; the third and final complete set of seven verses speaks to the image of (God) the Lord: the Lord God Almighty, the Lamb and Man: the Redeemed or His Church. Collectively, we have depicted the different parts of the Sanctuary and why the Lord God Almighty and the Lamb is the Temple.

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The last and final, verse 22, gives us this assurance: 'the Lord redeems the soul of His servants: and none of them that trust in him shall be desolate.'

Glory, hallelujah!

### THE SUMMARY WITH LINKS EMBEDDED (click on the links in [blue](#) or CTRL click it)

- 1 **V1-3- PRAISE:**
  - a. [Psalm 8](#): Out of the mouth of babes and suckling have thou ordained Praise. (I'll bless **Y'hovah** at all times).
  - b. [Psalm 1](#): On becoming '**blessed**', (My soul shall **make her boast** in Y'hovah)
  - c. [Psalm 100](#): all ye (Lands) nations invited to share in '**the blessing**' (**praising: O, magnify Y'hovah**, let us exalt His Name together!) [Psalm 19](#): All thy works shall praise Thee.
  
- 2 **V4-6: SEEKING THE LORD IN PRAYER (**A.(look) S. (sought) K. (cried)**) or CEASELESS PRAYER AND PRAISE: [Psalm 27](#): **P-r-a-y-z-e is a constant abode and dwelling in the Presence of Y'hovah.****

  - a. [Psalms 14 and 53](#)-Two similar, almost identical Psalms except for minor differences in translations and but for one distinctive difference: THE PEOPLE OF GOD DIDN'T CALL UPON THE LORD OR PRAYED and thus they were destroyed like the workers of iniquity who in Psalm 14 also didn't pray. We are assured by the **Psalmist in v 4: 'I sought the Lord and He heard me and delivered me from all my fears.'**
  - b. [Psalm 121](#): I will lift up mine eyes (**look**) to hills from whence cometh my help. (**They looked to Him and are lightened and their faces are not ashamed.**)
  - c. **This poor man **cried** and the Lord heard delivered out of troubles, v 6.**

  
- 3 **V7: DELIVERANCE BY THE ANGELS OF THE LORD BECAUSE OF THE FEAR OF THE LORD:**
  - a. [Psalm 91](#): He that dwelleth in the secret place of the Most High shall abide **UNDER THE SHADOW OF THE ALMIGHTY**
  
- 4 **V8-10 THERE IS NO WANT TO THEM THAT FEAR THE LORD**
  - a. [Psalm 23](#): The Lord is my Shepherd I shall NOT WANT!

### V11-13: WHAT IS THE FEAR OF THE LORD?

- b. V11: Come, O ye children hearken unto me and I will teach you the fear of the Lord
- c. V12: What man is there among you **that desires life ([Psalm 27](#): **One thing have I desired that will I seek after that I might dwell in the House of the Lord all the days of my life**) and loves many days that He may see good ([Psalm 27](#): **I had fainted unless I believed to see the goodness of the Lord in the land of the living**)**
- d. V13: **Keep thy tongue from evil and thy lips from speaking guile, such dwells in the Presence of the Lord ([Psalm 15](#): **Y'hovah**, Who shall abide in thy Tabernacle? Who shall dwell in thy Holy Hill? (or, how do you keep the tongue from evil?) He that '**speaks the truth in his heart**' or he that has '**the sword in its sheath**' which becomes '**the sword in the mouth**'.**



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e. **V 14: DEPART FROM EVIL. DO GOOD SEEK PEACE AND PURSUE IT!** Such who do this have become their prayers and praises: they fear the Lord, and dwell in the secret place of the Most High [Psalm 91](#) that includes:

- **The Sabbath, Sanctuary in time, or the door to the Tent of Meeting**
- **the Rock where my head is above my enemies around me**
- **the Golden Altar before the Throne while in prayer**
- **before the Tent of the Meeting while in praise**

**5 V15-17: THE LORD'S FACE: EYES AND EARS, FOR THE RIGHTEOUS AND AGAINST EVIL DOERS**

**6 V18-20: THE LORD IS NIGH HIM (THE ALTAR UPON) WHICH IS A BROKEN HEART AND SAVES (DELIVERS) SUCH OF A CONTRITE SPIRIT:**

a. [Psalm 2](#): The Righteous delivered from the Heathen Kings and Rulers of the Earth

**7 V21: EVILS SHALL SLAY THE WICKED AND THEY THAT HATE THE RIGHTEOUS SHALL BE DESOLATE**

**8 V22: THE LORD REDEEMETH THE SOUL OF HIS SERVANTS**

a. [Psalm 24](#): He shall ascend into the Hill of the Lord and stand in His Holy Place!

Further to the above [The Book of the Psalms](#), with 150 Chapters, has been divided into 4 Divisions not exceeding 49 Chapters each. The Pivotal Psalm, number 34, and its links to the other Psalms as noted above, font or boxes are coloured blue. The diagram below also reveals that [The Psalm hymnal handbook of Praises and Prayers](#) has a union or wholeness such that the same numbered Psalm in each division can also be viewed from the common themes and subject contents of its more popularly known Psalm which was previously linked to Psalm 34 above. Generally, these have the same colour in each Division. Exceptions in each division have the same colour to other Psalm(s) in another division to highlight an overriding point as outlined in the contents above:

1	2							3							4						
1	8	15	22	29	36	43	50	57	64	71	78	85	92	99	106	113	120	127	134	141	148
2	9	16	23	30	37	44	51	58	65	72	79	86	93	100	107	114	121	128	135	142	149
3	10	17	24	31	38	45	52	59	66	73	80	87	94	101	108	115	122	129	136	143	150
4	11	18	25	32	39	46	53	60	67	74	81	88	95	102	109	116	123	130	137	144	
5	12	19	26	33	40	47	54	61	68	75	82	89	96	103	110	117	124	131	138	145	
6	13	20	27	34	41	48	55	62	69	76	83	90	97	104	111	118	125	132	139	146	
7	14	21	28	35	42	49	56	63	70	77	84	91	98	105	112	119	126	133	140	147	

[Click on this link here to view the common themes and subject contents of the same numbered Psalm in each Division.](#)



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Perhaps, at a later date, I will also explore this union of the less renowned Psalm from each Division to see if they also can be viewed from common themes and subject contents. So there you have it, this Earth tilting 23.7 degrees backward as if lifting its head upwards, and also 23.7 degrees forwards as if bowing, to order the Seasons likewise depicts the Seasons of praise and prayer, respectively, and worship of its inhabitants of the Creator and Maker and likewise that of the idolators who worship the creature instead of the Great God and Creator.